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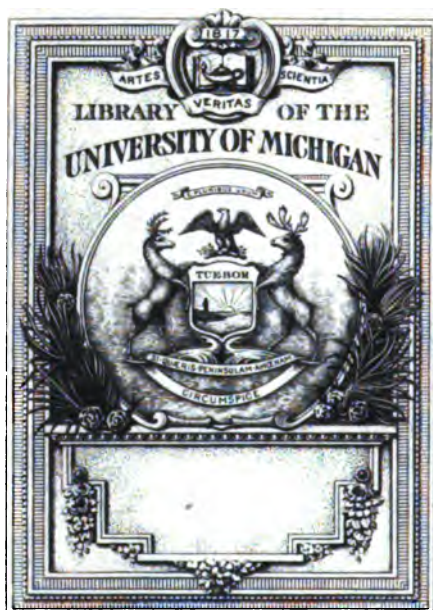
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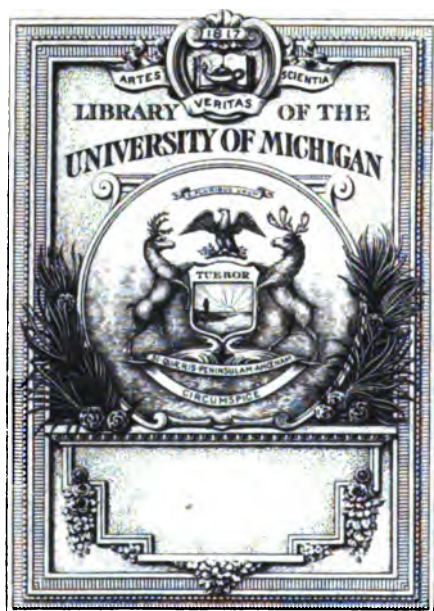
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A NEW UNIVERSAL BIOGRAPHY,

**CONTAINING
INTERESTING ACCOUNTS,
CRITICAL AND HISTORICAL,
OF THE 5-95-21
LIVES AND CHARACTERS, LABOURS AND ACTIONS,
OF
EMINENT PERSONS,
IN ALL AGES AND COUNTRIES, CONDITIONS AND PROFESSIONS;
CLASSED ACCORDING TO THEIR VARIOUS TALENTS AND PURSUITS;
AND
ARRANGED IN CHRONOLOGICAL ORDER;
SHOWING
THE PROGRESS OF MEN AND THINGS, FROM THE BEGINNING OF
THE WORLD TO THE PRESENT TIME.
TO WHICH IS ADDED
AN ALPHABETICAL INDEX FOR REFERENCE.**

**BY THE
REV. JOHN PLATTS,
AUTHOR OF THE NEW SELF-INTERPRETING TESTAMENT,
&c. &c.**

"The proper study of mankind is man." POPE.

**VOLUME II.
FORMING THE FIRST VOLUME OF
SERIES II.**

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NEW UNIVERSAL BIOGRAPHY.

PERIOD XVI.

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WE begin a new era with the birth of our Lord and Saviour JESUS CHRIST. During this period Britain was conquered by Agricola; and Jerusalem destroyed by Vespasian and Titus.

In the year 98 of the Christian era, Trajan succeeded as emperor of Rome; and being a man of great valour and experience in war, he carried the Roman conquests to their utmost extent. Having conquered the Dacians, a German nation beyond the Danube, and who had of late been very troublesome, he turned his arms eastward; reduced all Mesopotamia, Chaldea, and Assyria; and having taken Ctesiphon, the capital of the Parthian empire, appointed them a king, which he thought would be a proper method for keeping that warlike nation in subjection. After this, he proposed to return to Italy, but died by the way.

At this period, the Roman boundaries extended on the west to the Atlantic ocean, on the north to the Rhine and the Danube, on the east to the Euphrates, and on the south to the sandy deserts of Arabia, and Africa. The Romans being thus almost masters of the world, entitles them to the first place in this division.

GOVERNMENT.

ROME.

CAIUS CÆSAR surnamed CALIGULA, the fourth of the Roman emperors, was the son of Germanicus Cæsar and Agrippina, and born in the year of Rome 765, of Christ 12. He began his reign A.D. 37, with every promising appearance of becoming the real father of his people; but at the end of eight months he was seized with a fever, which, it is thought, left a frenzy on his mind: for his disposition totally changed, and he committed the most atrocious acts of impiety, cruelty, and folly. He began his career of wickedness by murdering several of his relations, who were followed by a number of senators, and other persons of high rank. He openly married his sister Drusilla, and on her death caused divine honours to be paid her, in temples built to her honour. For his favourite horse he built a palace with a marble stable, and an ivory rack: fed him with gilt barley, and wine out of a golden cup. It was even his intention at one time to make him consul. He introduced his horse to the temple in the vestments of the priests

of Jupiter, and caused sacrifices to be offered to himself, his wife, and the horse. He married several wives, whom he put away one after the other. Cruelty in him became an inordinate habit. Some of his sayings express whatever can be conceived of cruelty. "Strike in such a manner that he may feel himself die." "Would to heaven that the Roman people had but one head, that it might be struck off at one blow." Having burst out into a fit of laughter before the consuls, "I was thinking," said he, "that with a wink of my eye I could cause you both to be murdered."

His public exhibitions were extravagant and childish. He caused a bridge of boats to be constructed from Baie to Puteoli, on which were erected a number of castles, and after passing over it twice at the head of his troops, he caused the whole to be destroyed. In an expedition into Gaul he showed his folly and cowardice on several occasions; but one of his most ridiculous exploits was in a pretended expedition against Britain. Having drawn up his whole army opposite the island, he commanded the trumpet to sound a charge, and every preparation to be made for battle, when on a sudden the soldiers were ordered to fill their helmets with cockle-shells, and the farce ended with giving a trifling donation to the troops. He was about to follow it up by the tragedy of decimating all the legions of the German army, which had mutinied; but suspecting his intentions, those troops took up their arms, and stood on the defence. He then fled to Rome, where he revenged himself on the senate. At length, a conspiracy was formed against him, headed by Cassius Chærea, and the monster was assassinated as he was passing to the baths, A. D. 41, in the twenty-ninth year of his age. His wife and infant daughter were also sacrificed to the vengeance of the people, who caused his statues to be demolished, and all his public acts to be annulled. This tyrant in his whole appearance, announced somewhat shocking and portentous. He was not without education or natural parts; and applied with some assiduity to the study of eloquence, but his chief attention was directed to the arts, less worthy his station, of music, dancing, gladiatorian exercises, and all the apparatus of public spectacles. In every thing he was capricious and mutable to a degree closely bordering on madness; and was constant only in preserving some form of vice and extravagance. He seems, as Seneca observes, to have been brought forth by nature for the express purpose of showing how much mischief could be effected by the greatest depravity, supported by the highest power.

DRUSILLA LIVIA, a daughter of Germanicus and Agrippina, famous for her debaucheries and licentiousness. She committed incest with her brother Caligula, who was so tenderly attached to her, that in a dangerous illness he made her

heiress of all his possessions, and commanded that she should succeed him in the Roman empire. She died A. D. 38, in the twenty-third year of her age, and was deified by her brother Caligula.

URGULANIA, a Roman lady, was a favourite of the empress Livia. So insolent did she grow upon this, that she refused to go to the senate to give in her evidence, and therefore the prætor was obliged to go to her house to examine her. Lucius Piso, notwithstanding her pride and interest, sued her for a debt, but she refused to appear, and withdrew to the emperor's palace; but Piso proceeded in the suit. Tiberius would not concern himself in this cause any farther than by promising his mother that he would solicit the judges in favour of Urgulania. The result of the affair was, Livia caused the sum, which Piso claimed, to be paid down to him.

CESONIA, wife to the emperor Caligula, was killed by Lupus, as she was weeping over her husband's body, after he was murdered.

JULIUS GRÆCINUS, a Roman senator, was a native of Forum Julii, now Frejus. He was distinguished by his eloquence and virtue, and was put to death by Caligula, for refusing to be the accuser of Marcus Silanus. He was the father of Julius Agricola, and wrote a book on agriculture.

MEMMIUS REGULUS, a Roman, made governor of Greece by Caligula. While Regulus was in his province, the emperor wished to bring the celebrated statue of Jupiter Olympius, by Phidias, to Rome, but this was supernaturally prevented, according to ancient authors, the ship which was to convey it being destroyed by lightning.

CLAUDIUS, the fifth emperor of Rome, whose name at length was Tiberius Claudius Drusus Germanicus, the son of Nero Claudius Drusus, and Antonia Minor, brother of Germanicus, and nephew of the emperor Tiberius, was born at Lyons. The complicated diseases of his infancy had affected all the faculties of his body and mind. The commencement of his reign gave the most promising hopes of a happy continuance. He began by passing an act of oblivion for all former words and actions, and disannulled all the cruel edicts of Caligula. He forbade all persons, under severe penalties, to sacrifice to him as they had done to Caligula; was assiduous in hearing and examining complaints, and frequently administered justice in person; tempering by his mildness the severity of the law. He took a more than ordinary care that Rome should be continually supplied with corn and provisions, securing the merchants against pirates. He was not less assiduous in his buildings, in which he excelled almost all that went before him. He constructed a wonderful aqueduct, called after his own name, much surpassing any other in Rome, either for workmanship or plentiful supply. It brought

water from forty miles distance, through great mountains, and over deep valleys ; being built on stately arches, and furnishing the highest parts of the city. He made also an haven at Ostia ; a work of such immense expence, that his successors were unable to maintain it. But his greatest work was the draining of the lake Fucinus, which was the largest in Italy, and bringing its water into the Tiber, to strengthen the current of that river. For effecting this, among other vast difficulties, he mined through a mountain of stone three miles broad, and kept thirty thousand men employed for eleven years together. To this solicitude for the internal advantages of the state, he added that of a watchful guardianship over the provinces. He even undertook to gratify the people by foreign conquest. The Britons, who had, for near one hundred years, been left in sole possession of their own island, began to seek the mediation of Rome, to quell their intestine commotions. The principal man who had desired to subject his native country to the Roman dominion, was one Bericus, who persuaded the emperor to make a descent upon the island, magnifying the advantages that would attend the conquest of it. Plautius the prætor, was accordingly ordered to pass over into Gaul, and make preparations for this expedition ; and the Britons, under their king Cynobelinus, were several times overthrown. These successes soon after induced Claudius to go into Britain in person, under pretence that the natives were still seditious, and had not delivered up some Roman fugitives who had taken shelter among them. But Claudius soon began to lessen his care for the public, and to commit to his favourites all the concerns of the empire. The chief of his directors was his wife Messalina, whose name is almost become a common appellation to women of abandoned characters. However she was not less remarkable for her cruelties than her lusts ; and destroyed many of the most illustrious families of Rome. Subordinate to her were the emperor's freedmen ; Pallas, the treasurer ; Narcissus, the secretary of state ; and Callistus, the master of the requests. These entirely governed Claudius ; so that he was only left the fatigues of ceremony, while they possessed all the power of the state. It would be tedious to enumerate the various cruelties which these insidious advisers obliged the feeble emperor to commit ; those against his own family will suffice. Appius Silanus, a person of great merit, who had been married to the emperor's mother-in-law, was put to death upon the suggestions of Messalina. After him he slew both his sons-in-law, Silanus and Pompey, and his two nieces the Livias, one the daughter of Drusus, the other of Germanicus ; without permitting them to plead in their defence, or even without assigning any cause. Great numbers of others fell sacrifices to the jealousy of Messalina and her minions ; who bore so great a sway in the state,

that all offices, dignities, and governments were entirely at their disposal. Every thing was put to sale; they took money for pardons and penalties; and accumulated, by these means, enormous sums. These disorders in the ministers produced conspiracies against the emperor. Statius Corvinus and Gallus Asinius formed a conspiracy against him. Two knights privately combined to assassinate him. But the revolt which gave him the greatest uneasiness, and which was punished with the most unrelenting severity, was that of Camillus, his lieutenant-general in Dalmatia. This general, incited by many of the principal men of Rome, openly rebelled, and assumed the title of emperor. Nothing could exceed the terrors of Claudius, upon being informed of this revolt, so that when Camillus informed him by letters to relinquish the empire, he seemed inclined to give obedience. However, his fears were soon removed; for the legions which had declared for Camillus, being terrified by some prodigies, soon after killed him. The cruelty of Messalina and her minions upon this occasion seemed to have no bounds. They so wrought upon the emperor's fears and suspicions, that numbers were executed without trial or proof; and scarcely any who were suspected, escaped, unless by ransoming their lives with their fortunes. By such cruelties as these, his favourites endeavoured to establish his and their own authority. He now became a prey to jealousy and disquietude, in consequence of which he seemed delighted with inflicting tortures. Suetonius says, that there were no less than thirty-five senators, and above three hundred knights, executed in his reign. In this manner was Claudius urged on by Messalina to commit cruelties, while she put no bounds to her enormities.

The most extraordinary domestic event in the reign of Claudius, and one indeed, which would be incredible, were it not for the concurrent testimony of historians, was the public marriage of Messalina to her lover Silius, a young nobleman of singular beauty, and the designated consul. That abandoned woman, not content with the most undisguised display of her fondness for her paramour, had resolved to show her contempt for all decency, and her utter disregard for her husband, by publicly marrying Silius while the emperor was living. It appears indeed that this was a desperate measure proposed by Silius, who was sensible that the notoriety of his amour with the empress, must at length become his ruin, if not prevented by the death of Claudius, which was doubtless a part of the design. They were actually united in sight of the whole city with all the accustomed nuptial ceremonies. Claudius was at Ostia when the event took place, and he remained ignorant of it after it was the common discourse of all Rome. At length the freedman Narcissus undertook to inform him of his dishonour

and danger. Struck with consternation and trembling at the news, he exclaimed, "Am I still emperor?" They dispelled his fears; and Silius, Muester, the pantomime, and a number of other accomplices in the lewdness of his wife, were put to death. She was preparing to appease his anger, and probably would have succeeded, if Narcissus had not given orders to kill her. Claudius neither testified joy nor sorrow; and when he was informed of her death he had not the curiosity to enquire by what means it happened. He had already married three wives, and his domestics, who might more properly be called his masters, determined him to marry a fourth. His niece, Agrippina, the daughter of Germanicus, and widow of Domitius, was preferred to be empress, through the influence of Pallas, who was one of her gallants. She was another Messalina; though her behaviour was not so openly scandalous yet her ambition was as violent and criminal as that of the former. Claudius at length being made sensible of some of the enormities of his wife, he unguardedly dropped some threatening expressions against her. Agrippina informed of these by her spies, resolved to be beforehand with him; and accordingly took advantage of his gluttonous voracity, to administer poison to him in a dish of mushrooms. He struggled a short time against its effects, and then expired in the sixty-fourth year of his age, and fourteenth of his reign.

URGULANILLA, grand-daughter of Urgulania, was married to the emperor Claudius, before he was raised to the empire. He had by her a son and a daughter. The son's name was Drusus, who died before the age of puberty by an odd accident; he threw up a pear, and endeavouring to catch it in his mouth, it happened to fall in such a manner, that it choked him. Claudius repudiated Urgulanilla, on account of her bad reputation, and of her being suspected of murder.

VALERIA MESSALINA, a daughter of Messala Barbatus, married the emperor Claudius, and disgraced herself by her cruelties and scandalous incontinence. See Claudius.

BRITANNICUS, a son of Claudius Cæsar and Messalina. Nero was raised to the throne in preference to him by means of Agrippina, who caused him to be poisoned. His corpse was buried in the night; but it is said a shower of rain washed away the white paint which the murderer had put over his face, so that it appeared quite black, and discovered the effects of poison.

OCTAVIA, daughter of the emperor Claudius and Messalina. She was betrothed to Silanus, but by the intrigues of Agrippina, she was married to the emperor Nero in the sixteenth year of her age. She was soon after divorced under pretence of barrenness; and Nero married Poppæa, who exercised her enmity upon Octavia by procuring her to be banished into Campania; she was afterwards recalled by the people, but

Poppæa, who was determined on her ruin, caused her again to be banished to an island, where she was ordered to kill herself by opening her veins. Her head was cut off and carried to Poppæa.

THRASEA PÆTUS, a Roman senator, who deserves to be recorded for his integrity and patriotism, was a native of Padua; educated in stoical tenets, and a great admirer of Cato of Utica, whose life he composed. As a senator, he was a strenuous asserter of the liberty that remained under imperial despotism, and on this account he exposed himself to the obloquy of all the sycophants of power. His integrity commanded the acknowledgment of Nero, the execrable tyrant who put him to death, and many instances occur of his undaunted fortitude in maintaining it. We can only select the following: after Nero had committed the detestable crime of matricide, when the servile senate was decreeing solemn thanks, and giving annual festivals to commemorate the event, Thrasea, who we are told had been accustomed to suffer other adulations to pass in silence, or with a slight assent, marked the profligacy of these motions by walking out of the senate-house, thus openly exposing his life to a danger which he contemned; for, conformably to the stoical principles, he was used to say, "Nero may kill me, but he cannot hurt me." But though Thrasea often escaped the brutal vengeance of this imperial tyrant, his fate was at length decreed. In the year A. D. 66, and the thirteenth of Nero, this monster, having imbrued his hands in the blood of many of the most illustrious Romans, now resolved, says Tacitus, to extirpate virtue itself, by the destruction of Thrasea Pætus and Barcas Soranus. The amount of the charges against Thrasea only evinced his contempt of the base adulation of the senate, and his displeasure with the vices and enormities of the reign. No defence could be of any avail, and therefore Thrasea prepared in silence to submit to his fate. When the determination of the senate was announced to him, he was in his garden surrounded by a number of illustrious persons of both sexes, and attentively listening to Demetrius, a Cynic philosopher, who was discoursing on the nature of the soul and its separation from the body. Having received the decree of the senate, he retired into his bed-chamber, and laid bare the veins of both arms, and then bled to death.

ARRIA, wife of Cæcilia Pætus, a consul under the emperor Claudius, is immortalized for her heroism and conjugal affection. Her son and husband were both sick of a dangerous illness at the same time; the former died; and she was convinced, that, in his present weak state, Pætus could not survive a knowledge of the fatal event. She therefore fulfilled every mournful duty to the remains of her child, whom she bitterly bewailed in secret; but, when she entered the chamber of his

father, concealed the anguish of her soul, under the assumed smiles of hope and confidence; not even his solicitude and frequent enquiries disarmed her resolution, which his recovery, in this instance, rewarded; but which was soon to be put to still greater trials. Scribonius had excited a revolt in Illyria, the object of which was, to dethrone the imbecile Claudius; but was vanquished, and put to death. Pætus, one of his partizans, was also taken prisoner, and carried to Rome by sea. Arria entreated to be permitted to accompany him, alleging, that to a man of his rank, some attendants of course must be allowed, that these should be dispensed with, and she would fulfil all their duties, if permitted to come on board. On the refusal of the soldiers, she hired a small bark, and followed him. On her arrival at Rome, she was met in the place by the widow of Scribonius, who wished to speak to her. "I speak to thee!" returned Arria indignantly, "to thee, who hast been witness of thy husband's death, and yet survivest!" For she had herself determined, that, if all her endeavours to save Pætus failed, she would die with him. Her son-in-law, Thræseus, used every argument to persuade her to give up this design. "Were I," said she, "in his situation, would you have your daughter die with me?" "Certainly," answered she, "had she lived with you as long and as happily as I with Pætus." He was at length condemned to die; whether by his own hands, at that time no uncommon sentence, is uncertain; if it were not so, he wished to avoid the punishment allotted him by a voluntary death; but at the moment wanted courage. Seeing him staggered and hesitating, Arria seized the dagger, plunged it first into her own breast, and then presenting it to her husband, said, with a smile, "It is not painful, Pætus." The wife of Thræseus, and her daughter, who married Helvidius Priscus, inherited the fate and sentiments of Arria.

PALLAS, a freedman of Claudius, celebrated for the power and the riches which he obtained. He advised the emperor to marry Agrippina, and to adopt her son Nero for his successor. It was through him and Agrippina, that the death of Claudius was hastened, and that Nero was raised to the throne. Nero, however, discarded Pallas, and some time after caused him to be put to death, that he might procure his great riches.

NARCISSUS, a freedman, and secretary of Claudius, who abused his trust, and the infirmities of his imperial master, and plundered the citizens of Rome to enrich himself. Messalina, the emperor's wife, endeavoured to remove him, but Narcissus sacrificed her to his avarice and resentment. Agrippina, who succeeded in the place of Messalina, was more successful. Narcissus was banished by her intrigues, and compelled to kill himself, A.D. 54. Nero greatly regretted his loss, as he

had found him subservient to his most criminal and extravagant pleasures.

VANNIUS, a king of the Suevi, banished under Claudius.

AGRIPPA HERODES, a Jew, intimate with the emperor Caligula, &c.

AFRANIUS BURRUS, was a man of great merit, and worthy of a better age than that of Nero. Agrippina, that prince's mother, designing to engage Burrus in her interest, who had got a great reputation in the armies, persuaded the emperor Claudius, her husband, to remove the two commanders of the Prætorian cohorts, and to bestow that post upon Burrus alone. He was made afterwards governor of young Nero, and had Seneca for his assistant. The good understanding between these two governors, shews they were men of great probity, and that they aimed chiefly at the public good in their instruction of that young prince, who would have proved an accomplished emperor under such masters, had not his natural wickedness prevailed, and made all their care useless. Nero, being resolved to get rid of his mother, was about to take from Burrus his employ of colonel of the guards, remembering that he got it by Agrippina's favour, and fearing that such a benefit would engage him more in his mother's interest than in his; but whether it be that Seneca diverted the thing, or for some other means, Burrus kept his place, and approved of Agrippina's death, provided she was convicted of what was charged upon her. He represented to Nero, that the least thing he could do for his mother, was, to permit her to answer for herself. That expedient diverted the storm for the time. Burrus himself was accused some time after, and justified himself. At last Nero resolved to put off no longer the death of Agrippina, and Burrus, not being able to prevent it, refused, however, to give his order about it to any of the Prætorian soldiers. He was more than once obliged, to his great grief, to seem to approve Nero's infamous actions, for which he could find no remedy. He died in the sixty-second year of the first century, three years after Agrippina, not without suspicion of having been poisoned. His character was enhanced by the conduct of his infamous successors; and though not perfectly pure, it appears to have been as good as a high office under a vicious prince would admit. His death left Seneca without support, and the detestable inclinations of Nero were thenceforth uncontrolled.

CLAUDIUS DOMITIUS CÆSAR NERO, a very celebrated emperor of Rome, was the son of Caius Domitius Athenobarbus, and Agrippina, the daughter of Germanicus. He was adopted by the emperor Claudius, A. D. 50, and four years after succeeded him. In the beginning of his reign he assumed the appearance of the greatest kindness, condescen-

sion, affability, complaisance, and humanity; and he became highly popular. The object of his administration seemed to be the good of his people; and when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, "would to heaven I had never learned to write!" When the senate had liberally commended the wisdom of his government, he desired them to keep their praises till he deserved them. These apparent virtues, however, proved to be artificial. Nero soon displayed the real propensities of his nature. He delivered himself from the sway of his mother, and at last ordered her to be murdered. Many of his courtiers shared her unhappy fate; and Nero sacrificed to his fury or caprice all who obstructed his pleasure or inclination. In the night he generally went from his palace to visit the meanest taverns, and all the scenes of debauchery which Rome contained. In these nocturnal riots he insulted the people in the streets; and his attempts to offer violence to the wife of a Roman senator nearly cost him his life. He also turned actor, and appeared publicly on the Roman stage. To excel in music, and to conquer the disadvantages of a hoarse disagreeable voice, he moderated his meals, and often passed the day without eating. He next went into Greece, and presented himself a candidate at the Olympic games. He was defeated in wrestling, but the flattery of the spectators adjudged him the victory, and he returned to Rome with all the pomp and splendour of an eastern conqueror, drawn in a chariot of Augustus, and attended by a band of musicians, actors, and stage dancers. These amusements, however, were comparatively innocent; but his conduct soon became abominable. He disguised himself in the habit of a woman, and was publicly married to one of his eunuchs. This violence to nature and decency was soon exchanged for another; Nero resumed his sex, and celebrated his nuptials with one of his meanest catamites; and on this occasion a Roman wit observed, that the world would have been happy if Nero's father had had *such a wife*. His cruelty was now displayed in a still higher degree; for he sacrificed his wife Octavia Poppæa, and the celebrated writers, Seneca, Lucan, Petronius, &c. He had heard of the burning of Troy; to represent that dismal scene, he caused Rome to be set on fire in different places. The conflagration became soon universal, and during nine successive days the fire continued. All was desolation; nothing was heard but the lamentations of mothers, whose children had perished in the flames, the groans of the dying, and the continual fall of palaces and buildings. Nero was the only one who enjoyed the general consternation. He placed himself at the top of a high tower, and played on his lyre, while he sung the destruction of Troy; a dreadful scene which his barbarity had realized before his eyes. He attempted to avert the public

odium from his head, by a pretended commiseration of the miseries of his subjects, and by throwing the blame of the fire on the Christians; which gave rise to the first dreadful persecution, wherein St. Peter and St. Paul suffered. Nero began to repair the streets and the public buildings at his own expense. He built a celebrated palace, which he called his golden house. It was liberally adorned with gold, with precious stones, and with every thing rare and exquisite. It contained spacious fields, artificial lakes, woods, gardens, orchards, and whatever exhibited a beautiful scene. The entrance of this edifice admitted a large colossus of the emperor, one hundred and twenty feet high, which Pliny says was afterwards destroyed by lightning; the galleries were each a mile long, and the whole was covered with gold. The roofs of the dining halls represented the firmament, in motion as well as in figure, and continually turned round night and day, showering down all sorts of perfumes and sweet waters. This grand edifice, according to Pliny, extended all round the city. When he went a fishing, his nets were of gold and silk. He never appeared twice in the same garment; and when he went a voyage, there were thousands of servants to take care of his wardrobe. This continuation of licentiousness, extravagance, and cruelty, at last roused the people. Many conspiracies were formed against him; but they were generally discovered, and the conspirators suffered the severest punishments. The most dangerous one was that of Piso, from which he was saved by the confession of a slave. The conspiracy of Galba proved more successful, who, when he knew that his plot was known to Nero, declared himself emperor. The unpopularity of Nero favoured his cause; he was acknowledged by all the Roman empire; and the senate condemned the tyrant to be dragged naked through the streets of Rome, whipped to death, and afterwards to be thrown down from the Tarpeian rock like the meanest malefactor. This, however, Nero prevented, by killing himself, A. D. 68, in the thirty-second year of his age, after a reign of thirteen years and eight months. Rome was filled with acclamations at his death; and the citizens, more strongly to indicate their joy, wore caps, such as were generally used by slaves who had received their freedom. The name of *Nero* has been ever since used emphatically to express a barbarous and bloody tyrant.

PÆTUS CESENNIUS, a Roman captain sent by Nero to command the army in Corbulo's place in Armenia. He afterwards made a shameful peace with the Parthians.

SERVIUS SULPICIUS GALBA, emperor of Rome, of the family of Sulpicii. He was gradually raised to the highest offices of the state, and exercised his power in the provinces with the greatest equity. He dedicated much of his time to solitary pursuits, to avoid the suspicions of Nero. Ex-

pressing his disapprobation of the emperor's oppression in the provinces, Nero ordered him to be put to death; but he escaped from the executioner, and was publicly saluted emperor. When seated on the throne, he suffered himself to be governed by favourites, who oppressed the citizens. Exemptions were sold at a high price; and impunity even for murder was purchased with money. Such irregularities greatly displeased the people; and Galba, refusing to pay the soldiers the money he had promised them, they assassinated him in the seventy-third year of his age, and eighth month of his reign. The virtues which had shone so bright in Galba, when a private man, totally disappeared when he ascended the throne, and he who had shown himself the most impartial judge, forgot his duty when emperor.

CLAUDIUS CIVILIS, a famous Batavian general, who commanded a body of his countrymen in the Roman service. Being accused of treachery, he was sent in chains to Rome, but was pardoned by Galba. He was afterwards brought into danger on the same charge under Vitellius, and escaped with difficulty. This inflamed him with resentment against the Romans, and having roused his countrymen, he expelled them from Batavia; but, after various changes of fortune, he was obliged to enter into a treaty, and to submit to Vespasian.

MARIUS CELSUS, an eminent Roman commander, was legate of the fifteenth legion in Pannonia, in the reign of Nero. He was designated consul at the death of that emperor, and became one of the confidential friends of Galba. After having in vain attempted to conciliate the minds of the soldiery to him, and displayed his fidelity to the last, his life was demanded as a sacrifice by the soldiers of the new emperor Otho, who, desirous of saving him, but not possessing power sufficient to do it openly, ordered him to be put in irons, as if he was reserved for a more exquisite punishment. Otho afterwards sent for him to the capital; when Celsus pleaded his fidelity to Galba as a pledge of equally faithful attachment to himself, and was received by Otho among his intimate friends, and appointed to a command in the approaching war against Vitellius. Together with Suetonius Paulinus, he was the principal adviser of the military operations which ensued. At the first battle of *Bebriacum* he commanded the cavalry, and acted with great skill. He afterwards, with Paulinus, gave Otho the salutary advice of protracting the war; but the licentiousness of the soldiery, and the factious spirit of some of the leaders, precipitated the decision, and the Vitellian party were victors in a second engagement. Plutarch represents Celsus as the principal mover of the application made by the Othonian leaders to put an end to the mutual slaughter by an accommodation,

which is rendered probable by his retaining the consulate under Vitellius.

RUFUS L. VIRGINIUS a distinguished Roman citizen, and commander, whose merit raised him to the consulate, in the reign of Nero, A. D. 63. When the Gauls revolted under Vindex, A. D. 68, he marched to Besançon, in order to resist their designs. On this occasion the legions proclaimed him emperor, but he refused the title, alleging that the disposal of the empire belonged not to them, but to the senate and people. After the death of Nero, and the succession of Galba, he was again solicited by the army to become a candidate for the empire, and he was threatened with death by one of the tribunes, if he did not comply with the wishes of the soldiers. But he resolutely resisted, and prevailed with them to acknowledge the new emperor. When Otho acquired temporary dominion, he endeavoured to engage the attachment of the German legion, by conferring a second consulate, A. D. 69, on Virginus, their old commander; and after his death, he was a third time urged by the soldiery, to accept the empire, but he persisted in refusing the offer. Upon Vitellius's entrance into Rome, Virginus was very unjustly suspected of a design to assassinate him; and though Vitellius had no doubt of his innocence, it was not without great difficulty that he preserved his life. From this time till the reign of Nerva, he lived in retirement, calling the place of his retreat near Alaium, "the rest of his old age." To Pliny the younger, he was guardian, and was always regarded by him with filial veneration; and at Rome he was respected as one of the most excellent of its citizens. "He read," according to the account given of him, by Pliny, "verses and histories of which he was the subject, and lived, as it were, with his own posterity;" and Pliny relates the following instance of his love of historical fidelity. Cluvius Rufus, an eminent historian, said to him: "You are sensible, Virginus, of the fidelity required in a writer of history; if, therefore, you meet with any thing in my work, which is displeasing to you, I request that you will pardon it." He replied, "Are you ignorant, Cluvius, that my purpose, in doing what I have done, was that you writers might freely say, what you should think fit." In his eighty-third year, Nerva honoured him by advancing him to a third consulate, as his own colleague in that office. On this occasion he intended to deliver a discourse, and whilst he was preparing at home for the recitation of it, a large book fell from his hand upon the floor; and, in stooping for it, his foot slipped, and in the fall he broke his thigh. The fracture occasioned his death, A. D. 97. His remains were honoured with a public funeral, and his eulogy was pronounced by Cornelius Tacitus. The epitaph which he had written for himself

was comprised in two lines, and merely recorded one of the principal actions of his life, with its motive.

“ Here Rufus lies, who by the repulse of Vindex, secured the empire, not for himself, but for his country.”

VATINIUS, a shoe-maker, ridiculed for his great deformities, and the eccentricity of his character. He was one of Nero's favourites, and he surpassed the rest of the courtiers in flattery, and in the commission of every impious deed. Large cups, of no value, are called Vatiniana from him, because he used one which was both ill-shaped and uncouth.

LOCUSTA, a celebrated woman, at Rome, in favour with Nero. She poisoned Claudius and Britannicus, and at last attempted to destroy Nero himself, for which she was executed.

NYMPHIDIUS, a favourite of Nero, who said that he was descended from Caligula. He was raised to the consular dignity, and soon after disputed the empire with Galba. He was slain by the soldiers.

PLAUTUS LATERANUS, a Roman consul, elected A. D. 65. A conspiracy with Piso, against the emperor Nero, proved fatal to him. He was led to execution, where he refused to confess the associates of the conspiracy, and did not even frown at the executioner, who was as guilty as himself, but when a first blow could not sever his head from his body, he looked at the executioner, and shaking his head, he returned it to the hatchet, with the greatest composure, and it was cut off.

TIGELLINUS, a Roman courtier, infamous for his intrigues at the court of Nero, who promoted him to the highest honours; but being at last detected in a conspiracy against Nero, he was ordered to kill himself, A. D. 68.

DOMITIUS CORBULO, a Roman general, who took several places from the Armenians, destroyed Artaxata their capital, and set Tigranes on the throne of Armenia. He also subdued the Parthians. Nero, jealous of his reputation, directed him to be murdered; Corbulo hearing of it, fell upon his own sword, A. D. 67.

CAIUS PISO, a Roman, who was at the head of a celebrated conspiracy against the emperor Nero. He had rendered himself a favourite of the people by his private, as well as public virtues, by the generosity of his behaviour, his fondness of pleasure with the voluptuous, and his austerity with the grave and the reserved. He had been marked by some as a proper person to succeed the emperor; but the discovery of the plot by a freedman, who was among the conspirators, soon cut him off, with all his partizans. He refused to court the affections of the people, and of the army, when the whole had been made public, and instead of taking proper measures for his preservation, either by proclaiming himself emperor, as his

friends advised, or by seeking a retreat in the distant provinces of the empire, he retired to his own house, where he opened the veins of both his arms, and bled to death.

VULCATIUS, a Roman knight, who conspired with **Piso**, against **Nero**.

JULIUS VINDEX, a governor of Gaul, who revolted against **Nero**, and determined to deliver the Roman empire from his tyranny. He was followed by a numerous army, but was at last defeated by one of the emperor's generals. When he perceived all was lost, he laid violent hands upon himself.

LUCIUS CLAUDIUS MACER, proprætor of Africa, in the reign of **Nero**, on whose death he assumed the imperial dignity, and committed many cruelties. By order of **Galba** he was arrested and put to death.

AULIUS ATTICUS, a captain of a Roman cohort under **Julius Agricola**, who was killed in a battle with **Galgacus**, at the foot of the **Grampians**. Two urns were dug up in the parish of **Redgorton**, in Scotland, containing human ashes; one of which **Mr. Moncrieff** supposes to have contained those of this officer, and the other, those of **Agricola's** son.

MESSALINA, called also **STATILIA**, was descended of a consular family, and married the consul **Atticus Visticus**, whom **Nero** murdered. She received with tokens of tenderness her husband's murderer, and married four husbands before she came to the imperial throne; and after the death of **Nero** retired to literary pursuits and peaceful occupations. **Otho**, after this, paid his addresses to her, but before the consummation of the marriage he destroyed himself. In his dying moments he wrote her a pathetic and consolatory letter.

M. SALVIUS OTHO, the eighth emperor of Rome, born A.D. 32, of a family descended from the ancient kings of **Etruria**. He was among the number of **Nero's** favourites, was raised to the highest offices of the state, and made governor of **Pannonia**, by the interest of **Seneca**, who wished to remove him from Rome, lest **Nero's** love for **Poppæa** should prove his ruin. After **Nero's** death **Otho** conciliated the favour of **Galba**, the new emperor; but when **Galba** refused to adopt him as his successor, he procured his assassination, and made himself emperor. He was acknowledged by the senate, but the sudden revolt of **Vitellius**, in Germany, rendered his situation very precarious. **Otho** obtained three victories, but in a general engagement, near **Brixellum**, his forces were defeated, and he stabbed himself when all hopes of success had vanished, in the thirty-seventh year of his age, after a reign of about three months. The last moments of **Otho's** life were those of a philosopher. He comforted his soldiers, who lamented his fortune, and expressed his concern for their safety, when they solicited to pay him the last friendly offices, before he stabbed

himself; and he observed, that it was better that one man should die, than that all should be involved in ruin on account of his obstinacy. His nephew was much affected, and feared the anger of the conqueror; but Otho observed, that Vitellius would be kind to the relations of Otho, since, in the time of their greatest enmity, the mother of Vitellius had received every friendly treatment from his hands. He also burnt the letters which, by falling into the hands of Vitellius, might provoke his resentment against those who had favoured the cause of an unfortunate general. These noble and humane sentiments in a man who was the associate of Nero's shameful pleasures, and who had stained his hand in the blood of his master, have appeared surprising, and have passed for policy, and not the result of a virtuous and benevolent heart. His father was a favourite of Claudius.

SABINA POPPÆA, a celebrated Roman matron, daughter of Titus Ollius. She married a Roman knight called **Rufus Crispinus**, by whom she had a son. Her personal charms, and the elegance of her figure, captivated Otho, who was then one of Nero's favourites. He carried her away, and married her, but Nero, who had seen her, and often heard her accomplishments extolled, soon deprived him of her company, and sent him out of Italy, on pretence of presiding over one of the Roman provinces. After he had taken this step, Nero repudiated his wife Octavia, on pretence of barrenness, and married Poppæa. The cruelty and avarice of the emperor did not long permit Poppæa to share the imperial dignity, and though she had already made him father of a son, he began to despise her, and even to use her with barbarity. She died of a blow which she received from his foot, when many months advanced in her pregnancy, about the year A. D. 65. Her funeral was performed with great pomp and solemnity, and statues raised to her memory. It is said that she was so anxious to preserve her beauty, and the elegance of her person, that five hundred asses were kept on purpose to afford her milk, in which she used daily to bathe. Even in her banishment she was attended by fifty of these animals, for the same purpose, and from their milk she invented a kind of ointment, or pomatum, to preserve beauty, called *poppæanum*, from her.

AULUS VITELLIUS, the ninth Roman emperor, rose by his vices. He was born of an illustrious family, and introduced himself into the favour of Tiberius, by administering to his pleasures. He also gained the esteem of Caligula, Claudius, and Nero, by flattering their passions. Thus he possessed himself of the highest offices of the state; and by his lavishing presents, became a favourite with the soldiers. He was proclaimed in Germany, by his army, at the same time that Otho was invested with the purple. Three battles were fought be-

tween the rivals, which Vitellius lost; but in a fourth he was victor. Rome was now governed by a stupid brutal tyrant, who was always either immersed in wine or blood; whose gluttony swallowed millions; whose palace was daily filled with bacchanalian riots; and whose soldiers, following the example of their master, indulged in every species of licentiousness, and spread terror and confusion all around them. At length the people revolted, and placed Vespasian on the throne. Vitellius, after suffering all manner of indignities from the populace, was put to death, and his body thrown into the Tiber, A. D. 69.

GALERIA, wife of Vitellius, emperor of Rome, distinguished herself in a vicious age, by exemplary wisdom and modesty. After the tragical death of her husband she passed her days in mourning and retirement.

CAIUS SUETONIUS PAULINUS, governor of Numidia, A. D. 45, conquered the Mauri, as far as Mount Atlas, and was the first of the Roman generals who went beyond that mountain. He wrote an account of the war. He was one of the most able warriors of his time, and men did not scruple to say, that he could contend with Corbulo for the military glory. He performed very noble actions in Britain, where he commanded the army, in the years A. D. 65 and 66. But having vanquished the rebels, he punished them too severely for the devastations and slaughters they had committed, for which reason the Romans appointed a successor, who was of a milder and more indulgent temper. It is thought he was consul in the year A. D. 70. He was one of the chief generals of the emperor Otho's armies; but he did not keep up, in that war, the reputation he had gained. The soldiers murmured against his conduct; and it is certain that his maxims, which were never to leave any thing to chance, and to take his measures with the utmost circumspection, prevented him from improving the favourable opportunities he met with, whereby he gave the enemy's army time to provide for their security. The worst part of his conduct was, that he ran away on the day of a general and decisive battle, and that he pretended Vitellius was obliged to him for betraying Otho, which probably he had not done, but he was believed on his own word, and his life was spared. It has been asserted, that the hopes of being chosen emperor, made him protract the war between Otho and Vitellius. But Tacitus thinks he was too wise to indulge such a thought.

TITUS FLAVIUS VESPASIANUS VESPASIAN, a Roman emperor, was born near Reate, in the country of the Sabines, A. D. 7, and was brought up by his paternal grandmother, near Cosa, in Tuscany. In the year A. D. 38 he was ædile, and disgraced himself by his adulation of the tyrant Ca-

ligula: actuated by the same mean spirit, he married the Domitia, or Domitilla, the mistress of a Roman knight. In the reign of Claudius he distinguished himself by the command of a legion, obtained for him by the interest of Narcissus, first in Germany, and afterwards in Great Britain; and he was rewarded for his services by the triumphal ornaments, a double priesthood, and at last a consulate. During the early years of Nero's reign he lived in retirement, but at length he was appointed proconsul of Africa, and in this office he incurred the detestation of the people, according to Tacitus, whereas Suetonius says, that he discharged his duties with integrity and dignity. By way of reconciling these contradictory accounts, it has been stated, that in levying the public impositions on the province he was rigorous, whilst he had exacted nothing for himself, and that he administered justice with impartiality. Upon his return he was reduced to pecuniary embarrassments, from which he was relieved by mortgaging his landed property, and by some mean practices. In the attentions expected from a courtier he was deficient; for he is said to have fallen asleep during one of Nero's public musical performances, and to have thus hazarded his ruin. He accompanied this emperor in his tour to Greece, and A. D. 66 he was appointed imperial lieutenant in the Jewish war. In this station he had full scope for exhibiting his good qualities as a military commander. With three legions, a body of cavalry, and ten auxiliary cohorts, he invaded Judæa, his son Titus serving under him as lieutenant. His progress was irresistible; and after capturing Jotapa, and reducing almost the whole of Galilee, he withdrew to Cæsarea, where he witnessed the conflict of two Jewish parties, who were destroying one another. Whilst he was preparing for the siege of Jerusalem, the death of Nero, A. D. 68, presented to him new prospects. As soon as he received intelligence of the accession of Galba, he sent his son Titus to pay homage to the new emperor; but on his journey Titus received an account of the murder of the emperor. This event produced a contest between Otho and Vitellius, for the imperial throne; Vespasian declared for Vitellius, who, by Otho's death, was left in possession of the throne. But the new emperor was both hated and despised; and Vespasian's reputation was so generally acknowledged in the East, that in the year A. D. 69 he was proclaimed emperor by the legions of Judæa, Syria, and Egypt, and his sovereignty was every where recognized. When Italy submitted to his name, Vespasian was at Alexandria; and as the senate and people concurred in his elevation to the imperial throne, he left this city A. D. 70, and hastened to Rome, where his arrival was eagerly expected. He was received with general congratulation and rejoicing; and his conduct confirmed the hopes that were en-

tertained at the commencement of his reign. To the revival of the ancient discipline of the army his first attention was directed; and as soon as he assumed the censorial office, he revised the list of senators and knights, the capital and the country, and in providing for poor senators, for literary professors, and for the encouragement of the arts. If we advert to the public events of his reign, the first year was distinguished by the termination of the rebellion of the Gauls, under Civilis, and the capture of Jerusalem by Titus; and in the following year he shut the temple of Janus, and erected a magnificent temple to peace. In the year A. D. 72, Comagene was reduced to a Roman province, by the deposition of its king, Antiochus. The liberty granted to the people of Greece, by Nero, in recompence of their adulation, was restricted, A. D. 73, on account of some tumults which occurred, and they were again subjected to tribute, and the Roman government. The islands of the Ægean Sea were likewise constituted a Roman province, and Rhodes was made the metropolis. The honour of his reign was justly reproached for the death of the virtuous patriot Helvidius Priscus, who, for freedom of speech and action, scarcely compatible with monarchical government, was first banished, and afterwards sentenced to death by the senate, a sentence which, it is said, was executed by the contrivance of Mucianus, contrary to the orders of Vespasian. The tragical fate of Sabinus, and his wife Eponia, was very derogatory to the character of clemency by which he was distinguished. Vespasian has also been blamed for the banishment of the Stoic and Cynic philosophers from Rome, under an apprehension that they were enemies to absolute power. This emperor, having enjoyed the benefit of a good constitution to advanced age, was attacked with a fever in the insalubrious climate of Campania, and having drank too copiously of a cold mineral water, he was seized with a complaint in his bowels, which soon reduced him to a state of perilous debility. Apprised of his danger, and jesting upon the usual imperial apotheoses, he said, "In my opinion, I am going to become a god." Afterwards, as he found himself fainting, he attempted to rise out of his bed, observing, that "an emperor ought to die standing." He expired in the arms of his attendants, in June, A. D. 79. in the seventieth year of his age, and tenth of his reign; lamented by the Roman people, who, under his government, had enjoyed several years of peace. Titus, one of his sons, was the great support of his father's throne, and the other, Domitian, was the cause of much trouble and vexation to him.

FLAVIUS SABINUS, a brother of the emperor Vespasian, famed for his fidelity to Vitellius. He commanded the

Roman armies thirty-five years, and governed Rome twelve; but was killed in an insurrection of the people.

CNEIUS JUNIUS AGRICOLA, born at Frejus Province, was, in Vespasian's time, made lieutenant to Vettius Bolanus, in Britain; and, upon his return, was ranked by that emperor among the patricians, and made governor of Aquitania. This post he held three years; was afterwards chosen consul, and at last appointed governor of Britain, where he greatly distinguished himself. He reformed many abuses, occasioned by the avarice of former governors, put a stop to extortion, and caused justice to be impartially administered. Vespasian dying about this time, his son Titus, knowing the great merit of Agricola, continued him in the government. In the spring he marched toward the north, where he made new conquests, and ordered forts to be built for the Romans to winter in. He spent the following winter in concerting schemes to bring the Britons to conform to the Roman customs. He thought the best way of diverting them from rising and taking arms, was to soften their rough manners, by proposing to them new kinds of pleasure, and inspiring them with a desire of imitating the Roman manners. Accordingly he adorned the country with magnificent temples, and many other fine buildings. The British nobles at length got their sons educated in learning; and they, who before had the utmost aversion to the Roman language, now began to study it with great assiduity; they wore likewise, the Roman habit; and, as Tacitus observes, they were brought to consider those things as marks of politeness, which were only so many badges of slavery. Agricola, in his third campaign, advanced as far as the Tweed; and in his fourth, he subdued the nations betwixt the Tweed and the Friths of Edinburgh, and Dumblaiton, into which the rivers Glotto and Bodortria, the Clyde and the Forth, discharge themselves; and here he built fortresses to shut up the nations yet unconquered. In his fifth, he marched beyond the Frith; whence he made some new acquisitions, and fixed garrisons along the western coasts, over against Ireland. In his sixth campaign, he passed the river Bodortria, ordering his fleet, the first which the Romans ever had in those parts, to row along the coasts, and take a view of the northern parts. In the following spring, the Britons raised an army of thirty thousand men; the command was given to Galgacus, who, according to Tacitus, made an excellent speech to his countrymen on this occasion. Agricola likewise addressed his men in strong and eloquent terms. The Romans gained the victory, and ten thousand of the Britons are said to have been killed. This happened in the reign of the emperor Domitian, who growing jealous of the glory of Agricola, recalled him, under pretence of making him governor of Syria. Agricola died soon after; and

his death was suspected to have been occasioned by poison, given by that emperor. Tacitus, the historian, married his daughter, wrote his life, and laments his death in the most pathetic manner.

GALGACUS, chief of the Caledonians, who resisted with uncommon valour, the Romans, under the command of Agricola. After several skirmishes, the two armies came to a pitched battle, previous to which Galgacus made a noble speech to his troops. He was, however, defeated with prodigious loss.

JULIUS AGRESTIS, a Roman captain, who, when Antonius revolted to Vespasian, and laid in ruins the city of Cremona, obtained leave of the emperor, to survey the state of the enemy's forces. He returned with a faithful report, but not being believed, he put an end to himself.

ALCÆUS, the Messenian, lived in the reign of Vespasian and Titus, and is said to have suffered for his lewdness a very singular kind of death ; which gave occasion to the following epitaph :—

“ This is Alcæus's tomb, who died by a raddish,
The daughter of the earth, and punisher of Adulterers.”

ARTABANUS III., king of Media, was very inimical to the interest of Vespasian.

JULIUS SABINUS, a Roman commander, who proclaimed himself emperor, in opposition to Vespasian, but being defeated soon after, hid himself for nine years in a cave, attended by his wife, and two faithful domestics ; but being discovered, he was dragged before Vespasian, and by his order put to death, though much solicitation was made for him, and though his wife endeavoured to excite Vespasian's compassion, by showing him the two children she had borne in the cave. But Vespasian did not possess Cæsar's clemency.

EPONIA, the wife of a general in the Roman army, who, imprudently aspiring to the possession of the throne, has handed her name down to posterity, as a female justly to be admired for conjugal love. Sabinus, which was the name of Eponia's husband, found that the army which he commanded was unfaithful to his cause, for, perceiving themselves attacked by superior numbers, they deserted the man whom they had promised to support. An immense reward was offered for the apprehending of Sabinus, whose person was too generally known to admit of disguise ; he, therefore, determined to resort to a stratagem, as the only likely method of preserving his life. Calling his few faithful friends around him, he acknowledged his gratitude towards them in the strongest terms, but, at the same time, expressed his resolution of not surviving

his unexpected defeat; and advised them to prepare for their own safety, declaring he had determined to set fire to his castle, and perish in the flames. In vain the attached friends of Sabinus endeavoured to divert him from that design, and finding their persuasions could not alter his resolution, they quitted him, in the hope of preserving their own lives. To a freedman, of the name of Martial, he alone imparted his real intention, which was to conceal himself in a subterraneous cavern, which had a communication with his house; when this faithful man undertook to circulate the story, which was to persuade his enemies he was dead. The superb mansion of Sabinus was set on fire in several places, the flames raged with a fury which prevented any person drawing near, and the account of the circumstance was sent immediately to Vespasian, and soon reached the unfortunate Eponia's ears. Fondly attached to the person of her husband, she heard the intelligence with an anguish which it would be difficult to describe, and, frantic with grief, and desperate from affliction, she resolved to put a period to her life. For three days she refused every kind of nourishment, when Martial being made acquainted with the violent effect of her grief, imparted to her the agreeable intelligence of her husband's existence, which banished the thoughts of death from her mind. Still he informed her it would be necessary to wear the semblance of sorrow, lest suspicion should arise; but at night he offered to conduct her to the cavern, on condition that she quitted it before light. The extacy of Eponia, when she first beheld the object of her tenderness, though existing as it were, in the jaws of a tomb, can only be conceived by those who have lost a husband to whom they were tenderly attached, and of whose unexpected recovery they were afterwards convinced. Frequent were the excuses which Eponia made her relations for absenting herself from Rome; and after a time, she not only visited her husband of an evening, but passed whole days with him in the tomb. At length her apprehensions were excited by her situation; which likewise gave her husband a thousand alarms; but by rubbing a poisonous ointment upon her, she excited a swelling both in her legs and arms. That her complaint was a dropsy, none of her friends doubted, and when her time drew near, she retired to the cave, and there, without any medical assistance, actually gave birth to a lovely boy. Near nine years she continued to visit her husband in his solitude, without exciting any suspicion in the minds of his foes; and during that period twice became a mother, without having any female to supply the place of a nurse. At length, her frequent absences from her family began to be remarked with a suspicious eye, her footsteps were watched, the secret was discovered, and the object of her tenderness condemned to die. The wretched Eponia threw herself at

the feet of Vespasian, and with all the pathos of true feeling, implored him to save her husband's life; at the same time she presented her two children to him, who joined in the solicitation, and enforced it with their tears. The voice of entreaty, however, pleaded in vain, before the throne of justice. Sabinus had openly aspired to the throne, and Vespasian remained inflexible to the prayers of Eponia, or the affecting solicitations of her sons. Rising with an air of dignity, from her humiliating posture, "Be assured," said she, "that I know how to condemn life; with Sabinus I have existed nine years in the bowels of the earth, and with him I am resolved to die." Amongst the variety of instances which have been brought to prove that the power of attachment is capable of producing a contempt of life, none can be evinced in a more forcible manner than the present. The magnanimous Eponia seemed not only to have felt an indifference to existence, but pain, that greatest of all evils, she seems to have defied; for a woman giving birth to two infants without assistance, appears a greater act of fortitude than her disregard of life.

TITUS VESPASIANUS, the Roman emperor, was the son of Vespasian, and became known by his skill in the Roman armies, particularly at the siege of Jerusalem. In the 79th year of the Christian era, he was invested with the imperial purple. He was joyfully received as emperor, and began his reign with every virtue that became an emperor and a man. During the life of his father there had been many imputations against him; but upon his exaltation to the throne, he seemed entirely to take leave of his former vices, and became an example of the greatest moderation and humanity. He had long loved Berenice, sister to Agrippa, king of Judæa, a woman of the greatest beauty and allurements, but knowing that the connexion with her was disagreeable to the people at Rome, he sent her away, notwithstanding their mutual passion, and the many arts she used to induce him to change his resolution. He next discarded all those who had been the former ministers of his pleasures, and forbore to countenance the companions of his looser recreations, though he had formerly taken great pains in their selection. This moderation, added to his justice and generosity, procured him the love of all good men, and the appellation of *the delight of mankind*, which all his actions seemed calculated to ensure. As he came to the throne with all the advantages of his father's popularity, he was resolved to use every method to increase it. He therefore took particular care to punish all informers, false witnesses, and promoters of dissension, condemning them to be scourged in public, dragged through the theatre, and banished to the uninhabited parts of the empire, and sold as slaves. His courtesy and readiness to do good have been celebrated even by Christian writers; his principal rule being,

never to send away any petitioner dissatisfied. One night, re-collecting that he had done nothing beneficial to mankind the day preceding, he said, "My friends, I have lost a day." In this reign an eruption of Mount Vesuvius did considerable damage, overwhelming many towns, and sending its ashes into countries more than one hundred miles distant. Upon this memorable occasion, Pliny, the naturalist, lost his life; for, being impelled by too eager a curiosity to observe the eruption, he was suffocated in the flames. There happened also about this time a fire at Rome, which continued three days and nights successively, which was followed by a plague, in which ten thousand men were buried in a day. The emperor, however, did all that lay in his power to repair the damage sustained by the public; and with respect to the city, declared that he would take the whole loss of it upon himself. These disasters were in some measure counterbalanced by the successes in Britain under Agricola. This excellent general having been sent into that country towards the end of Vespasian's reign, showed himself equally expert in quelling the refractory, and civilizing those who had formerly submitted to the Roman power. The Ordovices, or inhabitants of North Wales, were the first that were subdued. He then made a descent upon Mona, or the island of Anglesea, which surrendered at discretion. Having thus made himself master of the whole country, he took every method to restore discipline to his army, and to introduce some politeness among those whom he had conquered. He exhorted them both by advice and example, to build temples, theatres, and stately houses. He caused the sons of their nobility to be instructed in the liberal arts; he had them taught the Latin language, and induced them to imitate the Roman modes of dressing and living. Thus by degrees, this barbarous people began to assume the luxurious manners of their conqueror, and in time even outdid them in all the refinements of sensual pleasure. For his success in Britain, Titus was saluted emperor the fifteenth time; but he did not long survive his honours, being seized with a violent fever a little distance from Rome. Perceiving his death approaching, he declared, that during the whole course of his life he knew but of one action which he repented of; but that action he did not think proper to express. Shortly after he died, in the forty-first year of his age, having reigned two years, two months, and twenty days, not without suspicion of treachery from his brother Domitian, who had long wished to govern,

JULIA, the daughter of Titus the Roman emperor, and wife of Sabinus. She committed incest with her brother Domitian, who after her death caused her to be deified.

TITUS FLAVIUS DOMITIAN, son of Vespasian and Flavia Domitilla, made himself emperor of Rome, at the death

of his brother Titus, whom, according to some accounts, he destroyed by poison. The beginning of his reign promised tranquillity to the people, but their expectations were soon frustrated. Domitian became cruel, and gave way to incestuous and unnatural indulgences. He commanded himself to be styled God and Lord in all the papers which were presented to him. He passed the greatest part of the day in catching flies, and killing them with a bodkin, so that it was wittily answered by Vibius to a person who asked him who was with the emperor, nobody, not even a fly. Of the public events of this reign one of the most considerable was the war with the Dacians, which, after several vicissitudes of fortune, was terminated by a peace with their king Decebalus. This treaty, though dishonourable to the empire, furnished Domitian with an occasion for a new triumph, and the surname of Dacicus. No one, in reality, could be less warlike than this prince. In his military expeditions he seldom mounted on horseback, but was usually carried in a litter with all the accompaniments of effeminate luxury; and by the exactions and pillages to which the people in the line of his march were subjected, they dreaded his presence no less than that of the enemy. From his jealousies of the commanders, and the example he himself gave, discipline was enervated, and licentiousness encouraged in the armies. In the latter part of his reign Domitian became suspicious, and his anxieties were increased by the predictions of astrologers, but still more poignantly by the stings of remorse. He was so distrustful even when alone, that round the terrace, where he usually walked, he built a wall with shining stones, that from them he might perceive, as in a looking glass, whether any person followed him. All these precautions were unavailing; he perished by the hand of an assassin the 18th of September, A. D. 96, in the forty-fifth year of his age, and the fifteenth of his reign. He was the last of the twelve Cæsars. He distinguished himself for his love of learning, and in a little treatise, which he wrote upon the great care which ought to be taken of the hair to prevent baldness, he displayed much taste and elegance, according to the observations of his biographers. After his death he was publicly deprived by the senate of all the honours which had been profusely heaped upon him, and even his body was left in the open air without the honours of a funeral. This disgrace might proceed from the resentment of the senators, whom he exposed to terror as well as to ridicule. He once assembled that august body to know in what vessel a turbot might be most conveniently dressed. At another time they received a formal invitation to a feast, and when they arrived at the palace, they were introduced into a large gloomy hall, hung with black, and lighted with a few glimmering tapers. In the middle was placed a number of coffins, on each of which

was inscribed the name of some one of the invited senators. On a sudden a number of men burst into the room, cloathed in black, with drawn swords and flaming torches, and after they had for some time terrified the guests, they permitted them to retire. Such were the amusements and cruelties of a man, who in the first part of his reign was looked upon as the father of his people, and the restorer of learning and liberty.

FANNIA, daughter of Pætus Thrasea, grand-daughter of the amiable Arria, whose conjugal attachment has immortalized her name, seems to have inherited the virtues which expanded the bosom of her ancestress, and to have possessed all those rare qualities which dignified her mind. Fannia seems to have felt no less affection for her husband, Helvidius, than Arria did for the man whom she inspired with a contempt of life; twice was he banished, for having incurred the displeasure of Domitian, and both times was accompanied by his faithful wife. Gentle as was her disposition, yet it was blended with a magnanimity which made her at once beloved and admired, for being accused of having furnished Senecio with materials for writing the materials for writing the life of Helvidius, instead of denying it, she boldly pleaded guilty to the charge, yet with anxious precaution prevented her mother from being involved in her disgrace. In consequence of acknowledging the transaction, she was sent into exile, but was recalled in the course of a short time. It was the custom at Rome for ladies of distinction to be appointed by the high priest to attend the vestals who were ill, and Fannia having been entrusted with the charge of a young vestal named Junia, watched her with such unremitting tenderness, that she actually fell a victim to that sensibility of disposition for which she was so deservedly beloved and admired.

COCCEIUS NERVA, a Roman emperor, descended from a Cretan family, that had become Roman in the time of Augustus, was born in the year A. D. 26, and being son, grandson, and great grandson of consuls, entered with great success the career of signal dignities. He was prætor when Nero conferred upon him triumphal honours. He was consul, for the first time, in the year A. D. 71, with the emperor Vespasian, and afterwards with Domitian, A. D. 90. The conspirators, who had formed their plans for freeing the empire from the tyranny of Domitian, applied to Nerva, who was at that time at Rome, to undertake the duties and office of emperor; to this he consented, and was accordingly raised to the imperial purple in the year A. D. 96. The prætorian bands had been secured in his favour, and the senate was happy to confirm the elevation of one of their own body, whom they highly respected. He soon rendered himself extremely popular by the mildness of his manners, and by the activity which he exhibited in the management of public affairs. The first cares

of his government were to repair the evils of the late tyranny; he abolished the odious law of treason, and recalled the exiles, among whom were some of the most virtuous persons of the age. He restored to the enjoyment of their property those who had been the objects of unjust confiscations, and punished with death the freedmen and slaves, whose informations had caused the ruin of their masters. He suffered statues to be raised to his own honour, and he applied to the use of the government all the gold and silver statues which had been erected to his predecessor. In himself he was the example as well as the patron of morals and strict virtue. He forbade the mutilation of male children. He made a solemn declaration that no senator should be put to death during his reign, which he observed with such sanctity, that, when two members of the senate had conspired against his own life, he was satisfied to tell them he was well acquainted with their evil intentions. He also conducted these very men to the public spectacles, and seated himself between them, and when a sword was offered to him, according to the usual custom, he desired the conspirators to try it upon his body. Such confidence in the uprightness of his own intentions, and justice of his government, and such reliance upon the consequences of his lenity and indulgence, conciliated the affection of all his subjects. It was the spirit of his admiration so to govern that he might render a good account of his actions, and return without apprehensions to a private station. In some instances it must be admitted that his lenity, or perhaps timidity, forced him into disgraceful compliances. One of these was the restoration of licentious pantomimes, which Domitian had abolished, but which the people demanded with tumultuous shouts; another was the giving up the authors of the death of Domitian, who were, in fact, the instruments of his own elevation. It was in vain that he presented his own bare neck to the enraged soldiers, and entreated them rather to satiate their vengeance on himself; he was obliged to consent to the sacrifice, and even to seem to approve it. This mortifying incident, however, was the cause of a great public benefit, for it produced the adoption of Trajan. Made sensible of the necessity of a firm support to the throne, he passed by his own kindred, and selected for his son, and successor, the man, in all the empire, best fitted for the high office. Had this choice been the only act of his reign, it would have entitled him to the remembrance of his subjects. He died in the year A. D. 98, after a reign of sixteen months, and at the age of seventy-two. Nerva has been charged with an intemperate love and use of wine, and, perhaps, to have enjoyed the favour of Nero and Domitian may lead to a suspicion of the regularity of his morals, but his public virtues have deservedly placed him in the series of those

good princes who have been respected and honoured by posterity. Tacitus speaks of Nerva as being the first person who allied two things before thought to be incompatible, viz. monarchy and liberty.

SEXTUS JULIUS FRONTINUS, an eminent Roman, and city prætor, A.D. 70. He was afterwards a supplementary consul, and distinguished himself by his military talents as a commander in Britain. He is noticed by the younger Pliny and other writers, for the benefit which his country derived from his talents. Under the emperor Nerva, he was appointed to the superintendence of the waters, and in this capacity he brought the water of the Anis to Rome, by means of a splendid aqueduct. He wrote two books on the construction of these works, by the emperor's express order. He wrote likewise upon military stratagems, a work which is still extant. The best edition of his works is that printed at Lyons 1731 and 1779. A work on agriculture, which has been ascribed to him, was probably composed by a later writer. When Frontinus died, he forbade the erection of a monument to his memory, saying that it was a superfluous expence, for his name would live if he had done any thing to merit the honour.

M. ULPUS TRAJANUS TRAJAN, a Roman emperor, the son of a distinguished commander, under Vespasian in the Jewish wars, was born at Italica, in the Spanish province of Bætica, entered early into the army, and accompanied his father in several military expeditions; acquiring the hardiness, submitting to the discipline, and uniformly practising the duties of a soldier. In the career of public honour, he was first made prætor, A.D. 86, consul A.D. 91, and raised by Nerva to the rank of Cæsar, A.D. 97, being at this time in the forty-second or forty-third year of his age, according to the statements of different writers, and possessing a majestic stature, manly features, and dignified aspect. Upon the death of Nerva in the following year, Trajan succeeded, without opposition, to the imperial throne. He was at this time at Cologne, and remained for some time in Germany. In 99, he set out for Rome, and entered the city on foot, preceded by the lictors as an ordinary magistrate, and followed by a few soldiers exhibiting the demeanour of citizens. Affable in his manners, bountiful in his presents to the Roman people, and anxious to procure a supply of corn by allowing free importation from the colonies, Trajan acquired and maintained a very great degree of popularity. He likewise very much contributed to the tranquillity and good order of the city, by removing to exile the infamous tribe of delators, who had been encouraged by the "tyranny of Domitian," and not sufficiently repressed by the lenity of Nerva, and by issuing an edict with some penalties against all false accusers. He also reduced the tax of the twentieth upon colla-

teral successions, imposed by Augustus, and formed a fund for the exercise of liberality by his own economy and frugality. He encouraged merit, and advanced to posts of trust men distinguished by their integrity and talents. He associated on the most condescending terms with persons of various rank and condition, and treated the citizens of Rome in general, more as friends than as subjects. Although his military education and employments allowed him no leisure for acquiring the accomplishments of literature, he was the patron of learned men, and by founding libraries, and, by other methods, he promoted the diffusion of learning. As he was moderate and frugal in his own habits, and in the entertainments he provided for his guests, he checked and restrained the prevalence of luxury and extravagant expenditure in others. By pursuing various methods for rendering the people happy, he obtained, by the unanimous voice of the senate, the title of "Optimus," which glorious distinction he retained through life, and transmitted to posterity. In the third year of his reign he was honoured with a third consulate; and during his exercise of this office, Pliny pronounced that panegyric which is still extant, and which presents to view a finished portrait of a perfect prince. In the following year, when he was again consul, he was engaged in a war with Decebalus, king of the Dacians, from which he returned victorious, and obtained a triumph with the surname of "Dacicus." Having spent the two following years in an attention to objects that contributed to the improvement of the empire, one of which was the establishment of a port at Centumcellæ, now Civita Vecchia, the close of the latter of these years was rendered important and interesting, by the appointment of Pliny, A. D. 103, as governor of Pontus and Bithynia, and by the correspondence to which this appointment gave occasion, and which portrays, in the most pleasing characters, the enlightened and benignant spirit by which he was actuated. In the following year the war with Decebalus was renewed, and on this occasion, Trajan constructed a bridge over the Danube, which was long admired as one of the most considerable relics of antiquity. When Decebalus had despatched himself, after the loss of his capital, Dacia was constituted a Roman province, and colonised from other parts of the empire. Upon his return to Rome, he employed himself in carrying on some works of public magnificence and utility; but success in his military expeditions, unfortunately cherished the innate propensity of war, which seems to have been his most censurable foible; and accordingly the subsequent period of his reign was too ardently devoted to the gratification of his ambition, in extending the boundaries of the Roman empire. In the year A. D. 107, he reduced Armenia, into a Roman province, and all the barbarous tribes situated North of Armenia between the Euxine and Caspian seas, were reduced

to submission. After the lapse of some years, of which no regular account remains, we find Trajan, A.D. 114, dedicating the magnificent forum, which he had constructed at Rome, and erecting the column on which his exploits are sculptured, and also renewing the war with the Parthians. In A.D. 115 he crossed the Tigris on a bridge of boats, and subdued Adiabene and the whole of Assyria; and having captured Ctesiphon and Susa, he descended the Tigris with his fleet, and had the honour of being the first and last Roman general who navigated the Indian ocean, ravaging the coast of Arabia Felix. He even indulged the ambition of visiting India. On his return he laid siege to Atræ, the capital of an Arabian tribe, which he was obliged to raise and to withdraw to Syria. In the year A.D. 117, he was attacked with a paralytic disorder, attended with dropsy, and he therefore hastened his return to Italy. At Selinus in Cilicia, he had another attack, which proved fatal. The empress Plotina took advantage of his last moments to secure the adoption of Adrian for a successor, to which measure Trajan had manifested an aversion; and it is said that she practised a gross fraud for this purpose. Trajan died in the sixty-fourth year of his age, after a reign of nineteen years and a half, and his remains were deposited under his own column. The emperor's virtues were shaded by weaknesses and vices. His passion for war has been already mentioned; he was also addicted to sensual indulgences, of which intemperance in drinking was the least scandalous. Notwithstanding the blemishes of his character, his memory was long held in veneration, insomuch that two hundred and fifty years after his death, the senators, in their acclamations on the choice of a new emperor, vociferated the wish that he might be "more fortunate than Augustus, and better than Trajan."

POMPEIA PLOTINA, a Roman lady, who married Trajan while he was yet a private man. She entered Rome in the procession with her husband when he was saluted emperor, and distinguished herself by the affability of her behaviour, her humanity, and liberal offices to the poor and friendless. She accompanied Trajan in the east, and at his death she brought back his ashes to Rome, and still enjoyed all the honours and titles of a Roman empress under Adrian, who, by her means, had succeeded to the vacant throne. At her death, A.D. 122, she was ranked among the goddesses, and received divine honours, which according to the superstition of the times, she seemed to deserve, from her regard for the prosperity of the Roman empire, and for her private virtues.

TITINIUS CAPITO, lived under the emperor Trajan, and is mentioned by Pliny as a writer of no mean character. He described the deaths of illustrious men, among whom were

some of his contemporaries condemned, without doubt, by Domitian.

PUBLIUS ÆLIUS ADRIAN, the fifteenth emperor of Rome. He was born at Rome, A.D. 76, and left an orphan at ten years of age, under the guardianship of Trajan, and Coelius Tatianus, a Roman knight. He began to serve very early in the armies, was tribune of a legion before the death of Domitian, and was chosen by the army, to carry the news of Nerva's death to Trajan, his successor. He accompanied Trajan in most of his expeditions, distinguished himself in the second war against the Daci, and was successively appointed quæstor, tribune of the people, prætor, governor of Pannonia, consul, and governor of Syria. After the siege of Atræ was raised, Trajan left him the command of the army, and when he found death approaching, adopted him. Adrian, who was then at Antioch, as soon as he heard of Trajan's death, declared himself emperor, A. D. 117, made peace with the Persians, and from generosity, or policy, he remitted the debts of the Roman people, which, according to the calculations of those who have reduced them to modern money, amounted to twenty-two millions, five hundred thousand golden crowns; and that the people might be under no apprehension of being called to an account for them afterwards, burnt all the bonds and obligations relating to those debts. There are medals still extant in commemoration of this fact, in which he is represented holding a flambeau in his hand, setting fire to the bonds. He visited all the provinces, and did not return to Rome till the year 118, when the senate decreed him a triumph, and honoured him with the title of father of his country; but he refused both, and desired that Trajan's image might triumph. No prince travelled more than Adrian, there being hardly one province in the empire which he did not visit. In 120 he went into Gaul; from thence he went over to Britain, in order to subdue the Caledonians, who were making continual inroads into the provinces. Upon his arrival, they retired toward the north; he advanced however as far as York, where he was diverted from his intended conquest by the description some old soldiers, who had served under Agricola, gave him of the country. In hopes, therefore, of keeping them quiet, by enlarging their bounds he delivered up to the Caledonians, all the lands lying between the two Friths and the Tyne; and at the same time, to secure the Roman province from their future incursions, built the famous wall which still bears his name. Having thus settled affairs in Britain, he returned to Rome, where he was honoured with the title of Restorer of Britain, as appears by some medals. He soon after went into Spain, to Mauritania, and at length into the east, where he quieted the

commotions raised by the Parthians. Having visited all the provinces of Asia, he returned to Athens in 125, where he was initiated in the mysteries of Eleusinian Ceres. He went from thence to Sicily, to view the phenomena of Mount Ætna, and enjoy the extensive prospect from its top. He returned to Rome in 129; and again visited Africa and the east; was in Egypt in 132; re-visited Syria in 133, returned to Athens in 134, and to Rome 135. The persecution against the Christians was very violent under his reign, but it was at length suspended, in consequence of the remonstrances of Quadratus, bishop of Athens, and Aristides, two Christian philosophers, who presented the emperor with some books in favour of the Christian religion. He conquered the Jews, and, by way of insult, erected a temple to Jupiter on Calvary, placed a statue of Adonis in Bethlehem, and caused images of swine to be engraven on the gates of Jerusalem. At last he was seized with a dropsy, of which he died at Baiæ, in the sixty-third year of his age, and twenty-first of his reign. The Latin verses he addressed to his soul are well known. There are some fragments of his Latin poems extant, and some of his Greek verses in the Anthologia. He also wrote the history of his own life; to which, however, he did not put his name, but that of Phlegon, one of his freed-men. He had great wit, and an extensive memory; and understood the sciences, but was jealous of others who excelled in them. He was also cruel, envious, and lascivious. Antoninus his successor obtained his apotheosis; and prevented the rescission of his acts, which the senate once intended.

JULIA SABINA, a Roman lady, who married Adrian, by means of Plotina, the wife of Trajan. She is celebrated for her private as well as public virtues. Adrian treated her with the greatest asperity, though he had received from her the imperial purple, and the empress was so sensible of his unkindness, that she boasted in his presence that she had disdained to make him a father, lest his children should become more odious or more tyrannical than he himself was. The behaviour of Sabina at last so exasperated Adrian, that he poisoned her, or according to some, obliged her to destroy herself. The emperor at that time laboured under a mortal disease, and therefore he was the more encouraged to sacrifice Sabina to his resentment, that she might not survive him. Divine honours were paid to her memory. She died after she had been married thirty-eight years to Adrian, A. D. 138.

TITUS AURELIUS FULVIUS BOIONIVS ANTONINVS ANTONIVS PIVS, was born at Lanuvium in Italy, A. D. 86. His family had its origin from Nismes, in Gaul, and had long flourished in virtue and honour. Both his grandfathers and his father were consuls. His maternal grandfather

Arrius Antoninus, was intimate with Pliny the younger, and distinguished himself by the sweetness of his disposition, and his attachment to letters. It was in his house that the young Titus finished his education after the death of his father. On arriving at manhood, his character displayed itself in the most advantageous manner. To a happy physiognomy he joined a cultivated understanding, eloquence, mildness, and dignity of manners, and all the virtues of the heart. He was perfectly free from affectation and vain-glory, simple and natural in his tastes, and guided by moderation in his sentiments and actions.

In the course of public honours to which his birth and connections entitled him, he rose to the consulate, A. D. 120, and was afterwards chosen by Adrian to be one of the four consulars between whom the supreme magistracy of Italy was divided. In his turn he became proconsul of Asia, in which high trust he acquired a reputation even surpassing that of his grandfather Arrius in the same post. On his return from Asia, he was much in the council and confidence of Adrian, and always inclined to the most lenient measures. He married Annia Faustina, the daughter of Annius Verus, a lady whose conduct was far from irreproachable; but he avoided public scandal, and treated with the greatest respect his aged father-in-law, who was accustomed to enter the senate leaning on his arm. By this marriage he had two daughters. The sons died young. The eldest daughter, married to Lauria Sylvanus, died when Titus departed from his Asiatic government. The other, Faustina, was married to Marcus Aurelius, afterwards emperor.

When Adrian, after the death of Verus, determined upon the adoption of Antoninus, he found some difficulty in persuading him to accept of the succession to so vast a charge as the Roman empire; but having overcome his reluctance, he declared his nomination in presence of a council of the principal senators, on February the twenty-fifth, A. D. 138, and instantly made him his colleague in the proconsular and tribunitial authorities. He next caused Antoninus to adopt the son of Verus, then seven years of age, and Marcus Annius, afterwards Aurelius, a kinsman of Adrian, and nephew to his own wife, then aged about seventeen. He succeeded to the throne on July 10th, 138, with the universal applause of the senate and people. Let us figure to ourselves the throne filled by a true philosopher, adorned with every virtue, and free from every vice; dedicating his whole life to the public good; affecting no marks of superiority; the father of his country, not by a bare title, which has often been prostituted to the worst of emperors, but by actions more honourable than all titles, and we shall have a proper idea of Antoninus. At the beginning of his reign, Antoninus gave a remarkable proof of his clemency, by endeavouring to stop all enquiry into a conspiracy formed against him. "How unfortunate for

me," cried he, "should it be found that I am hated by a great number of my fellow-citizens!" Though he could not prevent the course of justice against the principals, he forbade all inquiry after their accomplices, and took under his special protection the son of Attilius, one of the chief conspirators. Some commotions which arose in various parts of the empire were without much difficulty appeased by his lieutenants. In Britain, the incursions of the Brigantines were repressed; and the boundaries of the Roman provinces were extended by building a new wall to the north of that of Adrian, from the mouth of the Esk, to that of the Tweed. He was not only frugal of the revenue, but looked upon his own possessions as the property of the state. His wife, Faustina, reproaching him with lavishing his patrimony, in order to save the public money, he replied, "Since we attained to the empire, we have no longer any thing that we can call our own." This economy led him to withdraw several pensions which had been given undeservedly; "For," said he, "nothing can be more scandalous and cruel, than to suffer the commonwealth to be devoured by those who have done it no service." With all this he was entirely free from avarice, or the desire of hoarding, and he readily expended considerable sums in works of ornament and utility, and even on the pleasures of the people. On the whole, the reign of Antoninus was uncommonly pacific; and he made good a saying of Scipio, which he frequently repeated, "That he preferred saving the life of one citizen to destroying a thousand enemies."

He devoted his whole time and care to the good government of the state in all its parts, extending his vigilance to the remotest districts, and every where protecting the people from oppressions, and promoting their welfare. He loved to lay before the senate the motives of all his actions; and in his mode of living and conversing, he adopted that air of equality, and those popular manners, which had distinguished his predecessors, Trajan and Adrian. The sweetness of his temper was manifested on numerous occasions of indignity offered to himself; and no professed philosopher could surpass him in the forgiveness of injuries. Under his reign, the race of informers was absolutely abolished; in consequence, never were condemnations and confiscations more rare. Various public calamities happened in his time; dearths, inundations, fires, and earthquakes; all which he relieved with the utmost beneficence. Of his buildings, the most remarkable in Rome was a temple in honour of Adrian. It is probable that Nismes was indebted to him for those magnificent decorations which still distinguish it, the amphitheatre and aqueduct. This emperor, like his predecessor, interested himself in the improvement of jurisprudence; and he instituted three decrees, which display a laudable spirit of

equity. The first was, that no one should be again prosecuted on a charge of which he had been once acquitted; the second, that the children of a person become a Roman citizen, who were not so themselves, should not, as was formerly the law, forfeit their inheritance to the treasury; the third, that a woman, prosecuted for adultery by her husband, should have a right to re-criminate. He also issued rescripts in favour of the Christians, to protect them from popular rage and legal injustice. One of these, addressed to the people of Asia Minor, is extant in Eusebius, (Hist. Eccles. lib. iv.) and bears an honourable testimony to their character.

It is not wonderful that the reputation for wisdom and justice, which Antoninus by such a conduct acquired, should spread through all the countries of the German empire, and give him a weight and authority which force could not have bestowed. Some of the neighbouring kings came to salute him! and appointed him arbiter of their differences. The king of Parthia was prevented from making war upon the Armenians by a simple letter from him; and the Lazæ, the people of Colchis, elevated Pacorus to their throne on his recommendation. His private life was frugal and modest; his table decent; his amusements innocent; and scarcely a spot can be discovered to tarnish the purity of his character. Perhaps he was too indulgent towards an unworthy wife, who certainly did not deserve those divine honours which he lavished upon her memory. His minute exactness was ridiculed by some who were not aware of the advantages of such a quality in the management of complicated concerns. Soon after his elevation to the throne, he manifested his esteem for the opening virtues of Marcus Aurelius, by marrying him to his daughter, Faustina, and declared him Cæsar. In course of time, he accumulated all sorts of honours upon him, and was repaid by the profoundest submission, and a true filial attachment. Aurelius never left him, and shared with him all the cares of government, without the least umbrage or suspicion on either part. In this state of domestic and public tranquillity he reached his seventy-fourth year, when, in the month of March, A. D. 161, at his favourite country seat of Lori, he fell ill of a fever, the fatal event of which he soon foresaw. Summoning the great officers of state, he confirmed in their presence his choice of Aurelius as a successor, and caused the imperial ensigns to be carried to him. In a delirium which soon ensued, all his thoughts were turned on the commonwealth, and he deprecated the anger of the kings whom he supposed hostile to it. In a lucid interval he gave as a watchword to the prætorian tribune, *Æquanimitas*, and then placidly expired, having reigned twenty-two years, seven months, and twenty-six days. His ashes were deposited in the tomb of

Adrian, and divine honours were unanimously decreed by the senate to his memory. The death of the father of his country, though at so mature an age, was lamented throughout the empire as a public calamity, and his praises were universally sounded. He made the name of Antoninus so respectable that, for near a century, the emperors assumed it as a title of honour, like that of Augustus; few were capable of supporting it in its native lustre. Marcus Aurelius and the senate consecrated to his memory a sculptured pillar, still subsisting as one of the principal ornaments of Rome, under the name of the *Antonine column*.

ANNA GALERIA FAUSTINA, the Eldér, was the daughter of Annius Verus, and the wife of Antoninus Pius. Notwithstanding her debaucheries, the emperor would not divorce her. She died in 141. Her daughter was the wife of Marcus Aurelius, and exceeded her mother in dissoluteness. She died in 175.

DECEBALUS, one of the barbarian kings, who contended with the greatest success against the power of the Roman empire. He was raised to the throne of Dacia on account of his military talents, about the period in which Domitian was sovereign of Rome. In the war that commenced about the year A. D. 86, he frequently defeated the Romans, with great slaughter; and in one instance prevented, by stratagem, the enemy from advancing to his own capital, by felling a great number of trees, and covering their trunks with armour, so as to appear like soldiers. Shortly after Domitian sought for peace, to which Decebalus acceded, upon condition that he should receive from the emperor's own hand a diadem, and a yearly tribute, under the form and title of a pension, which was regularly paid till the time of Trajan, who not only refused to be tributary to the Dacians, but entered his country with a powerful army, and was completely victorious. Decebalus was obliged to submit to very humiliating terms for the sake of peace; he agreed to give up his arms, and dismantle his fortresses. Scarcely, however, had the emperor departed, before the Dacian king prepared for new hostilities, and defied the power of Rome. Trajan was again successful, and Decebalus, who found himself unequal to the open contest, determined to destroy by treachery and assassination him whom he dared not meet in the field; for this purpose he perfidiously got possession of Longinus, the favourite officer of the Roman emperor, and endeavoured, by bribes and by threats, to make use of him as the instrument of his master's death. Longinus preferred the life of his king to his own, and, by poison, freed himself from the power of his enemy. Trajan now built his celebrated bridge over the Danube, completely conquered Dacia, and took possession of its capital. Decebalus, seeing no

chance of escaping from the hands of the emperor, put an end to his own life; and with him terminated the independence of Dacia, which was afterwards a mere Roman province. He had concealed the vast treasures which he had accumulated, but these were discovered to the conqueror, and were found more than equal to the expence of a war. In the early part of life Decebalus had the character of being equally wise in council, and prompt in action; skilful in all the manœuvres of war, possessed of vigour to improve a victory, and constancy to repair a defeat.

RHADAMISTUS, the son of Pharasmanes, king of Iberia. He put to death his uncle Mithridates, whose daughter, Zenobia, he had married. He was defeated by the Parthians, on which he stabbed his wife; for which his father caused him to be put to death, A. D. 52.

BRITAIN.

BRAN, the son of Llyr, and father of Caradog, or Caractacus, king of Britain, is classed with Prydain and Dyn-wall, as the three who consolidated the form of elective monarchy in Britain. When his son was delivered up to the Romans, Bran and his family were carried to Rome, where they embraced the Christian religion, which, at their return, they introduced among their countrymen. Bran died about the year A. D. 80.

CARACTACUS, a renowned king of the ancient British people called Silures, inhabiting South Wales. Having valiantly defended his country seven years against the Romans, he was at last defeated; and flying to Cartismandua, queen of the Brigantes, was by her treacherously delivered up to the Romans, and led in triumph to the emperor Claudius, then at York; where his noble behaviour, and heroic, but pathetic speech, obtained him not only his liberty, but the esteem of the emperor, A. D. 52. Buchanan, Monipenny, and other ancient Scots historians, make this heroic prince one of the Scots monarchs; nephew and successor to king Metellanus; and say that he was elected general of the united army of Scots, Picts, and Britons.

CARTISMANDUA, queen of the Brigantes, the famous betrayer of the brave Caractacus. She was also false to her husband, Venutius; but at last met with the reward of her perfidies; being taken prisoner by Corbred I. king of Scots, and buried alive about A. D. 57.

BELYN, son of Cynvelyn, a British prince, and chief of one of the three splendid retinues of Britain, because they embodied their troops at their own expence. He served under Caradog, or Caractacus, till that king was delivered to the Romans.

CYNOBELINE, a king of the South Britons, who flourished in the reign of Claudius, and fought several battles with the Romans under Plautius, the prætor; about A. D. 43—46.

ARVIRAGUS, a British king, flourished, according to Geoffrey of Monmouth, and other native writers, in the time of the emperor Claudius; but a line in the satirist Juvenal, is supposed to prove that he was living in the time of Domitian. That poet, representing the base Vespasian, as breaking out into a prophetic adulation of the emperor, for some trifling omen, makes him say,

Regem aliquem capies, aut de temone Britanno
Excidet Arviragus. SAT. IV. LIB. 126.

I see some captive king; or tumbling down,
Arviragus desert his British car.

But it is sufficiently probable, that the name of Arviragus, as a British chief, or king of renown, might be used in a general sense in this instance, without regard to his being actually living or dead; just as in the very same satire, Juvenal calls Domitian, the *bald Nero*. Geoffrey, indeed, gives a manifestly fabulous account of Arviragus, of which some parts, however, may be true; as, that he was the younger son of Kymbeline; that, after the death of his father and brother, he headed the Britons; that, on the departure of Claudius, he raised himself to the state of an independent prince; that he was engaged in a war against Vespasian, and made a compromise with him; and that at length he ruled over the Britons to a good old age, and, after his death, was buried at Gloucester, in a temple which he had erected to the honour of the emperor Claudius.

MARIUS, an ancient British monarch, the son of king Arviragus, whom he succeeded, A. D. 74. He conquered the Picts, and erected a stone upon Stanmere, in memory of his victory. Dr. Anderson says, he married a daughter of the celebrated queen Boadicea. He died, A. D. 125, after having reigned 51 years.

BOADICEA, a British queen in the time of Nero, wife to Prasutagus, king of the Iceni, that is, Norfolk, Suffolk, Cambridge, and Huntingdonshire. Prasutagus, in order to secure the friendship and protection of Nero to his wife and family, left the emperor and his daughter co-heirs. But no sooner was he in the grave, than the emperor's officers seized upon his effects in their master's name. Boadicea, widow of the deceased king, strongly remonstrated against these unjust proceedings; but her complaints were so far from being heard, or her grievances redressed, that she found herself exposed to farther wrongs and injuries. For, being a woman of high spirit,

she resented her ill usage in such terms, as provoked the officers to treat her in the most barbarous manner; they caused her to be publicly scourged, and her daughter's innocence fell a sacrifice to their barbarity.

This story soon spread through the island, and the public indignation was so generally raised, that all, excepting London, agreed to revolt. The Roman historians themselves acknowledge, that the universal violence and injustice of the emperor's officers, gave the Britons sufficient reason to lay aside their private animosities, aid the queen to revenge her wrongs, and recover her own liberty.

Boadicea, inspired with implacable hatred against the Romans, put herself at their head, and earnestly exhorted them to take advantage of the absence of the Roman general, then in the Isle of Man, by putting these foreign oppressors all to the sword. They readily embraced the proposal, and, on a sudden, flew with the utmost fury upon the Romans wherever they found them dispersed in their colonies, which were more curiously embellished with fine buildings than strengthened with fortifications, destroying all, without regard to age or sex; and so violent was the rage of the exasperated people, that the most horrible cruelties were practised on this occasion. Not a single Roman that came within their reach escaped their fury; and no less than seventy thousand perished.

Paulinus, in the mean time, suddenly returning, marched against the revolted Britons, who had an army of one hundred thousand, or, according to Dion Cassius, two hundred and thirty thousand strong, under the conduct of Boadicea, and Venutius her general. The fine person of Boadicea, large, fair, and dignified, with her undaunted courage, persuaded the people that she must have all the qualities of a good general; and, eager for the engagement with Paulinus, whose army consisted of no more than ten thousand men, she expected to satiate her revenge, by the utter destruction of so inconsiderable an enemy. Meanwhile, Paulinus was in great trouble; the ninth legion had been just defeated by the enemy. Pænius Posthumus, at the head of a large detachment of the second, refused to join him; so that he had the choice but of two expedients, either to march with his little army into the open field against his numerous enemies, or shut himself up in the town and wait for them. At first he chose the latter, and staid in London, but soon altered his resolution. And, instead of retiring from the Britons, who were now on the march towards him, resolved to meet them. The field of battle he pitched upon, was a narrow tract of ground, facing a large plain, where they encamped, and his rear was secured by a forest. The Britons traversed the plain in large bodies, exulting in their numbers, and secure of victory. They had brought their wives and children in wag-

gons, to be spectators of their actions in the battle, and placed them round their entrenchments. Boadicea, in the mean time, was not idle, but mounting her chariot, with her two daughters, rode up and down through the several squadrons of her army, whom she addressed to the following effect. That it was not the first time the Britons had been victorious, under the conduct of their queen. That, for her part, she came not there as one descended of royal blood, not to fight for empire or riches, but as one of the common people, to avenge the loss of their liberty, the wrongs of herself and children. That the wickedness of the Romans was at its height; and that the gods had already begun to punish them, so that instead of being able to withstand the attack of a victorious army, the very shouts of so many thousands would put them to flight. That if the Britons would but consider the number of their forces, or the motives of the war, they would resolve to vanquish or die. That it was much better to fall honourably in defence of liberty, than be again exposed to the outrages of the Romans. Such, at least, was her resolution; as for the men, they might, if they pleased, live and be slaves. At the end of her speech, she is said to have let loose a hare, which she had concealed, as an omen of victory.

While Boadicea thus laboured to animate her Britons to behave with their wonted bravery, Paulinus was no less assiduous in preparing his troops for the encounter. The Britons expected his soldiers to be daunted at their number; but when they saw them advance, with short steps, sword in hand, without discovering any fear, their hearts began to fail them, and they fell into disorder, which continually increased, it not being in the power of their commanders to lead them back to the charge. The Romans, observing their consternation, pushed the advantage with great fury, and threw their army into a confusion past the possibility of recovery. They gave no quarter, and eighty thousand perished.

Boadicea, indeed, escaped falling into the hands of the conquerors; but, unable to survive the remembrance of this terrible defeat, either fell a victim to despair or poison.

SCOTLAND.

CORBRED I., king of Scotland, succeeded his brother Caractacus. He punished the treachery of Cartismandua, by burying her alive. Corbred died in peace, in the eighteenth year of his reign, A. D. 72.

DARDANUS, succeeded to the Scottish throne on the death of Corbred I. He proving a cruel tyrant, was beheaded by his nobles, A. D. 76.

CORBRED II., king of Scotland, surnamed Galgacus, suc-

ceeded Dardanus. In his reign the invasion by Agricola took place, against whom he displayed his extraordinary valour. Corbred died, A. D. 110, in the thirty-fifth year of his reign.

LUGTACUS, succeeded his father Corbred, on the Scottish throne, A. D. 110, and proving a cruel tyrant, was killed by his nobles, A. D. 113.

MOGALLUS, succeeded his cousin Lugtacus, on the throne of Scotland. In his reign Adrian came into Britain. He was murdered by his nobles.

RELIGION.

As this is the period in which the important events of the advent of Jesus Christ, and the introduction of his holy religion, took place in the world, we shall proceed to delineate the principal characters concerned in the introduction, and in the opposal of this greatest of blessings to the human race. The reader will perceive that the chronological order is not strictly attended to, as it has been thought necessary occasionally to depart from it, for the better preserving of the concatenation of events. From this time we shall be able to keep up a regular class under the denomination of religion.

HEROD AGRIPPA II., son of Herod Agrippa I., was made king of Chalcis, but three or four years after, he was deprived of it by Claudius, who gave him other provinces instead of it. In the war Vespasian carried on against the Jews, Herod sent him a succour of two thousand men; by which it appears, that though a Jew by religion, he was yet earnestly devoted to the Romans, whose assistance indeed he wanted to secure the peace of his own kingdom. He lived to the third year of Trajan, and died at Rome A. D. 100. He was the seventh and last king of the family of Herod the Great. It was before him and Berenice, his sister and wife, that St. Paul pleaded his cause at Cæsarea.

St. Paul pleaded his cause before him with so much eloquence, that Agrippa acknowledged he had "*almost* persuaded him to be a Christian." He was greatly disliked by the Jews, and died at Rome about A. D. 94.

CLAUDIUS FELIX, successor to Cumanus in the government of Judæa. Felix found means to solicit and engage Drusilla, sister of Agrippa the younger, to leave her husband Azyrus, king of the Emessenians, and to marry him, A. D. 53. Felix sent to Rome, Eleazer, son of Dinæus, captain of a band of robbers, who had committed great ravages in Palestine; he procured the death of Jonathan, the high-priest, who sometimes freely represented to him his duty; he defeated a body of three thousand men, whom an Egyptian, a false prophet, had assembled upon the Mount of Olives. St. Paul being brought

to *Cæsarea*, where *Felix* usually resided, was well treated by *Felix*, who permitted his friends to see him, and render him services, hoping the Apostle would procure his redemption by a sum of money. *Felix* did not think it convenient either to condemn *Paul*, or to set him at liberty, when the Jews accused him. He adjourned the determination of this affair till the arrival of *Lysias*, who commanded the troops at *Jerusalem*, where he had taken *Paul* into custody, and who was exacted at *Cæsarea*. Acts xxvii. 26, 27, &c. xxiv. 1, 2, 3, &c. This happened, A. D. 58.

One day, *Felix*, with his wife *Drusilla*, who was a Jewess, sent for *Paul*, and desired him to explain the religion of *Jesus Christ*. The Apostle spoke with his usual boldness, and discoursed to them on justice, chastity, and the last judgment. *Felix* trembled, and remanded him to his confinement. He afterwards caused *Paul* to be brought to him occasionally, as if he were disposed to receive his instructions. He detained *Paul* two years at *Cæsarea*, and was glad of this opportunity to oblige the Jews, who were extremely dissatisfied with his government. He was recalled to *Rome*, A. D. 60, and many Jews going thither to complain of the extortions and violence committed by him in *Judæa*, he would certainly have been put to death, if his brother *Pallas*, who had been *Claudius's* slave, and was now his freed-man, had not preserved him. *Felix* was succeeded in the government of *Judæa*, by *Porcius Festus*.

AZYZUS, king of the *Emessenians*, married *Drusilla*, a proselyted Jewess, daughter to the elder *Agrippa*, and sister to the younger. But *Felix*, proconsul of *Judæa*, happening to fall in love with her, took her by force from her husband, and kept her publicly; and for this reason, *St. Paul*, having several conferences with *Felix*, discoursed with him about temperance and judgment to come.

HERODIAS, daughter of *Aristobulus* and *Berenice*, sister to king *Agrippa*, and grand-daughter to *Herod the Great*. Her first husband was her uncle, *Herod Philip*, by whom she had *Salome*. *Herodias* having accepted the proposals of *Herod Antipas*, her uncle, tetrarch of *Galilee*, of marrying her when he returned from *Rome*, she removed from *Philip's* house into that of *Antipas*, together with her daughter *Salome*. As *John the Baptist* censured this incestuous marriage, Matt. xiv. 3, Mark vi. 17, *Antipas* ordered him to be imprisoned. Some time after, *Herodias* suggested to her dancing daughter, *Salome*, to ask the head of *John the Baptist*, who was accordingly beheaded. *Herodias*, mortified to see her husband tetrarch only, while her brother *Agrippa*, whom she had known in a state of indigence and humiliation, was honoured with the title of king; persuaded her husband *Antipas* to visit *Rome*, and desire of the emperor *Caius*, the royal title. But *Agrippa*, still more

meanly jealous, sent his servant with letters to the emperor, importing that Herod in his arsenals had arms with which to arm seventy thousand men. Antipas, unable to deny this fact, was banished to Lyons. Caius, understanding that Herodias, who accompanied her husband, was sister to Agrippa, was inclined to pardon her; but she chose rather to follow her husband in the calamity which she had brought upon him, than to owe anything to her brother's fortune.

SALOME, the daughter of Herodias, and Herod Philip, who is known in Scripture, though not by this name, to have, at the instigation of her mother, asked the head of John the Baptist of her uncle, Herod Antipas, who had promised to give her whatever she would ask. Salome married Herod the tetrarch, her uncle, Herod the Great; and afterwards Aristobulus, the son of Herod, king of Chalcis, by whom she had several children.

ANNAS, or **ANNANUS**, the son of Seth, high priest of the Jews, and father-in-law to Caiaphas, who also enjoyed that office. Both of them were persecutors of our Lord and his Apostles. Annas was high priest eleven years in all, but as that office was then only annual, he was alternately succeeded by his son-in-law, and four of his sons, under Augustus and Tiberius.

CAIAPHAS, high priest of the Jews, succeeded Simon, the son of Camith, about A. D. 16; or, as Calmet thinks, in A. D. 25; and married the daughter of Annas, who was conjoined with him in the priestly office. His iniquitous conduct with regard to our Saviour, with his strong, though undesigned expression of the necessity of one dying to save others, are recorded by the Evangelists. About two years after our Saviour's death, Caiaphas and Pilate were both deposed by Vitellius then governor of Syria, and afterwards emperor; whereupon Caiaphas, unable to bear this disgrace, superadded to the stings of his conscience, killed himself.

ALEXANDER LYSIMACHUS, Alabarch of Alexandria, brother of the famous Philo. He was supposed to be the richest Jew of his age, and gave many valuable gifts to the temple. He was imprisoned by Caligula, probably for refusing to worship that mad tyrant; and continued in prison till the accession of Claudius, who liberated him. He is supposed to be the Alexander mentioned in Acts iv. 6.

ANANIAS, the son of Nebedeus, succeeded Joseph, the son of Camith, as high priest of the Jews about A. D. 48. Quadratus, the Roman governor of Syria, having quelled some disturbances raised by the Jews and Samaritans, sent Ananias to Rome to answer for his conduct during these commotions. But whatever concern Ananias had in the business, he made such a defence as satisfied the emperor Claudius, who allowed

him to return home in his pontifical character. His treatment, however, of Paul, when brought before him some time after this, (recorded Acts xxiii. 2.) sufficiently characterizes him as a partial and unjust judge. His general conduct was of a piece with it. When Albinus succeeded Festus in the government of Judæa, Ananias, by ingratiating himself into his favour, procured impunity from a number of his friends who plundered the country. At the same time vast numbers of outrageous assassins infested Judæa; whenever any of their party fell into the hands of the governor, they apprehended some of the high priest's friends, and once Eleazer his son; that to obtain the rescue of his friends, he might procure from the governor the enlargement of their associates. At last, Eleazer, putting himself at the head of a body of mutineers, who seized on the temple, and prohibiting to offer sacrifices for the emperor, the assassins joined him. They pulled down Ananias's house, and finding himself and one of his sons hid in an aqueduct, they killed them both.

ANANUS, the Younger, a Sadducee, was appointed high-priest of the Jews by Agrippa, the younger, about A. D. 60. Josephus represents him as fierce and haughty in his behaviour, and extremely resolute and daring; and as belonging to the sect of the Sadducees, who were, above all other Jews, cruel in their judicial sentences. Upon the death of Festus, the Roman governor, and before the arrival of Albinus, appointed to be his successor, Ananus called a council, and bringing before it James, our Lord's brother, and some others, he accused them as transgressors of the laws, and had them stoned to death. Josephus says, that many were offended at this proceeding. Some, he says, went running to meet Albinus, who was coming from Alexandria, and put him in mind that Ananus had no right to call a council without his leave. Albinus approving of what they said, wrote a very angry letter to Ananus, threatening to punish him for what he had done, and king Agrippa took away from him the priesthood, after he had enjoyed it three months, and put in Jesus, the son of Damnæus. Dr. Lardner infers from this circumstance, as well as others, that the Jews had not at this time the power of life and death.

PONTIUS PILATE, was governor of Judæa, when our Lord was crucified. Of his family or country we know but little, though it is believed that he was of Rome, or at least of Italy. He was sent to govern Judæa in the room of Gratus, A. D. 26, or 27, and governed this province for ten years, from the twelfth or thirteenth year of Tiberius to the twenty-second or twenty-third. He is represented both by Philo and Josephus, as a man of an impetuous and obstinate temper, as a judge who used to sell justice, and to pronounce any sentence that was desired, provided he was paid for it. They likewise

speak of his rapines, murders, oppressions, and the torments that he inflicted upon the innocent, and the persons he put to death without any form of process. Philo, in particular, describes him as having exercised an excessive cruelty during his whole government, disturbed the repose of Judæa, and given occasion to the troubles and revolt that followed. St. Luke records his massacre of the Galileans in the temple [xiii. 1, 2, &c.] His fruitless endeavours to deliver our Saviour from the hands of his enemies; his wife's alarming dream and message to him; his repeated declarations of our Saviour's innocence; his endeavour to gratify the malice of the Jews by whipping him; his equally fruitless attempt to get rid of pronouncing sentence by sending him to Herod; his declaration of his utter aversion to condemn the innocent by washing his hands; with the consequent imprecation of the Jews upon themselves and their posterity; his want of resolution to acquit him; his inscription upon the cross in different languages; with his reply to the Jews, when they challenged it; and his delivery of the body to Josephus and Nicodemus, are recorded by the Evangelists. Pilate having, by his excessive cruelties and rapine, disturbed the peace of Judæa during the whole time of his government, was at length deposed by Vitellius, the pro-consul of Syria, A. D. 36, and sent to Rome to give an account of his conduct to the emperor. Tiberius having died before Pilate arrived at Rome, his successor Caligula banished him to Vienna in Gaul, where he was reduced to such extremity that he killed himself. He was only procurator of Judæa, though the evangelists call him governor, because he in effect acted as one, by taking upon him to judge in criminal matters. With regard to Pilate's wife, the general tradition is, that she was named Claudia Procula, or Proscula; and as to her dream, some think that as she had intelligence of our Lord's apprehension, and knew by his character that he was a righteous person, her imagination, struck with these ideas, naturally produced the dream we read of; but others think that this dream was sent miraculously for the clearer manifestation of our Lord's innocence.

BARABBAS, a notorious robber and murderer, whom Pilate, wishing to save Jesus, put in the list with him, for the Jews, to determine which should be released, naturally thinking the remarkable difference between the two characters would lead them to a proper choice, but they, instigated by their rulers, saved the murderer, and murdered the Saviour of mankind.

SIMEON, a respectable old man of Jerusalem, who waited for the fulfilment of the prophecies respecting the coming of the Messiah, whom he had a divine intimation that he should live to see, and who bore public testimony to our Saviour in

the temple in his infancy. (Luke ii. 25. 35.) From his speech, or address of thanks to God, on that occasion, and particularly from his prophetic address to the mother of Jesus, he appears to have had much more clear views of the nature of the Messiah's kingdom, than most of his countrymen of that age. But those too, perhaps, he had by immediate revelation. Tradition says, that Simeon was the son of the famous Hillel, president of the Jewish Sanhedrim, and that he taught the celebrated Gamaliel.

ANNA, a Jewish prophetess, the daughter of Phanuel, of the tribe of Asher. She had been early married, and had lived seven years with her husband. After his death, she devoted herself to the service of God, and it was while thus employed, that finding the Virgin Mary, with her infant son in the temple, she joined with the venerable Simeon, in thanking God for him, and in bearing testimony to him, as the promised Messiah. It is worth remarking that these two early testifiers of our Saviour's mission being both far advanced in life, could not be liable to the most distant suspicion of collusion with Joseph and Mary in palming a false Messiah on their countrymen, as they had not the smallest probable chance of living to see him grow up to maturity, and fulfil their prophecies, and therefore could have no interest in declaring a falsehood.

ZECHARIAH, or ZACHARIAS, a priest of the tribe of Abia, who married Elizabeth, and in his old age became father of John the Baptist, according to the revelation by Gabriel, Luke i.

ELIZABETH, wife of Zacharias, and the mother of John the Baptist. St. Luke i. 5, tells us that she was of the daughters of Aaron, of the race of the priests. An angel having foretold to Zacharias the birth of John the Baptist, Elizabeth conceived, and for five months concealed the favour which God had done her; but the angel Gabriel discovered to the Virgin Mary the miraculous conception, as an earnest assurance of the birth of the Messiah.

ST. JOHN THE BAPTIST, the forerunner of Jesus Christ, was the son of Zachariah and Elizabeth. He retired into a desert, where he lived on locusts and wild honey; and about the year 29 began to preach repentance, and to declare the coming of the Messiah. He baptized his disciples, and the following year Christ himself was baptized by him in the river Jordan. Some time after, having reproved Herod Antipas for his adultery and incest, he was cast into prison, where he was beheaded. His head was brought to Herodias, who, according to St. Jerome, pierced his tongue with a bodkin in revenge for his reproof.

JOSEPH, son of Jacob, and grandson of Matthan, spouse of the Virgin Mary, and reputed father of Jesus Christ, Matt. i.

15, 16. The Gospel says, that Joseph was a just man. That he lived by labour, and worked at a trade is agreed. Some say he was a carpenter, some a locksmith, and others a mason.

The Scripture informs us, (Matt. i. 18—20,) that Joseph being informed that Mary, his espoused wife, was pregnant, and not knowing to what to attribute it, he inclined to dismiss her privately, by giving her a bill of divorce, instead of publicly dishonouring her. But while he was under this embarrassing uncertainty, an angel of the Lord appeared to him in a dream, and encouraged him to take home Mary.

About six months after, Joseph went to Bethlehem, there to be registered with Mary his wife, in pursuance of an edict from Augustus. While they were in this place, the time of Mary's delivery came. Forty days after the child's birth, Mary and Joseph carried him to Jerusalem, and performed what the law appointed. While here, the angel of the Lord directed Joseph in a dream to carry the child into Egypt, because king Herod sought to kill him. How long they continued in Egypt we cannot tell, probably not long, since Herod died about the pass-over, some few months after the massacre of the innocents. The angel again informed Joseph, that he might return to Judæa, but, learning that Archelaus succeeded Herod, Joseph retired to Nazareth in Galilee, which was not subject to Archelaus, but to Herod Antipas. He took Jesus at the age of twelve, with Mary, to the passover of Jerusalem, where they lost him for three days, but at length found him in the temple. (Luke ii. 42—51.) It is believed with great probability, that Joseph died before Jesus began his public ministry. Joseph does not appear at the marriage of Cana, or in any other instance; and Jesus, upon the cross, recommended his mother to St. John, which, without doubt, he would not have done, had her husband been living.

MARY, the mother of our Saviour Jesus Christ, daughter of Joachim and Anna, of the tribe of Judah, and married to Joseph of the same tribe. Her visit to her cousin Elizabeth during her pregnancy; her journey with Joseph to Bethlehem, in consequence of Augustus's decree of universal taxation; her delivery in very disadvantageous circumstances; the congratulations and presents of the eastern magi, and the shepherds; the prophecies of Simeon and Anna; her flight with her husband and infant to Egypt, with their return to Nazareth; her presence at the marriage in Cana of Galilee, which Jesus dignified not only with his presence, but by performing his first miracle, in honour of matrimony, and to supply the festive scene; with other interesting particulars, are recorded in Matt. ii., Luke i. ii., and John ii. Capernaum seems to have been the place where she afterwards chiefly resided. St. Epiphanius thinks that she followed Jesus every where during the

whole time of his preaching; though we do not find the evangelists making any mention of her among the holy women that followed him, and ministered to his necessities. She was, however, at Jerusalem at the last passover that our Saviour celebrated there; she saw all that was transacted against him, followed him to Calvary, and stood at the foot of his cross with a constancy worthy of the mother of the suffering Saviour of mankind. On that trying occasion, Jesus recommended her to the care of his loved disciple. It is not to be doubted, but that our Saviour appeared to his mother immediately after his resurrection; and that she was the first, or at least one of the first, to whom he vouchsafed this great consolation. She was with the apostles at his ascension, and continued with him at Jerusalem, expecting the coming of the Holy Spirit, Acts i. 14. After this she dwelt in the house of St. John the Evangelist, who took care of her as of his own mother. It is thought that he took her along with him to Ephesus, where she died in an extreme old age. There is a letter of the œcumenical council of Ephesus, importing, that in the fifth century it is believed she was buried there, yet there are authors of the same age, who think she died, and was buried at Jerusalem.

CLEOPHAS, brother of Joseph, the husband of Mary. He was the father of Simeon, bishop of Jerusalem, of James the Less, of Jude, and Joseph, or Joses and Salome. Cleophas married Mary, sister to Mary. He was therefore uncle to Jesus Christ, and his sons were first cousins to him. Cleophas, his wife, and sons, were disciples of Christ; but Cleophas did not sufficiently understand what Jesus had so often told his disciples, that it was expedient he should die, and return to the Father. Having beheld our Saviour expire upon the cross, he lost all hopes of seeing the kingdom of God established by him on earth.

The third day after our Saviour's death, that is, on the day of his resurrection, Cleophas departed from Jerusalem. He went with another disciple to Emmaus; and, in the way, they discoursed on what had lately happened, particularly with respect to Jesus Christ. Our Saviour joined them, appeared as a traveller, and asked them on what they were discoursing; he reasoned with them, and encouraged them, convincing them from Scripture, that it was necessary the Messiah should suffer death, previously to his being glorified. At Emmaus, Jesus seemed as if inclined to go farther; but Cleophas and his companion detained him, and made him sup with them. While they were at table, Jesus took bread, blessed it, brake it, and gave it to them. By this action their eyes were opened, and they knew him, but Jesus left them, and they instantly returned to Jerusalem, (Luke xxiv.)

MARY, the wife of Cleophas, or Alpheus, is generally reckoned the sister of Mary, the mother of our Lord and

Saviour Jesus Christ, whence her children are called the brethren and sister of our Saviour. She witnessed his crucifixion; was present at his burial, and prepared spices for embalming his body. (Matt. xiii. 55. xxviii. 56. Mark vi. 3; and xv. 40. Luke xxiii. 56, and xxiv. 10. John ix. 25.)

We shall depart from the chronological order a little in what follows; as it will be proper now to introduce the Saviour Jesus Christ.

JESUS, the CHRIST, emphatically styled the Son of God and Saviour of the world. The four evangelists have transmitted us accounts of the life of Jesus. They mention particularly his birth, lineage, and family, but say very little concerning his infancy and youth. The place of his birth was Bethlehem, a flourishing city of Judah; but the year in which he was born is not precisely ascertained. The most general opinion is, that it took place in the year of Rome 748-9, and about eighteen months before the death of Herod the Great. Herod being informed that the Messiah, the king of the Jews, so much spoken of by the prophets, was now born, being afraid that his kingdom should now be taken away, contrived how to destroy his supposed rival; but Christ being carried, while very young, into Egypt, escaped the cruelty of the tyrant; who, it is said, made a general and cruel massacre of the infants of Bethlehem, from the age of two years and under. After the death of Herod, our Saviour was brought back to Judæa; but we are totally ignorant of what his employment was during the interval between his return thither, and the time of his entering upon his ministry. We know only, that when he was but twelve years of age, he disputed in the temple with the most learned of the Jewish doctors; whom he surprised with his knowledge, and the answers he gave to their questions. After this, he continued with his parents, and was subject to them, till he entered upon his ministry. It is said, indeed, though upon no sure foundation, that during this period he followed the trade of Joseph, who was a carpenter. In the thirtieth year of his age, he began his public ministry; to which the attention of the people was drawn by the preaching of John, a prophet miraculously inspired of God to proclaim the existence of the Saviour, as now appearing upon earth, and visible to the eyes of all; and by the prophet Christ himself was baptized in the waters of Jordan, that he might not, in any point, neglect to answer the demands of the Jewish law. His life was a continued scene of the most perfect sanctity, and the purest virtue, not only without spot, but also beyond suspicion. By miracles of the most stupendous kind, and not more stupendous than beneficent, he displayed to the universe the truth of that religion

which he proclaimed, and demonstrated the reality of his divine mission in the most illustrious manner. For the propagation of his religion through the country of Judæa, our Saviour chose twelve apostles; whom, however, he sent out only once, and after their return, kept them constantly about his person. But, besides these, he chose other seventy, whom he dispersed throughout the country. There have been many conjectures why the number of Apostles was fixed at twelve, and that of the other teachers at seventy. The first, however, was according to our Saviour's own words, (Matt. xix. 28.) in allusion to the twelve tribes of Israel, thereby intimating that he was the king of these twelve tribes; and as the number of his other messengers answers evidently to that of the senators who composed the Sanhedrim, there is a high degree of probability in the conjecture of those, who think that Christ by this number designed to admonish the Jews, that the authority of their Sanhedrim was now at an end, and that all power with respect to religious matters was vested in him alone. His ministry, however, was confined to the Jews; nor, while he remained upon earth, did he permit his apostles or disciples to extend their labours beyond this favoured nation. But if we consider the illustrious acts of mercy and benevolence, that were performed by Christ, we may conclude, that his fame must soon have spread abroad in other countries. This seems probable from a passage in scripture, where we are told that some Greeks applied to the apostle Philip to see Jesus. We learn also from authors of no small note, that Abgarus king of Edessa, being seized with a severe and dangerous illness, wrote to our Lord, imploring his assistance; and that Jesus not only sent him a gracious answer, but also accompanied it with his picture as a mark of his esteem for that pious prince. These letters are extant, but by the judicious are considered as spurious; and the late Mr. Jones, in his treatise entitled, *A new and full method of settling the canonical authority of the New Testament*, has offered reasons which seem almost unanswerable, against the authenticity of the whole transaction. The preaching of our Saviour, and the numberless miracles he performed, made such an impression on the body of the Jewish nation, that the chief priests and leading men, jealous of his authority, and provoked at his reproaching them with their wicked lives, formed a conspiracy against him. For a considerable time their designs had proved abortive; but at last Jesus, knowing that he had fulfilled every purpose for which he came into the world, suffered himself to be taken through the treachery of Judas Iscariot, and was brought before the Sanhedrim, who accused him of blasphemy; and being afterwards brought before Pilate the Roman governor, where he was accused of sedition, Pilate was no

sooner sat down to judge in this cause, than he received a message from his wife, desiring him to have nothing to do with the affair, having that very day had a frightful dream on account of our Saviour, whom she called *that just man*. The governor, intimidated by this message, and still more by the majesty of our Saviour himself, and the evident falsehood of the accusations brought against him, was determined, if possible, to save him. But the clamours of an enraged populace, who at last threatened to accuse Pilate himself as a traitor to the Roman emperor, got the better of his love of justice, which indeed on other occasions was not very fervent. Our Saviour being condemned by his judge, though contrary to the plainest dictates of reason and justice, was crucified between two thieves, and very soon expired. Having continued three days in a state of death, he rose from the dead, and made himself visible to his disciples as formerly. He conversed with them forty days after his resurrection, instructing them more fully concerning the nature of his kingdom; and having manifested the certainty of his resurrection to chosen witnesses, he was, in the presence of his disciples, taken up into heaven. See ABGAR, p. 60.

ST. JAMES, surnamed MINOR or the LESS, an apostle, the brother of Jude, and the son of Cleophas and Mary the sister of the mother of our Lord, is called in the scripture the Just, and the brother of Jesus, who appeared to him in particular after his resurrection. He was first bishop of Jerusalem, when Ananias II., high priest of the Jews, caused him to be condemned, and delivered him into the hands of the people and the Pharisees, who threw him down from the steps of the temple, when a fuller dashed out his brains with a club, about the year sixty-two. His life was so holy, that Josephus considers the ruin of Jerusalem as a punishment inflicted on that city for his murder. He was the author of the epistle which bears his name.

ST. JUDE, or JUDAS, called also SELBEUS, and THADDÆUS, brother of St. James the younger, (Matt. xiii. 55.) He preached in Mesopotamia, Arabia, Syria, Idumea, and died in Berytus for the confession of Christ. He wrote that epistle which goes under his name, and after the death of most of the Apostles. He was cruelly put to death for reproving the superstition of the Magi.

ST. SIMON, the brother of our Saviour, in the language of the Jews, or more properly his cousin-german, was the son of Cleophas, or Alpheus, by Mary the sister of our Lord's mother. He is said to have been chosen bishop or presbyter of Jerusalem, after the martyrdom of his brother James the Less. He is said to have suffered martyrdom during the persecution under Trajan, when strict enquiry was made after all the remnants of the family of David; and, after being tortured some

days, he was crucified in Syria, A. D. 137, in the one hundred and second year of his age.

ST. PETER, the apostle, born at Bethsaida, was son of Jonas, and brother of St. Andrew. John i. 42, 33. His first name was Simon; but when our Saviour called him to the apostleship, he changed his name into Cephas, that is, in Syriac, a stone, or a rock; in Latin, *petra*, whence *Peter*. He was a married man; and had in his house his mother-in-law, and his wife, at Capernaum, upon the lake of Gennesareth, Mark i. 29. Matt. viii. 14. Luke iv. 38. St. Andrew having been first called by Jesus Christ, met his brother Simon, and told him, John i. 41. "we have found the Messiah," and then brought him to Jesus. After having passed one day with our Saviour, they returned to their ordinary occupation, fishing. But it is thought they were present with him at the marriage at Cana in Galilee. This happened A. D. 30. St. Peter's miraculous draught of fishes; the cure of his wife's mother; his walking upon the waters; his answers to our Saviour's important questions; his presence at the transfiguration; his payment of the tribute; his question respecting forgiveness, and the destruction of the temple; his vain self-confidence that he would stand by his Lord; his triple denial of him soon after, with his consequent repentance; his meeting with him after his resurrection, his second miraculous draught of fishes; our Saviour's trying questions to him; his meeting with the other apostles; the miraculous gift of tongues; his sermon or address to the people; the consequent conversion of three thousand persons; his miraculous cure of the lame beggar, and conversion of other five thousand; his imprisonment by the priests and Sadducees, and his boldness on that occasion; his annunciation of death to Ananias and Sapphira; his second imprisonment, and liberation by an angel; his boldness before the Jewish rulers; his sufferings and dismissal; his preaching at Samaria; his reproof to Simon the magician; his cure of Æneas at Lydda; his raising up Tabitha from death; his vision at Joppa; the message to him from Cornelius, and his conversion; Peter's visit to him; and the consequences; his return to Jerusalem; with his imprisonment by Herod Agrippa, A. D. 44; are all recorded, with many other interesting particulars in the Gospels, and Acts of the Apostles. After his delivery from prison by the angel, he left Jerusalem; but we are not told what became of him till the year A. D. 51, in which the council of Jerusalem was held, and till his last journey to Rome, which was sometime before his death. Then being acquainted by revelation that the time of his death was not far off, 2 Pet. i. 14, he wrote to the faithful his second epistle. St. Peter and St. Paul came to Rome about the same time, A. D. 65, where they performed many miracles, and made many converts.

Simon Magus by his tricks continued here to deceive the people, pretending himself to be the Messiah, and even attempting to ascend into heaven. Soon after this, St. Peter was thrown into prison, where it is said he continued for nine months, at last he was crucified at Rome, in the Via Ostia, with his head downwards, as he himself had desired of his executioners. This he did out of a sense of humility, lest it should be thought, as St. Ambrose says, that he affected the glory of Jesus Christ. It is said, that his body was at first buried in the catacombs, two miles from Rome, from whence it was afterwards transported to the Vatican, where it has lain ever since. His festival is celebrated with that of St. Paul, on the 29th of June. St. Peter died A. D. 66, after having been bishop of Rome about twenty-four or twenty-five years. His age was about seventy-four or seventy-five. It is agreed, that St. Linus was his successor. St. Peter has been made the author of several books; such were his Acts, his Gospel, his Revelation, his work about preaching, and another about judgment. There is extant a large history of St. Peter, called the *Recognitions*, ascribed to St. Clement.

ST. ANDREW, the apostle, born at Bethsaida in Galilee, brother to Simon Peter. He had been a disciple of John the Baptist, and followed Jesus upon the testimony given of him by the Baptist. His history, so far as is recorded in the gospels, we need not here repeat. After our Saviour's ascension his apostles having determined by lot what parts of the world they should severally take, Scythia and the neighbouring countries fell to St. Andrew, who, according to Eusebius, after he had planted the gospel in several places, came to Patræ in Achaia, where, endeavouring to convert the pro-consul Ægeas, he was by that governor's orders scourged, and then crucified. The particular time of his suffering martyrdom is not known; but all the ancient and modern martyrologies, both of the Greeks and Latins, agree in celebrating his festival upon the 30th of November. His body was embalmed, and decently interred at Patræ by Maximilia, a lady of quality and estate. Afterwards it was removed to Constantinople by Alexander the Great, and buried in the great church which he had built to the honour of the apostles. There is a cross to be seen at this day in the church of St. Victor at Marseilles, which is believed by the Romanists to be the same that St. Andrew was fastened to. It is in the shape of the letter X, and is enclosed in a silver shrine. Peter Chrysologus says, that he was crucified upon a tree; and the spurious Hippolytus assures us it was an olive tree.

PHILIP, the apostle, was a native of Bethsaida in Galilee. His call by our Lord, his conversation with Nathanael; his presence at the miraculous feeding of five thousand; with his estimate of the expence; his introduction of the Greeks to our

Saviour, and his request to see the Father, are recorded in the gospels, chiefly by St. John. It is supposed that he and Nathanael were present at the marriage at Cana. The upper Asia fell to this apostle's lot, where he took great pains in planting the gospel, and by his preaching and miracles made many converts. In the latter part of his life, he came to Hierapolis in Phrygia, a city addicted to idolatry, and particularly to the worship of a serpent of a prodigious bigness. St. Philip by his prayers procured the death of this monster, and convinced its worshippers of the absurdity of paying divine honours to such odious creatures. But the magistrates, enraged at Philip's success, imprisoned him, and ordered him to be severely scourged, and then put to death, which some say by crucifixion; others by hanging him up against a pillar. St. Philip is generally reckoned among the married apostles; and it is said he had three daughters, two of whom preserved their virginity, and died at Hierapolis; the third died at Ephesus. The pretended gospel under his name was forged by the Gnostics, to countenance their bad principles and worse practices. The Christian Church observes his festival, with that of St. James, on the first day of May.

ST. BARTHOLOMEW, one of the twelve apostles, and generally believed to be the same with Nathanael. This apostle doubted of the promised good coming out of Nazareth, but was brought to see Jesus as the "Israelite indeed, in whom is no guile." It is said that he travelled as far as India to propagate the gospel; for Eusebius relates, that a famous philosopher and Christian, named *Pantænus* desiring to imitate the apostolical zeal in propagating the faith, and travelling for that purpose as far as India, found there, among those who yet retained the knowledge of Christ, the gospel of St. Matthew, written as the tradition asserts, by St. Bartholomew, one of the twelve apostles, when he preached the gospel in that country. From thence he returned to the more northern and western parts of Asia, and preached to the people of Hierapolis; then in Lycaonia, and lastly, at Albania, a city upon the Caspian sea; where his endeavours to reclaim the people from idolatry were crowned with martyrdom, he being dead alive, and crucified with his head downwards.

SIMON, the Canaanite, or SIMON ZELOTES, one of the twelve apostles. He is said to have been styled Zelotes, from his zeal, before his conversion, in refusing to pay tribute to the Romans; the Canaanite instead of Canaite, from his being a native of Cana, in Galilee. He is said to have preached the gospel in Britain, as well as in Egypt, Lybia, Cyrenaica, and Mauritania; in which last country he suffered martyrdom; though others say he was martyred at Lunir, in Persia, together with St. Jude.

THOMAS, an apostle of Jesus Christ, and the only one of the eleven, who could not believe in his Lord's resurrection, till he had satisfied himself by feeling the marks of his wounds, which our Saviour graciously condescended to let him do. Thomas was a native of Galilee, and was surnamed Didymus, or the Twin. He preached the gospel in the eastern countries, and at last suffered martyrdom in India.

JUDAS ISCARIOT, so called from the place of his birth, a city in the tribe of Ephraim. He was one of the disciples of Jesus Christ, and purse-bearer. His avaricious disposition led him to betray his master to the Jews, for thirty pieces of silver, but when he found that Jesus was condemned, he was seized with remorse, gave back the wages of his iniquity, and hanged himself.

MARTHA and **MARY**, sisters of Lazarus. They lived with their brother at Bethany, a village near Jerusalem. Jesus had a particular affection for this family, and often retired to their house. One day, Martha, having received him with great affection, and thinking to make much of him, prepared a handsome entertainment, whilst Mary her sister remained at our Saviour's feet, hearing his conversation with great attention. Martha, therefore, said to Jesus, do you not observe, Lord, that my sister leaves me to minister alone? Bid her come to help me. But Jesus took occasion to justify Martha, saying, that Mary had chosen the better part, which should not be taken from her.

Some time after, their brother Lazarus fell sick, and his sisters acquainted Jesus with it; but he did not come till after Lazarus was dead. He arrived at Bethany, and presently Martha came to him. Then he sent to acquaint Mary of his being there, who immediately came to him, making her complaint of Lazarus's death, &c. Jesus restored him to his sisters. Six days before the passover, Jesus came to Bethany with his disciples, and was invited to supper at Simon's the leper. Martha attended, and Lazarus was one of the guests. Mary taking a pound of spikenard, the most precious perfume of this kind, poured it on the head and feet of Jesus. She wiped his feet with her hair, and the whole house was filled with the scent of the perfume. Judas Iscariot murmured at this, but Jesus undertook Mary's defence, saying, that by this she had anticipated his embalming, and, in a manner, had declared his death and burial at hand.

LAZARUS, a Jew of Bethany, whom our Saviour raised from the dead, after having been four days in the grave. This miracle, with many peculiarly affecting circumstances attending it, is recorded in John xi. Lazarus from the uncommon attention paid to his sisters by the Jews, upon his death, is supposed to

have been a man of considerable property. He and his sisters, Martha and Mary, are recorded to have been among the peculiarly beloved friends of our Lord.

ZACCHEUS, a publican or Roman tax-gatherer, at Jerusalem, who, indulging a natural curiosity to see our Saviour, was happily called and converted by him, of which he gave immediate proof by offering to restore all his fraudulent extortions four fold. Luke xix. 1—10.

SIMON a pharisee, who entertained our Saviour, but neglected some of the marks of polite attention, usually paid to guests among the Jews, on such occasions, for which he was justly reprov'd; Luke vii. 36—50, and which affords a proof that true politeness is not inconsistent with Christianity.

MARY MAGDALEN, who has been generally confounded with Mary, the sister of Martha and Lazarus, but very improperly, was probably the sinner mentioned by St. Luke in chap. viii. 36, 37, &c. whose name he does not tell us. Mary Magdalen followed Christ in the last journey that he made from Galilee to Jerusalem, and was at the foot of the cross with Mary his mother. (John xix. 25, Mark xv. 47) She also had the happiness of first seeing our Saviour after his resurrection. See Matt. xxviii. 5, &c. Mark xvi. 6, &c. John xx. 11, 17.

ANANIAS, a disciple of Jesus Christ, supposed to be one of the 70. His preaching the gospel at Damascus; his call, hesitation, and mission to baptize Saul of Tarsus, with his performance and the cure that followed it, are recorded in the 9th chap. of the Acts.

AGABUS, is said by the Greeks to have been one of the seventy disciples of our Saviour. He was a prophet, and foretold that there would be a great famine in all parts of the earth; and we are informed that it happened accordingly, in the fourth year of the reign of the emperor Claudius, and in the forty-fourth of Jesus Christ. (Acts xi. 28—30.)

Profane authors notice this famine, and Suetonius observes, that the emperor himself was insulted on this occasion, being attacked by the people in the market place, and obliged to retreat to his palace.

Agabus also foretold the persecution of Paul by his countrymen at Jerusalem. (Acts xi. 28, and xxi. 10.) He is said to have suffered martyrdom at Antioch.

SIMON, a Cyrenian, the father of Alexander and Rufus, who were afterwards eminent Christians. He had the singular honour to assist our Saviour in bearing his cross. Some commentators think him the same with Niger, the teacher at Antioch, Acts xiii. 1. He was afterwards made bishop, or presbyter of Bezer, or Bostra.

ALEXANDER, the son of Simon, the Cyrenian, a primi-

tive Christian, who, with his brother Rufus, assisted our Saviour in carrying his cross.

JOSEPH of Arimathea, a counsellor, who went to Pilate, and begged the body of Jesus, which he laid in his own sepulchre. He afterwards joined the disciples, and died at Jerusalem.

SALOME, wife of Zebedee, and mother of James the Great, and St. John the Evangelist. She was one of those holy women, who attended our Saviour in his journies, and ministered to him, Matt. xxvii. 56. She requested of Jesus that her two sons, James and John, might sit one on his right hand, and the other on his left hand, when he should possess his kingdom, Matt. xxvii. 56, Mark xv. 40. But the Son of God answered her, and her two sons, Ye know not what ye ask, to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Salome gave a great proof of her faith, when she followed Jesus to Calvary, and did not forsake him even at the cross. Mark xv. 40, Matt. xxvii. 55, 56. She was also one of those holy women who brought perfumes to embalm him, and who came for this purpose to the sepulchre on Sunday morning early, Mark xvi. 1, 2. At the tomb they saw two angels, who informed them that Jesus was risen. Returning to Jerusalem, Jesus appeared to them on the way, and said to them, Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me. This is what the Scripture informs us of Salome, the mother of the sons of Zebedee.

ST. MATTHEW, or LEVI, the apostle and evangelist, the son of Alphaeus, was of Jewish origin, and probably a Galilean. Before his call to the apostleship, he was a publican or taxgatherer to the Romans; an office of bad repute among the Jews, on account of the covetousness of those who managed it. His office particularly consisted in gathering the customs of all merchandize that came by the sea of Galilee, and the tribute payable by passengers who went by water. Here he sat at the receipt of custom, when our Saviour called him. It is probable, that, living at Capernaum, the place of Christ's usual residence, he might have some previous knowledge of him. Matthew immediately expressed his satisfaction, by entertaining our Saviour and his disciples at a great dinner at his own house, whither he invited all his friends, especially those of his own profession, hoping, probably, that they might be influenced by the company and conversation of Christ. He continued with the rest of the apostles till after our Lord's ascension. For the first eight years afterwards, he preached in Judæa. Then he went to propagate the Gospel among the Gentiles, and chose Ethiopia as the scene of his apostolical ministry, where it is said that he suffered martyr-

dom, though others say he suffered in Parthia or Persia. Baronius tells us, the body of St. Matthew was transported from Ethiopia to Bithynia, and thence to Salernum in Naples, A. D. 954, where it was found in 1080, and where duke Robert built a church bearing his name.

MARY, mother of Mark the Evangelist. She had a house in Jerusalem, whither it is thought the apostles retired, after the ascension of our Lord, and where they received the Holy Spirit. After the imprisonment of St. Peter, the faithful assembled in this house, there praying instantaneously, when Peter, delivered by the ministry of an angel, knocked at the door of the house. Acts xii. 5. 12.

ST. MARK, the Evangelist, was descended of the tribe of Levi. He is supposed to have been converted by St. Peter, to whom he was a constant companion in all his travels, supplying the place of an amanuensis and interpreter. He was by him sent into Egypt, fixed his chief residence at Alexandria, where he was so successful in his ministry, that he converted great multitudes. He afterwards removed westward, towards Libya, travelling through Marmarica, Pentapolis, &c. where, notwithstanding the barbarity and idolatry of the inhabitants, he planted the Gospel. Upon his return to Alexandria, he ordered the affairs of that church, and there suffered martyrdom about Easter, when the solemnities of Serapis were celebrated, the idolatrous people broke in upon St. Mark, while he was performing divine service, and binding him with cords, dragged him through the streets, and thrust him into prison, where in the night he had the comfort of a divine vision. Next day they used him in the same manner, or worse, till he expired under their hands. Some add that they burnt his body, and that the Christians interred his bones and ashes near the place where he used to preach. This happened A. D. 68. Some say that his remains were afterwards translated from Alexandria to Venice, where he has a rich and stately church erected to his memory, being the patron of the state. He is author of the gospel that bears his name.

ST. LUKE, the Evangelist, and the disciple of the apostles, was originally of Antioch in Syria, and by profession a physician. He particularly attached himself to St. Paul, and was his faithful companion in his travels and labours. He went with him to Tross in Macedonia, about A. D. 51. He wrote his Gospel in Achaia about 53; and in 63, the Acts of the Apostles, which contain a history of thirty years. Of all the writers of the New Testament, his works are written in the most elegant Greek. It is believed, that St. Luke died at Rome, or in Achaia.

ST. JAMES, surnamed MAJOR, or the GREATER, the

son of Zebedee, and the brother of John the Evangelist, was born at Bethsaida, in Galilee. The only authentic accounts we have of him are recorded by the evangelists. It is believed that St. James first preached the Gospel to the dispersed Jews, and afterwards returned to Judea, where he preached at Jerusalem, when the Jews excited Herod Agrippa against him, who put him to a cruel death about A. D. 44. Thus he was the first of the apostles, who suffered martyrdom. St. Clement of Alexandria relates, that his accuser was so struck with his constancy, that he became converted, and suffered with him. The Spaniards pretend that they had St. James for their apostle, and boast of possessing his body; but Baronius, in his annals, refutes their pretensions.

ST. JOHN the Evangelist, and Apostle, was the son of Zebedee, and brother of St. James the Great. He quitted the business of fishing to follow Jesus, and was the beloved disciple of his Master; was present at his transfiguration, and was with him in the garden of Olives. He was the only apostle who followed him to the cross; and to him Jesus left the care of his mother. He was also the first apostle who knew him again after his resurrection. He preached the faith in Asia; and principally resided at Ephesus, where he maintained the mother of our Lord. He is said to have founded the churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. He is also said to have preached the Gospel among the Parthians, and to have addressed his first epistle to that people. It is related, that when at Rome, the emperor Domitian caused him to be thrown into a caldron of boiling oil, when he came out unhurt; on which he was banished to the isle of Patmos, where he wrote his Apocalypse. After the death of Domitian, he returned to Ephesus, where he composed his Gospel, about the year 96, and died there in the reign of Trajan, about the year 100, aged ninety-four.

ABGAR, or ABGARUS, a name given to several of the kings of Edessa, in Syria. The most celebrated of them is one who, it is said, was contemporary with Jesus Christ; and who, having a distemper in his feet, and hearing of Jesus's miraculous cures, requested him by letter to come and cure him. Eusebius, who believed that this letter was genuine, and also an answer our Saviour is said to have returned to it, has translated them both from the Syriac, and asserts that they were taken out of the archives of the city of Edessa; and that after Jesus's ascension, Thomas sent Judas, who is also named Thaddeus, to Abgarus, who preached the Gospel to him and his people, cured him of his disorder, and wrought many other miracles, which were done, says Eusebius, A. D. 43. Though the letters are acknowledged to be spurious, by the candid

writers of the church of Rome, several Protestant authors, as Dr. Parker, Dr. Cave, and Dr. Grabe, have maintained that they are genuine, and ought not to be rejected.

The letters being short, are inserted here as curiosities. "The copy of the letter, which was written by Abgarus the toparch to Jesus, and sent to him at Jerusalem by the courier Ananias.—Abgarus, toparch of Edessa, to Jesus the good Saviour, who has appeared at Jerusalem, sendeth greeting. I have heard of thee and of thy cures, performed without herbs, or other medicines. For it is reported that thou makest the blind to see, and the lame to walk; that thou cleanseest lepers, and casteth out unclean spirits and demons, and healest those who are tormented with diseases of a long standing, and raisest the dead. Having heard of all these things concerning thee, I conclude in my mind one of these two things, either that thou art God come down from heaven to do these things, or else thou art the Son of God, and so performest them. Wherefore I now write unto thee, entreating thee to come to me, and to heal my distemper. Moreover, I hear that the Jews murmur against thee, and plot to do thee mischief. I have a city, small indeed, but neat, which may suffice for us both." "The receipt of Jesus to the toparch Abgarus, sent by the courier Ananias.—Abgarus, thou art happy, forasmuch as thou hast believed in me, though thou hast not seen me. For it is written concerning me, that they who have seen me should not believe in me, that they who have not seen me might believe and live. As for what thou hast written to me, desiring me to come to thee, it is necessary that all those things, for which I am sent, should be fulfilled by me here; and that after fulfilling them I should be received up to him that sent me. When, therefore, I shall be received up, I will send to thee some one of my disciples, that he may heal thy distemper, and give life to thee, and to those who are with thee."

ST. BARNABAS was born at Cyprus, and descended of the tribe of Levi, whose Jewish ancestors are thought to have retired thither, to secure themselves from violence during the troublesome times in Judæa. His proper name was Joses, to which, after his conversion to Christianity, the apostles added that of *Barnabas*, signifying either the son of prophecy, or the son of consolation; the first respecting his eminent prophetic gifts, the other his great charity in selling his estate for the comfort and relief of the poor Christians. He was educated at Jerusalem, under Gamaliel, which might probably lay the foundation of that intimate friendship, which was afterwards contracted between this apostle and St. Paul. The time of his conversion is uncertain; but he is generally esteemed one of the seventy disciples chosen by our Saviour himself.

At Antioch, Paul and Barnabas had a contest, which ended in their separation; but what followed with respect to St. Barnabas, is not related in the Acts of the apostles. Some say, he went into Italy, and founded a church at Milan. He suffered martyrdom at Salamis, whither some Jews, being come out of Syria, set upon him, as he was disputing in the synagogue, and stoned him to death. He was buried by his kinsman Mark, whom he had retained with him, in a cave near that city. The remains of his body are said to have been discovered in the reign of the emperor Zeno, together with a copy of St. Matthew's gospel, written with his own hand, and lying on his breast.

ST. MATTHIAS, an apostle, chosen to fill up the place of Judas, Acts i. He was qualified for the apostleship, by having been a constant attendant upon our Saviour all the time of his ministry. He is supposed to have been one of the seventy disciples. After our Lord's resurrection, he preached the gospel first in Judæa, and afterwards in Ethiopia, where he suffered martyrdom. They pretend to show the relics of St. Matthias at Rome; and at the famous abbey of St. Matthias near Treves. A *gospel* and some *traditions* were ascribed to St. Matthias; but are universally rejected as spurious.

BARABAS, a name of Joseph, surnamed Justus, who was competitor with St. Matthias for the apostleship, and is said to have been one of the seventy disciples.

STEPHEN, the first of the seven deacons, and first martyr to Christianity; whence he is called the proto-martyr. His election, miracles, apprehension, examination, glorious defence and martyrdom, A. D. 33, are recorded in Acts vi. and vii. There is little else certain recorded of him. He is said to have been a leading man among the Hellenistic Jews, educated by Gamaliel, and one of our Lord's seventy disciples.

NICOLAS, one of the first of the seven deacons in the Christian Church, a native of Antioch, a proselyte to the Jewish religion, and a convert to Christianity. He is generally supposed to have been the founder of the heretical sect of the Nicolaitanes; but many of the primitive writers are of opinion that he was rather, by some imprudence, the *occasion*, than the *author* of that immoral heresy. Some even say, that the founder of that sect was quite a different person.

PHILIP, the second of the seven deacons, was chosen by the apostles after our Saviour's resurrection; Acts vi. 5. This deacon, they say, was of Cæsarea in Palestine. It is certain that his daughters lived in this city; Acts xxi. 8, 9. His preaching and miracles performed at Samaria; his conversion and baptism of the people; his interview with and conversion of the Ethiopian eunuch; with his subsequent baptism of him; and his preaching the gospel at Azotus and various other cities, are

recorded by St. Luke in the Acts of the Apostles. The modern Greeks say that he went to Tralles in Asia, where he founded a church, of which he was the apostle and bishop; and where he rested in peace after performing many miracles. The Latins, on the contrary, say that he died at Cæsarea, and that three of his daughters were there buried with him. It is thought, that the eunuch converted by St. Philip was the first apostle of the Ethiopians; and the Abyssines boast of having received the Christian faith from him.

TABITHA, or **DORCAS**, a Christian widow at Joppa, who abounded in works of charity, and after dying was raised to life by St. Peter. Acts ix. 36—42.

ANANIAS and **SAPPHIRA**, two early professors of Christianity, and no less early victims to ostentation, avarice, and dissimulation. Their infatuated conduct, with the sudden and awful judgment that followed, A. D. 33, or 34, are particularly narrated in Acts vi. 11.

CORNELIUS, centurion of a cohort belonging to the legion surnamed *Halkan*, Acts x. 1—6, &c. He was a Gentile, but one that feared God, was constant at his devotions, and performed many charitable deeds. His whole family also served God. It pleased the Almighty to favour him, in a miraculous manner with an introduction to the knowledge of the Gospel.

Some of the Latins made Cornelius bishop of Cæsarea in Palestine; some of the Greeks, bishop of Ilkum; and others, of Scepsis.

GAMALIEL, a pharisee, doctor of the law, and Paul's master. He is also said by some to have been master of Barnabas and Stephen. The Jews having brought Peter before the assembly of rulers, Gamaliel moved that the apostles should retire. He then advised the assembly to take heed what they intended to do concerning these men, &c, and to treat them with lenity. The advice of Gamaliel was followed, and the apostles were liberated, Acts v. 34. Gamaliel is supposed to have been the grandson of Hillel, and either uncle or cousin to Nicodemus. John iii. 1.

THEUDAS, mentioned by Gamaliel (Acts v. 36.) who says, that one Theudas set himself up sometime before for some great person; about four hundred men joined him, but he was killed; all that believed in him were dispersed, and the matter came to nothing. Usher thinks this Theudas was the same as Judas, who revolted at the death of Herod, mentioned by Josephus.

BAR-JESUS, or **ELYMAS**, a Jew, who pretended to be a magician, and, endeavouring to instruct Paul and Barnabas, was miraculously struck blind. Acts xiii. 8—12.

PAUL, formerly named **SAUL**, was of the tribe of Benjamin, a native of Tarsus in Cilicia, a Pharisee by profession; first a persecutor of the church, and afterwards a disciple of Jesus

Christ, and apostle of the Gentiles. It is thought he was born about two years before our Saviour, supposing that he lived sixty-eight years, as is mentioned in a homily in the sixth volume of St. Chrysostom's works. He was a Roman citizen, because Augustus had given the freedom of the city to all freemen of Tarsus, in consideration of their firm adherence to his interests. His parents sent him early to Jerusalem, where he studied the law at the feet of Gamaliel, a famous doctor. He made very great progress in his studies, and his life was always blameless before men; being very zealous for the whole observation of the law of Moses. But his zeal carried him too far; he persecuted the church, and when the proto-martyr St. Stephen was stoned, Saul was not only consenting to his death, but he even took care of the clothes of those that stoned him. This happened A.D. 33, a short time after our Saviour's death. After the death of St. Stephen, Saul showed the utmost violence in distressing the Christians; and having got credentials from the high-priest Caiaphas, and the elders of the Jews, to the chief Jews of Damascus, with power to bring to Jerusalem all the Christians he should find there, he went away full of threats, and breathing nothing but blood. But as he was upon the road, and drawing near to Damascus, all on a sudden, about noon, he perceived a great light come from heaven, which encompassed him and all those that were with him. This splendour threw him on the ground; and Saul heard a voice, saying to him, "Saul, Saul, why persecutest thou me?" His answer, with his blindness, his cure, and the other surprising circumstances that followed, and issued in his conversion, are recorded in the ninth chapter of the Acts. But the conversion of such a man, at such a time, and by such means, furnishes one of the most complete proofs that have ever been given of the divine origin of our holy religion. That Saul, from being a zealous persecutor of the disciples of Christ, became all at once a disciple himself, is a fact which cannot be controverted without overturning the credit of all history. He must therefore have been converted in the miraculous manner in which he himself said he was, and of course the Christian religion be a divine revelation, or he must have been either an impostor, an enthusiast, or a dupe to the fraud of others. There is not another alternative possible. If he was an impostor, who declared what he knew to be false, he must have been induced to act that part by some motive. But the only conceivable motives for religious imposture are, the hopes of advancing one's temporal interest, credit, or power, or the prospect of gratifying some passion or appetite under the new authority of the new religion. That none of these could be St. Paul's motive, for professing the faith of Christ crucified, is plain from the state of Judaism and Christianity at the period

of forsaking the former and embracing the latter faith. Those whom he left were the disposers of wealth, of dignity, of power, in Judæa; those to whom he went were indigent men, oppressed, and kept from all means of improving their fortunes. The certain consequence, therefore, of his taking the part of Christianity, was the loss not only of all that he possessed, but of all hopes of acquiring more; whereas, by continuing to persecute the Christians, he had hopes, rising almost to a certainty, of making his fortune by the favour of those who were at the head of the Jewish state, to whom nothing could so much recommend as the zeal which he had shown in that persecution. As to credit or reputation, could the scholar of Gamaliel hope to gain either by becoming a teacher in a college of fishermen? Could he flatter himself, that the doctrines which he taught would, either in or out of Judæa, do him honour, when he knew that "they were to the Jews a stumbling block, and to the Greeks foolishness." Was it then the love of power that induced him to make this great change? Power! over whom? over a flock of sheep whom he himself had assisted to destroy, and whose very shepherd had lately been murdered! Perhaps it was with the view of gratifying some licentious passion, under the authority of the new religion, that he commenced a teacher of that religion! This cannot be alleged; for his writings breathe nothing but the strictest morality, obedience to magistrates, order, and government, with the utmost abhorrence of all licentiousness, idleness, or loose behaviour, under the cloak of religion. We nowhere find in his works, that saints are above moral ordinances; that dominion is founded in grace; that monarchy is despotism, which ought to be abolished; that the fortunes of the rich ought to be divided among the poor; and that there is no difference in moral actions; that any impulses of the mind are to direct us against the light of our reason and the laws of nature; or, any of those wicked tenets by which the peace of society has been often disturbed, and the rules of morality often broken, by men pretending to act under the sanction of divine revelation. He makes no distinctions like the impostor of Arabia in favour of himself; nor does any part of his life, either before or after his conversion to Christianity, bear any mark of a libertine disposition. As among the Jews, so among the Christians, his conversation and manners were blameless. It has been sometimes objected to the other apostles, by those who were resolved not to credit their testimony, that, having been deeply engaged with Jesus during his life, they were obliged, for the support of their own credit, and from having gone too far to return, to continue the same professions after his death; but this can by no means be said of St. Paul. On the contrary, whatever force there may be in that way of reasoning, it all tends to convince us, that St. Paul must *naturally* have conti-

nued a Jew, and an enemy to Christ Jesus. If *they* were engaged on one side, *he* was as strongly engaged on the other. If shame withheld them from changing sides, much more ought it to have stopped him ; who, from his superior education, must have been vastly more sensible to that kind of shame, than the mean and illiterate fishermen of Galilee. The only other difference was, that *they*, by quitting their master after his death, might have preserved themselves ; whereas *he*, by quitting the Jews, and taking up the cross of Christ, certainly brought on his own destruction. As St. Paul was not an impostor, so it is plain he was not an enthusiast. Heat of temper, melancholy, ignorance, and vanity, are the ingredients of which enthusiasm is composed ; but from all these, except the first, the apostle appears to have been wholly free. That he had great fervour of zeal, both when a Jew and when a Christian, in maintaining what he thought to be right, cannot be denied ; but he was at all times so much master of his temper, as, in matters of indifference, to “ become all things to all men,” with the most pliant condescension, bending his notions and manners to theirs, as far as his duty to God would permit ; a conduct compatible neither with the stiffness of a bigot, nor with the violent impulses of fanatical delusion. That he was not melancholy, is plain from his conduct in embracing every method which prudence could suggest to escape danger and shun persecution, when he could do it without betraying the duty of his office or the honour of his God. A melancholy enthusiast courts persecution, and, when he cannot obtain it, afflicts himself with absurd penances ; but the holiness of St. Paul consisted only in the simplicity of a godly life, and in the unwearied performance of his apostolical duties. That he was ignorant, no man will allege who is not grossly ignorant himself ; for he appears to have been master, not only of the Jewish learning, but also of the Greek philosophy, and to have been very conversant even with the Greek poets. That he was not credulous, is plain from his having resisted the evidence of all the miracles performed on earth by Christ, as well as those that were afterwards wrought by the apostles ; to the fame of which, as he lived at Jerusalem, he could not possibly have been a stranger. And that he was as free from vanity as any man that ever lived, may be gathered from all that we see in his writings, or know of his life. He represents himself as the least of the apostles, and not meet to be called an apostle. He says, that he is the chief of sinners ; and he prefers in the strongest terms, universal benevolence to faith, prophecy, miracles, and all the gifts and graces with which he could be endowed. Is this the language of vanity or enthusiasm ? Did ever fanatic prefer virtue to his own religious opinions, to illuminations of the spirit, and even to the merit of martyrdom ? Having thus shown that St. Paul

was neither an impostor nor an enthusiast, it remains only to be inquired, whether he was deceived by the fraud of others ; but this inquiry needs not be long, for who was to deceive him ? A few illiterate fishermen of Galilee ? It was *morally* impossible for such men to conceive the thought of turning the most enlightened of their opponents, and the cruellest of their persecutors, into an apostle, and to do this by fraud ; in the very instant of his greatest fury against them and their lord. But could they have been so extravagant as to conceive such a thought, it was *physically* impossible for them to execute it in the manner in which we find his conversion to have been effected. Could they produce a light in the air, which at mid-day was brighter than the sun ? Could they make Saul hear words from out of that light, which were not heard by the rest of the company ? Could they make him blind for three days after that vision, and then make scales fall off from his eyes, and restore him to sight by a word ? Or could they make him and those who travelled with him believe, that all these things had happened, if they had not happened ? Most unquestionably no fraud was equal to all this. Since then St. Paul was neither an impostor, nor an enthusiast, nor deceived by the fraud of others, it follows that his conversion was miraculous, and that the Christian religion is a divine revelation. The escape of St. Paul from Damascus, where the Jews had influenced the governor to seize him ; his meeting at Jerusalem with the disciples, who were still afraid of him ; the plot of the Jews to kill him ; his journey to Cæsarea, and thence to Tarsus, where he continued from A.D. 37 to 43 ; his journey thence with Barnabas to Antioch, and from that city to Jerusalem, with supplies to the disciples during the famine, A.D. 44, when he met with the prophets, Simeon, Lucius, and Mamaen, and when he is supposed to have had his ineffable vision of heaven, 2 Cor. xii. 2—4. ; his journey with Barnabas to Cyprus ; the opposition of Barjesus ; his blindness ; the conversion of Sergius Paulus, A.D. 45 ; the change of Saul's name into Paul ; his journey to Perga, and preaching in the synagogues there, as well as Antioch, Iconium, Lystra, and Derbe ; the miracles he wrought and persecutions he suffered at these places ; his recovery after being stoned, and supposed dead ; the dissension about circumcision at Antioch ; his mission with Barnabas to Jerusalem for the opinion of the other apostles on this subject, with their decision ; his censure of St. Peter for his dissimulation ; his separation from Barnabas, and junction with Silas ; their journey through Lycaonia, Phrygia, Galatia, Mysia, Troas, to Macedonia ; their imprisonment, &c., at Philippi ; the conversion of Lydia and the gaoler, and their expostulation with the magistrates, ; their journey through Amphipolis and Appollonia, to Thessalonica and Berea ; the tumults raised by the Jews against them in

these cities; Paul's voyage to Athens, A.D. 52; his disputes there with the philosophers; his defence before the Areopagus; the conversion of Dionysius and Damaris; his journey to Corinth, where he continued eight months; and whence, or from Athens, he wrote his two epistles to the Thessalonians; his accusation before Gallio, and acquittal; his voyage to Ephesus, Cæsarea, and Jerusalem; his journey through Antioch, Galatia, Phrygia, and the higher provinces of Asia; his return to Ephesus, where he continued three years, from A.D. 54, to 57; wrote his Epistle to the Galatians, and performed many miracles, and where he says, he also fought with beasts; but whether he did this literally in the amphitheatre, in consequence of a sentence of the heathen magistrates, or whether the expression is only a metaphorical allusion to the scuffle he had with Demetrius and the silversmiths, commentators are not agreed. His journey after this to Philippi, in Macedonia, along with Timothy, whence he wrote his two epistles to the Corinthians; thence to Achaia, Corinth, Assos, Mitylene, Miletus, Coos, Rhodes, Patara, Tyre, Ptolemais, and Cæsarea; where he met with Philip the evangelist, and the prophet Agabas, who foretold his future sufferings; his journey thence to Jerusalem, where by the advice of St. James, he took the vow of a Nazarene; the riot raised in the temple against him by the Jews; his rescue from their fury by Lycia, his accusation by Tertullus, and his animated defence; the injustice of Felix; Paul's spirited oration before Festus and Agrippa, its effect upon the latter; Paul's appeal to Cæsar, and consequent voyage from Adramyttium over the seas of Cilicia and Pamphylia, to Myra, and thence to Crete; the storm of fourteen days; the shipwreck on the coast of Malta, with all the particulars attending it; the cure of Publius, &c.; Paul's re-embarkation and voyage to Syracuse, Rhégium, and Puteoli, with his final arrival at Rome, and reception there by his countrymen, are all fully recorded by St. Luke, in the Acts of the Apostles, chap. ix.—xxviii. Paul dwelt for two whole years at Rome, from A.D. 61 to 63, in a hired lodging; where he received all that came to him, preaching the religion of Jesus Christ, without interruption. His captivity contributed greatly to the advancement of religion; for he converted several persons even of the emperor's court. Philip. i. 12—18. and iv. 22. The Christians at Philippi, hearing that St. Paul was a prisoner at Rome, sent Epaphroditus to him, with money, to assist him in their name. Philip. ii. 25. Epaphroditus fell sick at Rome; and when he went back to Macedonia, the apostle sent, by him his epistle to the Philippians. It is not known by what means St. Paul was delivered from his prison, but it is certain that he was set at liberty, after having been two years a prisoner at Rome. He wrote also, during this imprisonment, his epistles to Philemon and the Colossians. He

was still at Rome, or at least in Italy, when he wrote his epistle to the Hebrews. He travelled over Italy; and, according to some of the Fathers, passed into Spain, then into Judea; went to Ephesus, and there left Timothy, Heb. xiii. 24. and 1 Tim. i. 3., preaching in Crete, and there fixed Titus, to cultivate the church in that place. Probably he might also visit the Philip-pians, Phil. i. 23. 26. and ii. 24., and it is believed, that it was from Macedonia that he wrote the first Epistle to Timothy. Some time after, he wrote to Titus, whom he had left at Crete, desiring him to come to Nicopolis, whence, probably he sent this letter. The year following, that is, A.D. 65, he went into Asia, and came to Troas, 2 Tim. iv. 13. Thence he went to visit Timothy at Ephesus, and from thence to Miletus, 2 Tim. iv. 20. Lastly, he went to Rome; and St. Chrysostom says, that it was reported; that having converted a cup-bearer and a concubine of Nero, this so provoked the emperor, that he caused St. Paul to be apprehended, and put in prison. It was in this last place of confinement, that he wrote his second Epistle to Timothy, which St. Chrysostom looks upon as the apostle's last testament. This great apostle at last consummated his martyrdom, the 29th of June, A.D. 66, by having his head cut off, at a place called the Salvian Waters. He was buried on the way of Ostium, and a magnificent church was built over his tomb, which is still in existence.

SOSTHENES, the chief ruler of the Jewish synagogue at Corinth, who, upon Gallio's dismissing the accusation of the Jews against Paul, as groundless, was seized by the Greeks and severely beaten, in presence of the deputy. Some think that he was converted, and that he is the person whose name is joined with Paul's in the salutation of the first Epistle to the Corinthians, and whom he honours with the title of a brother.

SILAS, or SYLVANUS, the fellow traveller with St. Paul, and one of the primitive teachers of Christianity in the apostolic age. He is styled a *prophet* in Acts xv. 32. Some say that he and Carpus were the two disciples whom John the Baptist sent to Jesus. Matt. xi. 1, 2. Some commentators make him the same with Tertius, who mentions himself as Paul's amanuensis in Rom. xvi. 21.; but why he should have called himself Tertius in that epistle, while he is called Silas or Sylvanus in the Acts and other epistles, we know not. In the two epistles to the Thessalonians, his name is expressly joined with those of Paul and Timotheus, in the incipient salutation. He was sent with Paul from Antioch to the synod at Jerusalem; and he and Judas were sent by the synod with Paul and Barnabas, with their decrees to their churches. He accompanied Paul to Lycaonia, Phrygia, Galatia, and Macedonia; and was his fellow traveller at Philippi. Along with Timothy, he instructed the disciples at Berea, and preached at Corinth. St. Peter also

wrote his first epistle to the dispersed Jews by him. Ch. v. 12. He died in Macedonia.

EPAPHRODITUS, the bishop, or rather the apostle, or messenger of the Philippians, being sent by that church to carry money to Paul, who was then in bonds, and in their name to render him service. He executed this commission with zeal, and exposed himself to great risks, by which he brought on himself a dangerous illness, that obliged him to stay long at Rome. The year following, A. D. 62, he returned with haste to Philippi, having heard that the Philippians, on receiving information of his sickness, were much afflicted. By him St. Paul sent a letter to the Philippians. Philip. iv. 18.

EPAPHRAS, the first bishop of Colosse. He was converted by St. Paul, and contributed much to convert his fellow-citizens of Colosse. He came to Rome while St. Paul was there in bonds, and is thought to have been imprisoned with St. Paul. Philem. 23.

GENESIPHORUS, mentioned, honourably by St. Paul. 2 Tim. i. 16. He came to Rome whilst Paul was in prison there for the faith, and at a time when almost every one had forsaken the apostle. 2 Tim. i. 16, 17. He arrived there from Asia, where he had already been very serviceable to the church. Having found St. Paul in bonds, after long seeking him, he often assisted him to the utmost of his power. For this reason the apostle wished all sorts of benedictions on himself and his family.

APOLLOS, a Jew of Alexandria, who came to Ephesus in the year of our Lord 54, during the absence of St. Paul, who had gone to Jerusalem. Acts xviii. 24. He was an eloquent man, and mighty in the Scriptures, and taught diligently the things of the Lord; but as he knew only the baptism of John, he was no more than a catechumen, and not fully informed of the higher branches of Gospel doctrine. However, he knew that Jesus Christ was the Messiah, and declared himself openly as his disciple. At Ephesus, therefore, he began to speak boldly in the synagogue, and demonstrated by the Scriptures that Jesus was the Christ. Aquila and Priscilla having heard him there, took him with them, and instructed him more fully in the way of God.

AQUILA, a native of Pontus in Asia Minor, who, together with his wife Priscilla, was converted by St. Paul to the Christian faith. As Aquila was by trade a tent-maker, which was also the occupation of St. Paul, the apostle lodged with him at Corinth. Acts xviii. 2, &c. Aquila had come thither from Italy, not long before, being obliged to leave Rome, by the edict of the Emperor Claudius, which banished all Jews from that city. St. Paul afterwards quitted the house of Aquila, and abode with Justus, near the Jewish synagogue at Corinth.

Cabnet thinks that St. Paul was induced to this, because Aquila was a convert from Judaism, and Justus from Paganism, on which account the Gentiles might come and hear him with more liberty. When the apostle departed from Corinth, Aquila and Priscilla accompanied him to Ephesus, where he left them to profit that church by their instructions and examples. While he went to Jerusalem, they rendered St. Paul very great services in that city, and ever exposed their own lives to preserve his. They had returned to Rome, when the apostle wrote his epistle to the Romans; for in it he salutes them with great encomiums, Rom. xv. 4. However, they did not continue at Rome, for they had come back to Ephesus when St. Paul wrote his second epistle to Timothy, in which he desires them to salute them in his name, 2 Tim. iv. 19. What became of them afterwards is not known. The Greeks call Aquila bishop and apostle.

TIMOTHEUS, or **TIMOTHY**, an eminent evangelist of the apostolic age, born at Lystra, in Asia. His father was a Greek, but his mother Eunice, and his grandmother Lois, were Jewesses, and they educated him in the true religion. He became an early convert, and a great favourite of St. Paul, whom he accompanied to Philippi, Thessalonica, and Berea. Episcopists and Papists say he was the first bishop of Ephesus; but this is contested by the Presbyterians. He was stoned to death, A. D. 97.

TITUS, a celebrated evangelist, a Greek by birth, and a convert of St. Paul, who wrote a letter to him, which is still extant. After going to Corinth, and preaching the Gospel there, he settled the affairs of the church in Crete; and then went by the apostle's order to Dalmatia, whence, after spreading the Gospel there, he returned to Crete, and propagated it in the adjacent islands. Of the time or manner of his death, nothing certain is recorded.

HERMAS, an ecclesiastical writer of the first century; and, according to Origen, Eusebius, and Jerome, the same whom St. Paul salutes in the end of his epistle to the Romans. He wrote a book in Greek some time before Domitian's persecution, A. D. 95, entitled *The Pastor*, from his representing an angel speaking to him in it under the form of a shepherd. The Greek text is lost, but a very ancient Latin version of it is extant. Some of the fathers have considered this book as canonical. The best edition of it is that of 1698, where it is to be found among the other apostolic fathers, illustrated with the notes and corrections of Cotelierius and Le Clerc. With these it was translated into English by Archbishop Wake, the best edition of which is that of 1710.

PHILETUS, a man mentioned by St. Paul in his second epistle to Timothy, ii. 16-18, along with Hymenæus, as persons who had erred and denied the resurrection. We have nothing

very certain concerning Philetus, but a fabulous story by Abdias, in the life of St. James Major, to the following purpose. St. James the son of Zebedee, passing through the synagogues of Judea and Samaria, and preaching, Hermogenes and Philetus strenuously opposed him, affirming that Jesus Christ was not the Messiah. Hermogenes was a notable magician, and Philetus was his disciple, who being converted, was desirous to bring his master to St. James; but Hermogenes bound him up so by his magic art, that he could not come to the apostle. But Philetus found means to make St. James acquainted with what had happened to him; upon which St. James unbound him, and Philetus came to him. Hermogenes perceiving how ineffectual his art was against the saint, became himself also a convert.

PHILEMON, a rich citizen of Colosse in Phrygia, who was converted to the Christian faith, with Appia his wife, by Epaphras the disciple of St. Paul, Coloss. ii. 1. Perhaps we should have known nothing of St. Philemon, had it not been an account of his slave Onesimus, who having robbed him, and run away from him, came to Rome, where he found St. Paul, and was very serviceable to him. St. Paul converted him, baptized him, and sent him back to his master Philemon, to whom he wrote a letter, still extant, which passes for a masterpiece of that kind of eloquence, natural, lively, strong, and pathetic, that was peculiar to St. Paul. Philemon, (i. 2.) had made a church of his house; and all his domestics, as well as himself, were members. His charity, liberality, and compassion, were a sure refuge to all that were in distress. The apostolical constitutions say, that St. Paul made him bishop of Colosse; but the *Menæa* insinuate, that he went to Gaza in Palestine, of which he was the apostle, and where he suffered martyrdom, with his wife, in the time of Nero.

ONESIMUS, was a Phrygian by nation, a slave to Philemon, and a disciple of the apostle Paul. Onesimus having run away from his master, and also having robbed him, Philemon. 18, went to Rome while St. Paul was there in prison the first time. As Onesimus knew him by repute his master Philemon being a Christian, he sought him, acquainted him with what he had done, owned his flight, and did him all the service Philemon himself could have done, had he been at Rome. St. Paul brought him to a sense of the greatness of his crime, instructed him, converted him, baptized him, and sent him back to his master Philemon with a letter, inserted among St. Paul's epistles, which has universally been acknowledged as canonical. This letter had all the success he could desire. Philemon not only received Onesimus as a faithful servant, but as a brother and a friend; and after a little time, he sent him back to Rome to St. Paul, that he might continue his services to him in his

prison. After this Onesimus carried such epistles as the apostle wrote at that time, as that to the Colossians, A. D. 62.

GAIVS, Paul's disciple, was probably a Macedonian, but settled at Corinth, where he lodged with the apostle during his abode in that city. Romans xv. 23. When Paul went into Asia, Gaius and Aristarchus accompanied him to Ephesus, where they abode with him some time. In the sedition raised there, about great Diana, the Ephesians ran to the house of Gaius and Aristarchus, whom they dragged to the theatre. However, no harm happened to either of them, as the commotion was appeased by the prudence of the town clerk. Gaius is said to have been bishop of Thessalonica.

ZERAS, a lawyer, who was an early Christian convert, and companion of St. Paul. Tit. iii. 15.

QUADRATUS, a disciple of the apostles, was a native of Athens, and according to some, the angel or bishop of Philadelphia, mentioned in the Revelations. He is also said to have been bishop of Athens. He presented an apology for the Christians to the Emperor Adrian, of which only a fragment remains.

JUDAS BARSABAS, a minister of the synod at Jerusalem, who was sent with Paul, Barnabas, and Silas, to publish their decree against the Judaizing teachers among the Gentile churches at Antioch. He is also styled a prophet. Acts xv. 32.

ALEXANDER, the coppersmith, an early professor of, and apostate from Christianity, whom the apostle Paul delivered over to Satan.

SOSIPATER, or **SOPATER**, a kinsman of St. Paul, of whom he speaks in Rom. xvi. 21.

STEPHANAS, one of the first Christian converts at Corinth, baptized by Paul. He came to Paul at Ephesus along with Fortunatus and Achaicus.

PHEBE, a deaconess of the port of Corinth called Cenchrea. St. Paul had a particular esteem for her; and Theodoret thinks he lodged at her house, while he continued at Corinth. She brought to Rome the epistle he wrote to the Romans, wherein she is commended in so advantageous a manner. Rom. xvi. 1, 2.

PAUL, first bishop of Narbonne, or Sergius Paulus the proconsul, converted and made bishop by St. Paul, was descended from one of the best families of Rome. It is said the apostle called him Paul from his own name. The Spaniards venerate him as their apostle; and say he died a martyr at Narbonne.

ARISTARCHUS of Thessalonica, a primitive Christian, who attended Paul to Ephesus, where he was in danger of his life in the riot raised by Demetrius; and afterwards to Rome, where he was beheaded along with him.

DEMETRIUS, a silversmith, of Ephesus, who made little

models of Diana's temple there, with her image included therein. Vexed at the success of the Gospel, and the danger of his loss of business by the inhabitants turning their backs on idolatry, he convened a mob of his fellow-tradesmen, and represented to them the danger of their craft, and idolatrous worship. They were immediately inflamed with rage; and, assisted by part of the inhabitants, they raised, for some hours, a terrible outcry, Great is Diana of Ephesus. See Acts xix. 24. Whether this was the Demetrius who afterwards became a Christian convert, and had a good report of all men, 3 John xii., we know not, but the power of the Gospel was frequently displayed in making its most zealous enemies its warmest friends.

SIMON MAGUS, or *the Sorcerer*, was a native of Gihon, a village of Samaria. He visited Egypt, where he probably became acquainted with the mysteries in the Alexandrian school, and learned those theurgic or magical operations, by means of which it was believed that men might be delivered from the power of evil demons. Upon his return to Samaria, the author of the *Clementine Recognitions* relates, that he imposed upon his countrymen by high pretensions to supernatural powers. And St. Luke attests, that this artful fanatic, using sorcery, had bewitched the people of Samaria, giving out that he was *some great one*, and that he obtained such general reverence in Samaria, that the people all believed him to be "the great power of God." By the preaching of Philip the Deacon, he was, with other Samaritans, converted to the Christian faith, and admitted into the church by baptism. His conversion, however, seems not to have been real; for, upon seeing the miraculous effects of the laying on of the apostles' hands, he offered them money to purchase similar powers. He probably thought Peter and John magicians like himself, but better skilled in the art of deceiving the multitude. Being sharply reprov'd for this impiety, he seems by his answer to have been sensible of his sin; but his repentance, if sincere, was of short duration. Returning to his former practices of imposture, he travelled through various provinces of the empire, opposing the progress of the Gospel; and arriving at Rome, he led away vast numbers by his pretended miracles. How long he lived in that metropolis, or in what manner he died, we have no certain accounts. The Christian writers tell us, that being raised in the air by two demons, he was deprived of their support by the prayers of St. Peter and St. Paul, and falling, broke his legs. By some he is thought to have been the person mentioned by Suetonius, who, undertaking to fly in the presence of Nero, fell to the ground with such violence, that his blood spurted up to the gallery where the emperor was sitting. The sum of this impostor's doctrine was, that from the Divine Being, as a fountain of light, flow various orders of æons, or eternal natures, subsisting within the pleni-

tude of divine essence; that beyond these, in the order of emanation, are different classes of intelligences, among the lowest of which are human souls; that matter is the most remote production of the emanative power; which, on account of its infinite distance from the Fountain of Light, possesses sluggish and malignant qualities, which oppose divine operations, and are the cause of evil; that it is the great design of philosophy to deliver the soul from its imprisonment in matter, and restore it to that divine light from which it was derived; and that for this purpose God had sent *him*, one of the first æons of men. To his wife Helena he also ascribed a similar kind of divine nature, pretending that a *female æon* inhabited the body of this woman, to whom he gave the name of Wisdom; whence some Christian fathers have said, that he called her the Holy Spirit. He also taught the transmigration of souls, and denied the resurrection of the body.

DOSITHEUS, an early heresiarch, a magician of Samaria, who pretended to be the true Messiah. Among his thirty disciples he admitted a woman, whom he called the Moon. He retired to a cave where he starved himself to death, that he might persuade his followers that he was ascended into heaven. His followers always staid twenty-four hours in the same posture in which they were in when the sabbath began.

CERINTHUS, one of the first heresiarchs, being contemporary with the apostles. He ascribed the creation not to God but to angels; and taught that circumcision ought to be retained under the Gospel. He is looked upon as the head of the converted Jews, who raised, in the church of Antioch, the dissension mentioned in Acts xv. He published a work under the title of *Apocalypse*, whence some pretend that he was the author of St. John's Revelation.

MENANDER, the founder of the heresy of the Menandrians. Some say he was a disciple of Simon Magus. He taught that no person could be saved, unless he were baptized in his name; and he conferred a peculiar sort of baptism, which would render those who received it immortal in the next world; exhibiting himself to the world with the phrenzy of a lunatic, as a promised saviour. Irenæus, Justin, and Tertullian, say, that he pretended to be one of the Æons sent from the pleroma, or ecclesiastical regions, to succour the souls that lay groaning under bodily oppression; and to support them against the violence and stratagems of the dæmons that hold the reins of empire in this sublunary world; a doctrine built upon the same foundation with that of Simon Magus.

CERDON, a Syrian, who being accused of Manichæism, came to Rome in the time of the emperor Hæginus, and abjured his errors, about A. D. 56; but was afterwards convicted of persisting in them and cast out of the church. Cerdon asserted

two principles, the one good and the other evil. This last, according to him, was the creator of the world, and the God that appeared under the old law. The first, whom he called *unknown*, was the father of Jesus Christ; who, he taught, was incarnate only in appearance, and was not born of a virgin; nor did he suffer death but in appearance. He denied the resurrection; and rejected all the books of the Old Testament, as coming from an evil principle. Marcion was his disciple.

EBION, the founder of a sect about the year 72. The Ebionites believed in the celestial mission of Christ, but regarded him as a man born of Joseph and Mary according to the ordinary course of nature.

ST. IGNATIUS, surnamed THEOPHRASTUS, one of the apostolic fathers of the church, was born in Syria, and educated under the apostle and evangelist St. John. He was also intimately acquainted with some of the other apostles, especially St. Peter and St. Paul. Being fully instructed in the doctrines of Christianity, he was, for his eminent parts and piety, ordained by St. John and confirmed, about A. D. 67, bishop of Antioch by those two apostles, who first planted Christianity in that city. In this important seat he continued above forty years, a zealous defender of the Christian religion, till A. D. 107, when Trajan the emperor, flushed with a victory which he had obtained over the Scythians and Daci, about the ninth year of his reign, came to Antioch, which he entered with the pomp of a triumph. This prince had already commenced a prosecution against the Christians in other parts of the empire. However, as he was naturally of a mild disposition, though he ordered the laws to be put in force against them if convicted, yet he forbade them to be sought after. In this state of affairs, Ignatius presented himself to the emperor; and, in a long discourse, asserted his innocence, and vindicated his faith and freedom. The issue was, that he was cast into prison, and this sentence passed upon him; that being incurably superstitious, he should be carried bound to Rome, and there thrown to wild beasts. He was first conducted to Seleucia, a port of Syria, about sixteen miles distant from the place where Paul and Barnabas set sail for Cyprus. Arriving at Smyrna, he visited Polycarp, bishop of that place, and was himself visited by the clergy of the Asian churches round the country. In return he wrote letters to the churches of the Ephesians, Magnesians, and Trallians, for their instruction and establishment in the faith. He also wrote to the Christians at Rome, to acquaint them of his state, and his passionate desire not to be hindered in the course of martyrdom, which he was now hastening to accomplish. His guard set sail with him for Troas, a noted city of Phrygia Minor, near the ruins of Troy; where, at his arrival, he was much refreshed with the news of the persecution ceasing

at Antioch. Hither also several churches sent messengers to pay their respects to him; and hence too he despatched epistles to Philadelphia and Smyrna; and, as Eusebius relates, he also wrote privately to Polycarp, recommending to him the care of the church of Antioch. From Troas they sailed to Neapolis, in Macedonia; thence to Philippi, where they were entertained with all imaginable kindness; and passing on foot through Macedonia and Epirus, they came to Epidaurum, in Dalmatia; where again taking shipping, they sailed through the Adriatic, and arrived at Rhegium in Italy; directing their course thence through the Tyrrhenian sea to Puteoli; whence after a stay of twenty-four hours, a fair wind quickly carried them to the Roman port near Ostia, at the mouth of the Tiber, about sixteen miles from Rome. The Christians at Rome received him with a mixture of joy and sorrow; but when some of them intimated, that possibly the populace might be taken off from desiring his death, he intreated them not to do any thing that might hinder him, now he was hastening to his crown. There are many such expressions in his epistle to the Romans, which show that he was highly ambitious of the crown of martyrdom. That his punishment might be the more public, the festival of the Saturnalia, and that part of it when they celebrated the Sigillaria, was pitched on for his execution; at which time it was the custom to entertain the people with the bloody conflicts of gladiators, and fighting with wild beasts. Accordingly, on the 13th kal. Jan. *i. e.* Dec. 20, he was brought out into the amphitheatre, and the lions being let loose, quickly despatched him, leaving nothing but a few bones. These were gathered up by two deacons, who had been companions of his journey; and being transported to Antioch, were interred in the cemetery, whence, by order of the emperor Theodosius, they were removed with great solemnity to the Tycheon, a pagan temple within the city, now consecrated to the memory of the martyr. St. Ignatius stands at the head of those Anti-nicene fathers, who defend the strict divinity of Christ, whom he calls the *Son of God and his eternal word*. He is also reckoned the champion of the episcopal order, as superior to that of priest and deacon. But the most important use of his writings respects the authenticity of the Holy Scriptures, which he frequently alludes to, in the very expressions as they stand at this day. Abp. Usher's edition of his works, printed in 1647, is thought the best; yet there is a later edition extant at Amsterdam, where, besides the best notes, there are the dissertations of Usher and Pearson.

DIONYSIUS, the Areopagite, was born and educated at Athens. He went afterwards to Heliopolis, in Egypt; where, if we may believe some writers of his life, he saw that extraordinary eclipse, which happened at our Saviour's passion, and was urged by some uncommon impulse, to cry out, "Aut Deus

Natura patitur, aut cum patiente dolet :" Either the God of nature suffers, or condoles with him who does. At his return to Athens, he was elected to the court of Areopagus, whence he took his title. About A. D. 50, he embraced Christianity; Acts xvii. 34, and some say, was appointed first bishop of Athens by St. Paul. He is supposed to have suffered martyrdom, but whether under Domitian, Trajan, or Adrian, is uncertain. We have nothing remaining under his name, but what there is great reason to believe is spurious.

PAPIAS, bishop of Hierapolis, a city of Phrygia, in Asia Minor, near to Laodicea, was the disciple of St. John the Evangelist, or of another of that name; but Irenæus says positively that he was the disciple of St. John the Evangelist; for Polycarpus was his disciple, and he says, Papias was Polycarpus's companion. Papias wrote five books, intitled, "The exposition of the Discourses of the Lord;" which were extant in the time of Trithemius. But now there are only some fragments of them left in ancient and modern authors. He made way for the opinion which several of the ancients held, touching the temporal reign of Christ, who, they supposed, would come upon earth a thousand years before the day of judgment, to gather together the elect, after the resurrection, into the city of Jerusalem, and let them there enjoy all imaginable pleasure for those thousand years.

JESUS, a man who before the taking of Jerusalem, by Titus, announced to the Jews the calamities about to fall upon them. Four years before the war, he went about proclaiming, "Woe, woe to Jerusalem!" Being taken and brought before the rulers, and interrogated, his only answer was "Woe to Jerusalem." At the time of the siege he continued crying, "Woe to the temple! Woe to the city! Woe to the people!" and at last he cried, "Woe to myself!" and at that instant was killed by a dart.

ARISTIDES, a very eloquent Athenian orator, who became a convert to the Christian religion, and, about the year 124, presented to the emperor Adrian an apology for the Christians.

LINUS, supposed to be the first bishop of Rome, was born at Volterra, in Tuscany. According to Irenæus he received his bishopric from the hands of the Apostles Peter and Paul, which he is supposed to have retained twelve years. He is mentioned by St. Paul, in the second epistle of Timothy, and is said, by some writers, to be the son of Claudia, who is mentioned at the same time. Nothing more is known of him which can be relied on, though it has been said that he testified to the truth of his principles by suffering martyrdom; and two letters in the second volume of the Biblioth. Patr. have been ascribed to him, but there is no good authority for these facts.

ANACLETUS, or **CLETUS**, or **ANENCLETUS**, pope,

succeeded Linus as bishop of the Church of the Romans, according to Eusebius, in the second year of the reign of Titus, that is in the year seventy-nine of the Christian era, and governed that Church thirteen years.

CLEMENT I., bishop of Rome, or pope, called Clemens Romanus, is, by all the ancient writers, accounted the same Clement whom St. Paul mentions among his fellow labourers. Some have supposed him to have been a Roman by birth, others a Jew; but the point is extremely uncertain. He is said to have followed St. Paul to Rome, and there to have also received the instructions of St. Peter, by whom he was ordained bishop. He is generally supposed to have succeeded Cletus or Anacletus in 91, and that he died in 100. Clement is universally reckoned the author of an epistle written in the name of the Church of Rome, to that of Corinth, and considered as one of the most valuable remains of Christian antiquity. Its occasion was a schism which had arisen among the Corinthians, in consequence of the jealousy of some individuals against the persons in office; and its topics are the duties of mutual affection, humility, and concord, and the necessity of a due subordination in ecclesiastical concerns. The other works that have passed under his name are allowed to be spurious.

EVARISTUS, pope, or bishop of Rome, was chosen to that office in the year 100. All that can with certainty be learned concerning him is, that his episcopate lasted till about the year 109.

ALEXANDER I., pope, a Roman by birth, was bishop of Rome during the reigns of Trajan and Adrian. Irenæus reckons him the fifth bishop of Rome. He is said to have introduced the use of holy water and other ceremonies. The honour of martyrdom has been ascribed to him, and his name has been enrolled among the saints; but nothing is known with certainty concerning him, further than that he was bishop of Rome from the year 109 to the year 119:

SIXTUS I., bishop of Rome, succeeded Alexander I. A. D. 119; suffered martyrdom for Christianity, A. D. 127; and was afterwards canonized as a saint.

TELESPHORUS, succeeded Sixtus as bishop of Rome.

BAROCHAB, or BARCOCHEBAS, a Jewish impostor, whose real name was Akiba, but he took that of Barochab, which signifies the son of a star, in allusion to the prophecy of Balaam, "There shall a star arise out of Jacob." He proclaimed himself the Messiah; and talking of nothing but wars, victories, and triumphs, made his countrymen rise against the Romans, by which means he was the author of innumerable disorders, he ravaged many places, took a great number of fortresses, and massacred an astonishing number of people; particularly the Christians. The emperor sent troops to Rufus, who, in

obedience, exercised a thousand cruelties, but could not finish his attempt. The emperor was therefore obliged to send Julius Severus, the greatest general of that time; who attained his end without a direct battle; he fell on them separately, cut off their provisions; and at last the whole contest was reduced to the siege of Bitter, in the eighteenth year of Adrian. The impostor perished there. This war cost the Romans a great deal of blood.

AKIBA, a famous rabbin, flourished a little after the destruction of Jerusalem by Titus. He kept the stocks of a rich citizen of Jerusalem till the fortieth year of his age, and then applied himself to study in the academies for twenty-four years, and was afterwards one of the greatest masters in Israel, having 24,000 scholars. He declared for the impostor Barochab, whom he owned for the Messiah; and not only anointed him king, but took upon himself the office of his master of the horse. The troops which the emperor Adrian sent against the Jews, who under the conduct of this false Messiah had committed horrid massacres, exterminated this faction. Akiba was taken, and put to death with great cruelty, he had lived 120 years; and was buried with his wife in a cave upon a mountain not far from Tiberia, and his 24,000 scholars were buried round about him upon the mountain. It is imagined he invented the supposititious work under the name of the patriarch Abraham.

PHILOSOPHY.

LUCIUS ANNÆUS SENECA, a celebrated Stoic philosopher, the second son of Marcus, born at Corduba, about the beginning of the Christian era. He was removed to Rome in his infancy, where he was educated in the most liberal manner, under the best masters. He learned eloquence from his father; but his genius rather leading him to philosophy, he put himself under the stoics Attalus, Sotion, and Papirius Fabianus; three celebrated philosophers, of whom he has made honourable mention in his writings. He also travelled when he was young, as in his *Questiones Naturales* he makes very exact and curious observations upon Egypt and the Nile. But this, though entirely agreeable to his own humour, did not at all correspond with that plan of life which his father had drawn out for him; who therefore forced him to the bar, and put him upon soliciting for public employments; so that he afterwards became quæstor, prætor, and, as Lipsius says, even consul. In the first year of the reign of Claudius, when Julia, the daughter of Germanicus, was accused of adultery by Messalina, and banished, Seneca was banished too, being charged as one of the adulterers. Corsica was the seat of his exile,

where he lived eight years ; happy in the midst of those things which usually make other people miserable ; and where he wrote his books of consolation, addressed to his mother Helvia, and to his friend Polybius, and perhaps some of those tragedies which go under his name ; for he says, *modo se levioribus studiis ibi oblectasse*. Agrippina being married to Claudius upon the death of Messalina, she prevailed with the emperor to recal Seneca from banishment ; and afterwards procured him to be tutor to her son Nero, whom she designed for the empire. Afranius Burrhus, a prætorian prefect, was joined with him in this important charge ; and these two preceptors, who were entrusted with equal authority, had each his respective department. By the bounty and generosity of his imperial pupil, Seneca acquired that prodigious wealth which rendered him in a manner equal to kings. His houses and walks were the most magnificent in Rome. His villas were innumerable ; and he had immense sums of money placed out at interest in almost every part of the world. The historian Dio reports him to have had £250,000 sterling, at interest, in Britain ; and reckons his calling it in all at a sum, as one of the causes of a war with that nation. All this wealth, however, together with the luxury and effeminacy of a court, does not appear to have had any ill effect upon the temper and disposition of Seneca. He continued abstemious, exact in his manners, and above all, free from the vices so commonly prevalent in such places, flattery and ambition. " I had rather," said he to Nero, " offend you by speaking the truth, than please you by lying and flattery ;" *Maluerim veris offendere, quam placere adulando*. How well he acquitted himself in quality of preceptor to his prince, may be known from the five first years of Nero's reign, which have always been considered as a perfect pattern of good government ; and if that emperor had but been as observant of his master through the whole course of it, as he was at the beginning, he would have been the delight, and not, as he afterwards proved, the curse and detestation of mankind. But when Poppæa and Tigellinus had got the command of his humour, and hurried him into the most extravagant and abominable vices, he soon grew weary of his master, whose life must indeed have been a constant rebuke to him. Seneca, perceiving that his favour declined at court, and that he had many accusers about the prince, who were perpetually whispering in his ear, the great riches of Seneca, his magnificent houses and fine gardens, and what a favourite he was grown with the people, made an offer of them all to Nero. Nero refused to accept them ; which however did not hinder Seneca from changing his way of life ; for, as Tacitus relates, he kept no more levees, declined the usual civilities which had been paid to him, and, under a pretence of indisposition, or

some engagement or other, avoided as much as possible appearing in public. Nero, in the mean time, who had despatched Burrhus by poison, could not be easy till he had rid himself of Seneca also. For Burrhus was the manager of his military concerns, and Seneca conducted his civil affairs. Accordingly, he attempted by means of Cleonicus, a freedman of Seneca, to take him off by poison; but this not succeeding, he ordered him to be put to death, upon an information that he was privy to Piso's conspiracy against his person. Not that he had any real proof of Seneca's being concerned in this plot, but only that he was glad of any pretence for destroying him. He left Seneca, however, at liberty to choose his manner of dying; who caused his veins to be opened immediately. His wife Paulina, who was very young in comparison of himself, had yet the resolution and affection to bear him company, and thereupon ordered her veins to be opened at the same time; but Nero gave orders to have her death prevented; upon which her wounds were bound up, and the blood stopped, just in time to save her; though as Tacitus says, she looked miserably pale and wan all her life after. In the meantime, Seneca, finding his death slow and lingering, desired Statius Annæus, his physician, to give him a dose of poison; but this not having its usual effect, he was carried to a hot bath, where he was at length stifled with the steam. He died, as Lipsius thinks, in the sixty-third or sixty-fourth year of his age, and in about the tenth or eleventh of Nero's reign. Tacitus, on mentioning his death, observes, that he entered the bath, he took of the water, and with it sprinkled some of the nearest domestics, saying, that he offered those libations to Jupiter the Deliverer.

The character of Seneca has been a subject of much controversy; some extolling him as a perfect exemplar of the morality he taught; others representing him as a mere counterfeiter, who practised vice, while he talked of virtue. He is blackened by Dio, the adulator of tyrants, and foe to all men of independent minds; but Tacitus, though not concealing his faults, inclines to a favourable judgment of him; and impartial history records, that while Nero followed his precepts he appeared an excellent prince, and that all goodness left his court with Seneca.

His philosophical works are well known. They consist of one hundred and twenty-four epistles and distinct treatises; and, except his books of physical questions, are chiefly of the moral kind, treating of anger, consolation, providence, tranquillity of mind, constancy, clemency, the shortness of life, retirement, benefits. He has been justly censured by Quintilian and other critics, as one of the first corrupters of the Roman style; but his works are highly valuable, on account of

the vast erudition which they discover, and the beautiful moral sentiments which they contain. The best edition of his works is the *Variorum*, 3 vols. 8vo.

PAULINA, wife of the philosopher Seneca. She attempted to kill herself when Nero had ordered her husband to die. The emperor, however, prevented her; and she lived some few years after in the greatest melancholy.

GALLIO, the brother of Seneca, the philosopher. He was before named Marcus Annæus Novatus; but being adopted by Lucius Junius Gallio, he took the name of his adoptive father. The emperor Claudius made him proconsul of Achaia. He was of a mild and agreeable temper. To him his brother Seneca dedicated his books of *Anger*. He shared in the fortunes of his brothers, as well when out of favour as in their prosperity at court. At length, Nero put him, as well as them, to death. The Jews were enraged at Paul, for converting many Gentiles, and dragged him to the tribunal of Gallio; who, as proconsul, generally resided at Corinth, Acts xviii. 12, 13. They accused him of teaching "men to worship God contrary to the law." Paul being about to speak, Gallio told the Jews, that if the matter in question were a breach of justice, or an action of a criminal nature, he should think himself obliged to hear them; but as the dispute was only concerning their law, he would not determine such differences, nor judge them. Sosthenes, the chief ruler of the synagogue, was seized and beaten before Gallio's seat of justice; but this governor did not concern himself about it.

LESBONA, a native of Mitylene, was a disciple of Timocrates, afterwards became a teacher of philosophy in his native city, and obtained a great number of scholars. He was author of many books of philosophy, and Photius says, he had read sixteen orations written by him. Two of these, it is supposed, have reached modern times. He left a son named Potamon, an eminent rhetorician at Rome, in the reign of the Emperor Tiberius. So sensible were the magistrates of Mitylene of his merits, and of the utility of his labours, that they caused a medal to be struck to his honour, one of which was discovered in the south of France, about a century ago, and an engraving of it published in 1744, by M. Leary, of the Academy of Marseilles.

AMMONIUS, a peripatetic philosopher at Athens, who flourished about A. D. 60. Plutarch, who was his pupil, often mentioned him in his works.

PLUTARCH, a great philosopher and historian, who lived from the reign of Claudius to that of Adrian, was born at Chæronea, a small city of Bæotia in Greece. Plutarch's family was ancient in Chæronea; his grandfather Lamprias was a philosopher, and eminent for his learning; and is often mentioned

by Plutarch in his writings, as is also his father. Plutarch was initiated early in study, and was placed under the care of Ammonius, an Egyptian; who, after having taught philosophy with great reputation at Alexandria, settled at Athens. Under this master he made great advances in knowledge, but, like a true philosopher, more apt to regard *things* than *words*, he neglected the study of languages. Though he is supposed to have resided in Rome near forty years, at different times, yet he never seems to have acquired a competent skill in the Latin language; nor did he even cultivate his mother-tongue, the Greek, with accuracy, and hence that harshness, inequality, and obscurity, in his style, which is so justly complained of. After being grounded by Ammonius, he travelled into Egypt, and was initiated in the Egyptian mysteries, as appears by his treatise of *Isis and Osiris*; in which he shows himself well versed in their ancient theology and philosophy. From Egypt he returned into Greece; and visiting in his way all the academies and schools of the philosophers, gathered from them many of those observations with which he has enriched his works. He does not seem to have been attached to any particular sect, but culled from each whatever he thought excellent. He could not bear the paradoxes of the Stoics, but was still more averse to the impiety of the Epicureans; in many things he followed Aristotle; but his favourites were Socrates and Plato, whose memory he revered so highly, that he annually celebrated their birth-days with much solemnity. Besides this, he applied himself with extreme diligence to collect, not only all books, but also all the sayings and observations of wise men, which he had heard in conversation; or had received from others by tradition; and likewise to consult the records and public instruments preserved in cities which he had visited in his travels. He took a particular journey to Sparta, to search the archives of that famous kingdom, to understand their ancient government, with the history of their legislators, kings, and ephori. He took the same methods with regard to many other commonwealths, and thus was enabled to leave us in his works such a rich cabinet of observation upon men and manners, as, in the opinion of Montaigne and Bayle, have rendered him the most valuable author of antiquity. Few circumstances of Plutarch's life are known. According to the learned Fabricius, he was born under Claudius, 50 years after the Christian era. He was married to a most amiable woman of his own native town, whose name was Timoxena, and to whose sense and virtue he bears the most affectionate testimony in his moral works. He had several children, and among them two sons; one called *Plutarch* after himself, the other *Lamprias* in memory of his grandfather. Lamprias seems to have inherited his father's philosophy, and to him we owe the table or catalogue of Plu-

tarch's writings, and perhaps also his Apothegms. He had a nephew, Sextus Chæroneus, who taught the learned emperor, Marcus Aurelius, the Greek tongue, and was much honoured by him. Some think, that the critic *Longinus* was of his family; and Apuleius, in his first book of his *Metamorphoses*, affirms himself to be descended from him. Plutarch, upon going to Rome, had a great resort of the Roman nobility; for he tells us himself, that he was so taken up in giving lectures on philosophy to the great men of Rome, that he had not time to make himself master of the Latin tongue. He was several times at Rome, and contracted an intimacy with Sossius Seneccio, a worthy man, who had been four times consul, and to whom Plutarch has dedicated many of his lives. But his chief object in these journeys, was to search the records of the Capitol, and the public libraries. Suidas says, he was entrusted also with the management of public affairs in the empire, during his residence in the metropolis. "Plutarch," says he "lived in the time of Trajan, who bestowed on him the consular ornaments, and caused an edict to be passed, that the magistrates or officers of Illyria, should do nothing in that province, without his knowledge and approbation." It is generally supposed that Trajan, a private man when Plutarch first came to Rome, was among other nobility, one of his auditors; and that this wise emperor afterwards made use of him in his councils. Much indeed of the happiness of his reign, has been imputed to Plutarch. Fabricius asserts that he was Trajan's preceptor, and that he was raised to the consular dignity by him, and made procurator of Greece, in his old age, by Adrian. The desire of visiting his native country, prevailed with him at length to leave Italy, and at his return, he was unanimously chosen archon of Chæronea, and soon after admitted into the number of the Delphic Apollo's priests. Fabricius says, he died in the 5th year of Adrian, aged 70. His works have been divided into *Lives* and *Morals*. He has been justly esteemed for his fine sense and learning, for his integrity, and for a certain air of goodness, which appears in all his works. His aim was to instruct and charm the mind; and in this none ever went beyond him. Of his moral writings, it is to be regretted, that we have no elegant English translation. Even his *Lives* were chiefly known to the English reader, by a miserable version, till a new one, executed with fidelity and spirit, was presented to the public by the Langhorns, in 1770. The best edition of Plutarch, is that of Oxford, in quarto.

SEXTUS, a Stoic philosopher, born at Chæronea, in Bæotia, and said to be nephew of Plutarch. He was preceptor to the emperors Marcus Aurelius, and Lucius Verus.

SOSSIUS SENECCIO, a learned Roman, the intimate friend of Plutarch. He was four times consul.

LUCIUS JUNIUS MODERATUS COLUMELLA, a Roman philosopher; was a native of Cadiz, and lived under the emperor Claudius, about A. D. 42. He wrote a book on Agriculture, intitled *De Re Rustica*, and another, *De Arboribus*.

HERMODORUS, a philosopher of Ephesus, who, coming to Rome, advised the making of the laws, called the *Twelve Tables*; on which account a statue was erected to his memory.

JAMBLICHUS, an ancient philosopher, who was a native of Syria, and educated at Babylon. Upon Trajan's conquest of Assyria, he was reduced to a state of slavery; but recovering his liberty, he afterwards flourished under the reign of the emperor Antoninus.

CALVISUS TAURUS, of Beryta, who flourished under the reign of Antoninus Pius, is mentioned as a Platonist of some note. Among his pupils was Aulus Gellius, who has preserved several specimens of his preceptor's method of philosophizing. He examined all sects; but preferred the Platonics. He wrote several pieces, chiefly to illustrate the Platonic philosophy. He lived at Athens, and taught, not in the schools, but at his table. A. Gellius, who was frequently one of his guests, gives the following account, in his "*Noctes Atticæ*," of the manner in which they were conducted; "Taurus, the philosopher, commonly invited a select number of his friends to a frugal supper, consisting of lentils, and a gourd, cut into small pieces upon an earthen dish; and during the repast, philosophical conversation, upon various topics, was introduced. His constant disciples, whom he called his family, were expected to contribute their share towards the small expense which attended these simple repasts, in which interesting conversation supplied the place of luxurious provisions. Every one came furnished with some new subjects of inquiry, which he was allowed in his turn to propose, and which, during a limited time, was debated. The subjects of discussion, in these conversations, were not of the more serious and important kind, but such elegant questions as might afford an agreeable exercise of the faculties in the moments of convivial enjoyment; and these Taurus afterwards frequently illustrated more at large with sound erudition."

CAIUS MUSONIUS, surnamed Rufus, a Stoic philosopher, a Tuscan by birth, of the equestrian order, who enjoyed military honours. He took much pains to disseminate the principles of his philosophy, and the precepts of sound morality among the Roman youth, particularly among the officers of the army. On this account, he excited the ridicule of some, while he gave offence to others. He likewise incurred the displeasure of Nero, probably because he had the virtue to speak the truth respecting that sovereign; and truth being then, as it is now, regarded as a heinous offence, though intended to correct the

manners of the age, the philosopher was banished. A more virtuous prince, Vespasian, recalled Musonius, and took him into his favour. His philosophy, like that of Socrates, was adapted to the practical purposes of life and manners, as has been inferred from a dissertation which he left "On the Exercise of the Mind," which is preserved in Stobæus's collection.

MUSONIUS, ranked by Eurapius as one of the most virtuous and excellent of the modern Cynics, a Babylonian by birth. He was an excellent philosopher; and Philostratus speaks of him as next to Apollonius in wisdom. He was at Rome during the reign of the emperor Nero, where, by animadverting on the vices of the court, he excited the resentment of the tyrant, and was committed to prison. His confinement was, probably, not very severe, as he was enabled, during its period, to contract a friendship with Apollonius, and to enter into a correspondence with him. He was, however, at last banished into the Isthmus of Greece, and condemned to daily labour with the spade, in a state of slavery. While he was in this condition, he was visited by Demetrius of Corinth, who deplored the unworthy treatment to which he was subject; upon which Musonius, striking his spade firmly into the ground, exclaimed, "Why do you lament to see me digging in the Isthmus? You might indeed have just cause for lamentation, if you saw me, like Nero, playing on the harp." Julian speaks with applause of the magnanimity of this philosopher. The time of his death is uncertain, and none of his writings have come down to us.

ALEXANDER of Ægea, a peripatetic philosopher, was the tutor of Nero, whom it is said he corrupted by his instructions. He wrote a commentary on Aristotle's Meteorology.

CORNUTUS, a Stoic philosopher, who was put to death by Nero, A. D. 44. He was the tutor of the poet Perseus, and is himself ranked among the poets and grammarians.

THYANEUS APOLLONIUS, a Pythagorean philosopher, well skilled in the secret arts of magic. Being one day haranguing the populace at Ephesus, he suddenly exclaimed, "Strike the tyrant, strike him; the blow is given, he is wounded, and fallen!" At that very moment the emperor Domitian had been stabbed at Rome. The magician acquired much reputation when this circumstance was known. He was courted by kings and princes, and commanded universal attention by his numberless artifices. His friend and companion, called Damis, wrote his life, which two hundred years after engaged the attention of Philostratus. In his history the biographer relates so many curious and extraordinary anecdotes of his hero, that many have justly deemed it a romance; yet, notwithstanding, Hierocles had the presumption to compare the impostures of Apollonius with the miracles of Jesus Christ.

DEMETRIUS, a Cynic philosopher, disciple of Apollonius Thyaneus, in the age of Caligula. The emperor wished to gain the philosopher to his interest by a large present; but Demetrius refused it with indignation, and said, "If Caligula wishes to bribe me, let him send me his crown." Vespasian was displeased with his insolence, and banished him to an island. The Cynic derided the punishment, and bitterly inveighed against the emperor. He died in a great old age, and it was observed of him, that nature had brought him forth, to show mankind, that an exalted genius can live securely without being corrupted by the vice of the surrounding world.

DEMONAX, a celebrated philosopher of Crete, in the reign of Adrian. He showed no concern about the necessities of life; but when hungry, he entered the first house he met, and there satisfied his appetite. He died in his one hundredth year.

EUPHRATES, a Stoic philosopher in the age of Adrian, who destroyed himself, with the emperor's leave, to escape the miseries of old age, A. D. 118.

EPICTETUS, a celebrated Stoic philosopher, born at Hierapolis in Phrygia, was the slave of Epaphroditus, a freed man, and one of Nero's guard. Domitian, banishing all philosophers from Rome, about A. D. 94, Epictetus retired to Nicopolis in Epirus, where he died in a very advanced age; and after his death, an earthen lamp he used had sold for three thousand drachmas. He was a man of great modesty; which was eminent in his practice, as well as in his recommendation to others; hence he used to say, "that there was no need of adorning a man's house with rich hangings or paintings, since the most graceful furniture is temperance and modesty, which are lasting ornaments, and will never be the worse for wearing." Of all the ancient philosophers, he seems to have made the nearest approaches to Christian morality, and to have had the most just ideas of God and providence. He always possessed a cool and serene mind, unruffled by passion; and was used to say, that the whole of moral philosophy was included in these words, *support* and *abstain*. One day his master Epaphroditus strove in a frolic to wrench his leg, when Epictetus said, with a smile, and free from any emotion, "If you go on you will certainly break my leg;" but the former redoubling his effort, and striking it with all his strength, he at last broke the bone; when all the return Epictetus made was, "Did not I tell you, sir, that you would break my leg?" No man was more expert at reducing the rigour of the maxims of the Stoics into practice. He conformed himself strictly, both in his discourse and his behaviour, to the manner of Socrates and Zeno. He waged continual war with fancy and fortune; and it is an excellency peculiar to him, that he admitted all the severity of the Stoics with-

out sourness, and reformed Stoicism as well as professed it. Besides vindicating the immortality of the soul as strenuously as Socrates, he declared openly against suicide, the lawfulness of which was maintained by the rest of the sect. Aurian, his disciple, wrote a large account of his life and death, which is lost, and preserved four books of his discourses and his *Enchiridion*, of which there have been several editions in Greek and Latin; and, in 1758, a translation of them into English was published by the learned and ingenious Miss Carter.

POETRY.

CAIUS ITALICUS SILIUS, an Italian poet, was born about the year 15 of the Christian era. He is supposed to have been a native of Italica in Spain; but his not being claimed as a fellow countryman by Martial, who has bestowed upon him the highest praises, renders the supposition improbable. It is certain that he lived chiefly in Italy, in which he possessed several estates. The knowledge of him come down to these times is derived from a letter of Pliny the Younger to Caninius Rufus, announcing his death. From this it appears that he incurred some reproach in the time of Nero, as having been forward in accusations, and that he was consul at the time of the tyrant's death; that he made a discreet and humane use of the friendship of Vitellius; and that having acquired much honour from his conduct in the proconsulate of Asia, he thenceforth withdrew from public offices, and maintained the rank of the principal persons of the city without power, and without envy. It appears, likewise, that he passed his time chiefly in literary conversations, and in composing verses, which he sometimes recited in public. He had great taste for elegance, and purchased a number of villas, which, after enjoying for a time, he deserted for new ones. He collected a number of statues, books, and busts, to some of the latter of which he paid a kind of religious veneration. This was particularly the case with respect to that of Virgil, whose birth-day he kept with much more ceremony than his own, and whose tomb was included in one of his villas. He is said also to have possessed a villa that had been Cicero's. In his latter years he retired altogether to his seat in Campania, which he did not quit upon any account; and the general tide of his prosperity did not cease to flow, except in the instance of the death of the younger of his two sons, which was in some degree compensated by the consular dignity of the elder. In his seventy-fifth year he was attacked with an incurable ulcer, and he is said to have put an end to his life, by abstaining from food. The work of Silius, which has come down to the present

time, is an epic poem on the second punic war. In this he scarcely deviates from Livy, in the narration of transactions; but occasionally introduces a machinery, copied from Virgil, of whose style and manner he is an imitator. Pliny says, that "He writes with more diligence than genius." The best edition of his poem is that by Heber, 1792, 2 vols. 12mo.

AULUS FLACCUS PERSEUS, a Latin poet in the reign of Nero, celebrated for his satires. He was born, according to some, at Volterra in Tuscany; and according to others, at Tigulia, in the gulf of Specia, in the year 34. He was educated till twelve years old at Volterra; and afterwards at Rome, under Palemon the grammarian, Virginius the rhetorician, and Cornutus the Stoic, who contracted a friendship for him. Perseus consulted that illustrious friend in the composition of his verses. Lucian also studied with him under Cornutus; and was so charmed with his verses, that he was incessantly breaking out into acclamations at the beautiful passages in his satires. He, was a steady friend, a good son, an affectionate brother and parent. He was chaste, meek, and modest, which shows how wrong it is to judge of a man's morals by his writings; for the satires of Perseus are not only licentious, but sharp and acrimonious. Perseus was of a weak constitution, and troubled with a weak stomach, which was the cause of his death in the thirtieth year of his age. Six of his satires remain; in their judgments of which the critics have been much divided, excepting as to their obscurity. Yet his style is grand, figurative, poetical, and suitable to the dignity of the Stoic philosophy; and hence he shines most in recommending virtue. The best editions are that of London, 1647, 8vo; and that of Amsterdam, 1664, 12mo.

CÆSIUS BASSIUS, a lyric poet of ancient Rome, to whom Perseus addressed his sixth satire. Some verses of his are extant.

MARCAS ANNÆUS LUCAN, a Latin poet, born at Corduba in Spain, about A. D. 39. He was the son of Annæus Mela, the youngest brother of Seneca. He was early removed to Rome, where his rising talents, and more particularly his lavished praises and harangues, recommended him to the emperor Nero. This intimacy was soon productive of honour, and Lucan was raised to the dignity of an augur and quæstor before he had obtained the proper age. The poet had the imprudence to enter the lists against his imperial patron; he chose for his subject Orpheus, and Nero took the tragical story of Niobe. Lucan obtained an easy victory, but Nero became jealous of his poetical reputation, and resolved upon revenge. The insults to which Lucan was daily exposed, provoked at last his resentment, and he joined Piso in a conspiracy

against the emperor. The whole was discovered, and the poet had nothing left but to choose the manner of his execution. He had his veins opened in a warm bath, and as he expired he pronounced with great energy the lines which, in his *Pharsalia*, he had put into the mouth of a soldier, who died in the same manner as himself.

No single wound the gaping rupture seems,
Where trickling crimson swells in slender streams ;
But, from an opening, horrible and wide,
A thousand vessels pour the bursting tide.
At once the winding channel's course was broke,
Where wand'ring life her mazy journey took ;
At once the currents all forgot their way,
And lost their purple in the azure sea.

Such was the death of Lucan, before he had completed his twenty-seventh year. His wife, Polla Argentaria, is said to have transcribed and corrected the three first books of his *Pharsalia* after his death. It is much to be regretted, Mr. Hayley observes, that we possess not the poem which he wrote on the merits of this amiable and accomplished woman ; but her name is immortalized by two other poets of that age. The veneration which she paid to the memory of her husband is recorded by Martial ; and more poetically described in that elegant production of Statius, *Genethliacon Lucani*, a poem said to have been written at the request of Argentaria, laments the cruel fate which deprived her so immaturely of domestic happiness, and concludes with an address to the shade of Lucan. His poem called the *Pharsalia*, giving an account of the civil wars of Cæsar and Pompey, is unfinished. Opinions are various as to the merit of his poetry. He possesses neither the fire of Homer, nor the melodious numbers of Virgil. If he had lived to a greater age, his judgment and genius would have matured, and he might have claimed a more exalted rank among the poets of the Augustan age. His expressions, however, are bold and animated, his poetry entertaining, though his irregularities are numerous, and to use the words of Quintilian, he is more an orator than a poet. He wrote a poem upon the burning of Rome, now lost. Of his works the "*Pharsalia*" only remains ; the best edition of which is that of Burmann, Leyden, in 1740, 8vo. It has been translated into English by Rowe.

MARCUS VALERIUS MARTIALIS, a famous Latin poet, born at Bilbilis, now Bubiera, in Arragon, was of the order of knights. He went to Rome at the age of twenty-one, and lived there thirty-five years, under Galba and the succeeding emperors, till the reign of Trajan ; and having acquired the esteem of Titus and Domitian, he was created tribune. But,

finding that he was neglected by Trajan, he returned to Bilibilis, where he married a wife, and lived with her several years. He commends her much, as being alone sufficient to supply the want of every thing he enjoyed at Rome. She appears likewise to have been a lady of a very large fortune; for he extols the magnificence of the house and gardens he had received from her, and says that "she made him a kind of little monarch." There are still extant fourteen books of his epigrams, they are not excellent. His works were printed first at Venice in 1470. The best edition is the Variorum of 1670.

CLAUDIA RUFINA, a noble British lady, about the year 100, wife of Aulus Rufus Pudens, a Bononian philosopher, and one of the Roman equestrian order. She is said to have been a great associate with the poet Martial, who in many places highly extols her for beauty, learning, and eminent virtues. Of her poetic writings, Balæus mentions a book of *Epigrams, an Elegy on her Husband's Death*, and other verses on different subjects; besides which, she is said to have written many things in prose.

SERAPIO, a Greek poet, who flourished in the reign of Trajan. He was intimate with Plutarch.

DECIUS JUNIUS JUVENAL, the celebrated Roman satirist, was born about the beginning of the reign of the emperor Claudius, at Aquinum in Campania. He was brought up an orator, studied under Quintilian, and made a distinguished figure at the bar of Rome, where he acquired a most considerable fortune before he commenced poet. It is said that he was above forty years of age when he recited his first essay to a small audience of his friends; but being encouraged by their applause, he ventured a greater publication, which coming to the notice of Paris, Domitian's favourite at that time, though but a pantomime player, whom our satirist had severely insulted, that minion complained to the emperor, who banished him, by giving him the command of a cohort in the army at Pentapolis. After Domitian's death, Juvenal returned to Rome, sufficiently cautioned against attacking living characters and people in power under arbitrary princes; and, therefore, he thus concludes the debate with a friend on this head in his first satire. "I will try what liberties I may be allowed with those whose ashes lie under the Flaminian and Latin ways;" along each side of which the Romans of quality used to be buried. It is believed that he lived to the reign of Adrian, in 128. There are still extant sixteen of his satires, in which he discovers great wit, strength, and keenness in his language; but his style is not perfectly natural; and the obscenities with which these satires are filled render the reading of them dangerous to youth. Of the editions of Juvenal, the best are the Variorum of Grævius, Amst. 8vo, 1684; the Delphin, Par. 4to, 1684; and Casaubon's

Lugd. Bat. 4to, 1695. Juvenal has been admirably translated into English by Mr. Gifford.

C. VALERIUS FLACCUS, a Roman poet, who flourished in the reign of Vespasian, and died at an early age, in the time of Domitian. From an epigram in Martial, it should seem that he was in no affluent condition; for he advised him as a friend to quit the muses for the more gainful pursuits of the forum. A poem of his on the Argonautic expedition is extant. This poem contains sublime and splendid passages, and is free from the bombast and extravagance of most of the second race of Latin poets, but it is in general deficient in poetic spirit, and is likewise wanting in plan and contrivance. The best edition is that of Burmann, 1724.

PUBLIUS PAPIRIUS STATIUS, a celebrated Latin poet, born at Naples. He was the son of Statius, a native of Epirus, who went to Rome to teach poetry and eloquence, and had Domitian for his scholar. Statius the poet also obtained the favour and friendship of that prince, and dedicated to him his *Thebaid* in twelve books, and *Achilleid* in two. He died at Naples about the year 100. Besides the above poems, there are also his *Sylvæ*, in five books; the style of which is purer, more agreeable, and more natural, than that of the others. His *Thebaid*, *Achilleid*, and *Sylvæ*, are extant; the best editions of which are that of Barthius, 2 vols. 4to.; the *Variorum*, 8vo.; and that of Markland, 4to. There is an English translation of the first, by Lewis, 2 vols. 8vo.

SULPICIA, an ancient Roman poetess, who lived under the reign of Domitian, and afterwards was so much celebrated and admired, that she has been thought worthy of the name of the Roman Sappho. She wrote some thousands of pieces. The fragment of a satire against Domitian, who published a decree for the banishment of the philosophers from Rome, may be found in Scaliger's *Appendix Virgiliana*, and other collections, but has usually been printed at the end of the satires of Juvenal, to whom it has been falsely attributed by some. She was the first Roman lady who taught her sex to vie with the Greeks in poetry. Her language is easy and elegant, and she seems to have had a happy talent for satire. She, however, wrote in many other ways, with great applause. Some elegies likewise, attributed to Tibullus, which abound in striking beauties, and are even worthy of the great poet they were erroneously given to, are now restored to Sulpicia. They are addressed to a young man, perhaps Calenus, a Roman knight, who was afterwards her husband, under the name of Cerinthus, which was that of a beautiful slave from Chalcis, mentioned by Horace, and applied only to the handsome. She is mentioned by Martial and Sidonius Apollinaris, and is said to have addressed to her husband, Calenus, a poem on conjugal love. That the Romans should have produced not one poetess before Sulpicia,

to put them more on a level with the Greeks, is matter of no small astonishment. She was certainly a woman of great genius, learning, and beauty.

SALEIUS, a poet of great merit in the age of Domitian, yet pinched by poverty, though born of illustrious parents, and distinguished by purity of manners and integrity of mind.

SERRANUS, a Latin poet of considerable merit, who flourished under Domitian.

TERENTIANUS MAURUS, a Latin poet and grammarian, who flourished under Trajan, Adrian, and the Antonines. He was governor of Syene in Upper Egypt, about A. D. 140. He wrote a poem "*De literis, syllabis, pedibus, et metris*," published in Milan in 1497; and also in the "*Corpus Poetarum Romanorum*," Geneva, 1611, 2 vols. 4to.

L I T E R A T U R E.

TITUS PETRONIUS ARBITER, a great critic and polite writer, the favourite of Nero, supposed to be the same mentioned by Tacitus in his *Annals*, lib. xvi. He was proconsul of Bithynia, and afterwards consul, and appeared capable of the greatest employments. He was one of Nero's principal confidants, and the superintendant of his pleasures. The great favour shown him drew upon him the envy of Tigellinus, another of Nero's favourites, who accused him of being concerned in a conspiracy against the emperor; on which Petronius was seized, and was sentenced to die. He met death with a striking indifference, and seems to have tasted it nearly as he had done his pleasures. He would sometimes open a vein, and sometimes close it, conversing with his friends in the mean time, not on the immortality of the soul, which was no part of his creed, but on topics which pleased his fancy, as of love verses, and agreeable and passionate airs. Of this disciple of Epicurus, Tacitus gives the following character; "he was," says he, "neither a spendthrift nor debauchee; but a refined voluptuary, who devoted the day to sleep, and the night to the duties of his office, and to pleasure." He is much distinguished by a satire which he wrote, and secretly conveyed to Nero; in which he ingeniously describes, under borrowed names, the character of this prince. Peter Petit discovered at Iraw, in Dalmatia, in 1665, a considerable fragment, containing the sequel of Petronius's *Trimalcion's Feast*. This fragment, which was printed in 1666 at Padua and Paris, produced a paper war among the learned. While some affirmed that it was the work of Petronius, and others denied it to be so, Petit sent it to Rome. The French critics, who had attacked its authenticity, were silent after it was deposited in the royal library. It is now generally attributed

to Petronius. The best editions of Petronius are those published at Venice, 1499, in 4to; at Amsterdam, 1669, in 8vo, *cum Notis Var.* Ibid; with Boschius's notes, 1677, in 24mo; and 1700, 2 vols. in 24mo. The edition *Variorum* was reprinted in 1743, in 2 vols. 4to, with Peter Burmann's commentaries. Petronius died in 65 or 66.

PHILO, a Jewish writer of Alexandria, A. D. 40, sent as ambassador from his nation to Caligula. He was unsuccessful in his embassy, of which he wrote an entertaining account; and the emperor, who wished to be worshipped as a god, expressed his dissatisfaction with the Jews, because they refused to place his statues in their temples. He was so happy in his expressions, and elegant in his variety, that he has been called the Jewish Plato; and the book which he wrote on the sufferings of the Jews in the reign of Caius, met with such unbounded applause in the Roman senate, where he read it publicly, that he was permitted to consecrate it in the public libraries. His works were divided into three parts, of which the first related to the creation of the world, the second spoke of sacred history, and in the third the author made mention of the laws and customs of the Jewish nation. The best edition is that of Mangey at London, 2 vols. folio.

QUINTILIAN, the father of the celebrated orator, was also an orator, and wrote one hundred and forty-five declamations. Ugolin of Parma published the first one hundred and thirty-six in the 15th century; the nine others were published in 1563 by Peter Ayrault, and afterwards by Peter Pythou in 1580. There have been also nineteen other declamations printed under the name of Quintilian the orator; but, in the opinion of Vossius, they were written neither by that orator nor his grandfather.

MARCUS AFER, a Roman orator. Some writers have attributed to him the "Dialogue of orators," which has been frequently printed with the works of Tacitus and Quintilian. He died about 83.

MARCUS FABIVS QUINTILIAN, a celebrated teacher of eloquence, was born about the year 42 of the Christian era, during the reign of the emperor Claudius. He is supposed to have descended from a noble family originally Spanish, but that his father, or grandfather, had settled in Rome. The place of his birth is not known, but it seems certain that he was educated in that capital, where he studied rhetoric under Domitius Afer, a celebrated orator. He opened a school at Rome, and was the first who obtained a salary from the state as a public teacher. After he had remained twenty years in his laborious employment, and obtained the applause of the illustrious Romans, not merely as a preceptor, but as a pleader at the bar, Quintilian retired to enjoy the fruits of his labours and industry. In his

retirement, he assiduously devoted his time to the study of literature, and wrote a treatise on the "Causes of the Corruption of Eloquence." Some time after, he wrote his "Institutiones Oratoriæ," the most perfect and complete system of oratory extant. It is, in truth, one of the most valuable remains of antiquity. It was composed for the use of his son, whose early death he had occasion to deplore, and is an institute for the education of an orator, whom he takes up from the cradle, and conducts through all the periods of instruction to the exercise of the proper art. It accordingly contains many excellent precepts with respect to education in general, especially the early parts of it, which are applicable in all times and countries, as being founded on the nature of the mind. The style of Quintilian is said, by critics, to exhibit tokens of the termination of the Latin tongue; but, on the other hand, it must be observed, that every deviation from the usage of the Augustan age has been too readily regarded as a deprivation. Quintilian was appointed preceptor to the two young princes whom Domitian destined for his successors on the throne; but the celebrity which the rhetorician received from the favours and attention of the emperor, and from the success which his writings met with in the world, were embittered by the loss of his wife and of his two sons, one of whom he describes as a prodigy of early excellence. It is said that Quintilian was poor in his retirement, and that his indigence was relieved by the liberality of his pupil, Pliny the younger. He is supposed to have died about the year 95. His "Institutiones" were discovered in the year 1415, in an old tower of a monastery at St. Gall, by Poggio Bracchiolini. The treatise on the "Causes and Corruption of Eloquence," has not come down to us. The name of Quintilian is affixed to certain "Declamations," of which there are fourteen of moderate length; but as the style, method, and manner, are totally different from the rules laid down in the "Institutiones," no good judges attribute them to the name of Quintilian. Of the editions of Quintilian, some of the most valuable are those of Gessner, 4to. Gotting. 1730; of Lug Bataavorum, 8vo. cum Notis Variorum, 1665; of Gibson, 4to. Oxon. 1693; and that of Rollin, republished in London in 1792. There is an English translation by Mr. Guthrie.

SECUNDUS CARRINATES, a poor but ingenious rhetorician, who came from Athens to Rome, where the boldness of his expressions, especially against tyrannical power, exposed him to Caligula's resentment, who banished him.

POMPONIUS MELA, an ancient Latin writer, who was born in Hispania Bœtica, and flourished under Claudius. His three books of Cosmography, or *De situ orbis*, are written in a concise, perspicuous, and elegant manner. Isaac Vossius gave an edition of them in 1658, 4to. with copious notes.

ONOSANDER, a Greek author and Platonic philosopher; who wrote commentaries on Plato's politics, which are lost; but particularly famous for a treatise, entitled, "Of the Duty and Virtues of a General of an Army," which has been translated into Italian, Spanish, and French. The time when he lived is not precisely known, but is imagined to have been in the reign of Claudius I.

PLINY the ELDER, or **CAIUS CÆCILIUS PLINIUS SECUNDUS**, one of the most learned men of ancient Rome, was descended from an illustrious family, and born at Verona. He bore arms in a distinguished post; was one of the college of Augurs, became intendant of Spain, and was employed in several important affairs by Vespasian and Titus, who honoured him with their esteem. The eruption of Mount Vesuvius, which happened in the year 79, proved fatal to him. His nephew, Pliny the Younger, relates the circumstances of that dreadful eruption, and the death of his uncle, in a letter to Tacitus. Pliny the Elder wrote a Natural History in thirty-seven books, which is still extant, and has had many editions; the most esteemed of which is that of Father Hardouin, printed at Paris in 1723, in two volumes folio. He also wrote one hundred and sixty volumes of observations on various authors, for which Lartius Lutinius offered him an enormous sum, equal to three thousand two hundred and forty-two pounds sterling, but it was refused.

ISÆUS, a Greek orator, who came to Rome, and who is mentioned with great applause by Pliny the Younger, who observes, that he always spoke extempore, and wrote with elegance, unlaboured ease, and great correctness.

VIBIUS GALLUS GALLUS, a celebrated orator of Gaul, in the age of Augustus, of whose orations Seneca has preserved some fragments.

PLINY the YOUNGER, nephew and adopted son of Pliny the Elder, was born in the ninth year of Nero, and the sixty-second of Christ, at Novocomum, now Como, upon the Lake Larius, near which he had several beautiful villas. Lucius Cæcilius was the name of his father. He showed very early talents. He wrote a Greek tragedy at fourteen years of age. He lost his father when he was young; and had the famous Virginus for his tutor, whom he has set in a glorious light. He frequented the schools of the rhetoricians, and heard Quintilian, for whom he ever after entertained so high an esteem, that he bestowed a considerable portion upon his daughter at her marriage. He was in his eighteenth year when his uncle died; and he then began to plead in the forum, which was the usual road to dignities. About a year after, he assumed the military character, and went into Syria as tribune; but this did

not suit his taste, and he returned after a campaign or two. In his passage home he was detained by contrary winds at the island of Icaria, where he wrote poetry. Upon his return from Syria, he married, and settled at Rome, in the reign of Domitian. During this most perilous time, he continued to plead in the forum, where he was distinguished no less by his uncommon abilities and eloquence, than by his great resolution and courage, which enabled him to speak boldly, when scarcely any one else could speak at all. He was therefore often appointed by the senate to defend the plundered provinces against their oppressive governors, and to manage other causes of a like important and dangerous nature. One of these was for the province of Bœtica, in their prosecution of Bæbius Massa, in which he acquired such general applause, that the emperor Nerva, then a private man, and in banishment at Tarentum, wrote to him a letter, in which he congratulated not only Pliny, but the age which had produced an example so much in the spirit of the ancients. Pliny relates this affair in a letter to Tacitus, whom he entreats to record it in his history, but with much more modesty than Tully had entreated Lucceius upon a similar occasion. He obtained the offices of quæstor and tribune, and fortunately escaped the tyranny of Domitian. But he tells us himself, that his name was afterwards found in Domitian's tablets, in the list of those who were destined to destruction. He lost his wife in the beginning of Nerva's reign, and soon after married his beloved Calpurnia, of whom we read so much in his epistles. He had, however, no children by either of his wives; and hence we find him thanking Trajan for the *jus trium liberorum*, which he had granted to his friend Suetonius Tranquillus. He was promoted to the consulate by Trajan in the year 100, when he was thirty-eight years of age; and in this office pronounced that famous panegyric, which has ever since been admired, as well for the copiousness of the topics as the elegance of the address. Then he was elected augur, and afterwards made proconsul of Bithynia; whence he wrote to Trajan that curious letter concerning the primitive Christians, which, with Trajan's rescript, is happily extant among his epistles. Pliny's letter, as Mr. Melmoth observes in a note upon the passage, is esteemed one of the few genuine monuments of ecclesiastical antiquity relating to the times immediately succeeding the apostles, it being written at most not above forty years after the death of St. Paul. It was preserved by the Christians, as a clear and unsuspicious evidence of the purity of their doctrines, and is often appealed to by the early writers of the church against the calumnies of their adversaries. It is not known what became of Pliny after his return from Bithynia. Antiquity is also silent as to the time of his death; but it is supposed that he died either a little before or soon after Tra-

jan; that is, about A. D. 116. Pliny was one of the greatest wits, and one of the worthiest men, among the ancients. He had fine parts, which he cultivated to the utmost; and he accomplished himself with all the knowledge of the age. He wrote and published a great number of books, but nothing has escaped the wreck of time except his letters, and his panegyric upon Trajan. This has ever been considered as a masterpiece; and if he has almost exhausted all the ideas of perfection upon that prince, yet no panegyrist ever possessed a subject, on which he might better indulge in all the flow of eloquence, without incurring the suspicion of flattery and falsehood. In his letters he may be considered as writing his own memoirs. Every epistle is a kind of historical sketch, wherein we have a view of him in some striking attitude. In them are also preserved anecdotes of many eminent persons, whose works are come down to us, as Suetonius, Silius Italicus, Martial, Tacitus, and Quintilian; and of curious things, which throw great light upon the history of those times. In a word, his writings breathe a spirit of transcendent goodness and humanity. There are two elegant English translations of his epistles; the one by Mr. Melmoth, and the other by Lord Orrery.

PHILO of Byblos, a grammarian, who translated into Greek the Phœnician history of Sanchoniathon, fragments of which remain.

TITUS ARISTO, a Roman lawyer, perfect master of the public and civil law, of history and antiquity. The pandects mention some books of his, as does Aulus Gellius. He was contemporary with Pliny the younger, who gives him a noble character, and had a most tender friendship for him.

LUCIAN, or LUCIANUS, a celebrated Greek author, born at Samosata, in the reign of Trajan. He studied law, and practised some time as an advocate, but afterwards commenced rhetorician. He lived to the time of Marcus Aurelius, who made him ægister of Alexandria in Egypt; and, according to Suidas he was at last worried by dogs, in his 90th year, A. D. 180. Lucian was one of the finest wits in all antiquity. His Dialogues and other books, are written in pure Greek. In these he has joined the useful to the agreeable, instruction to satire, and erudition to elegance. They abound in that fine and delicate railery which characterise the Attic taste. Lucian has been censured as an impious scoffer at religion; but surely religion consists neither in the theology of the pagan poets, nor in the extravagant opinions of philosophers, which he justly ridicules; but he no where writes against an over-ruling Providence, though he sometimes pollutes his wit with obscenity. The best editions of Lucian are that of Florence, 1496, folio; and of Hemsterhuis, at Amsterdam, in 4 vols. 4to. 1743. Lucian has been translated into English, by Carr, Franklin, and Tooke.

CAIUS FANNIUS, a Latin author, who lived in Trajan's time, and had a great share in the esteem and friendship of Pliny the Younger. Though he was busied in pleading causes, yet he found time to make a collection of Nero's cruelties; that is, he composed the last dying words of those whom that wicked prince had either put to death or banished. He had published three very exact and polite books upon that subject; and he bestowed the more pains upon the sequel, because he saw that the first parts were read with applause; but death prevented the finishing of that work. It is said he had himself a foresight, occasioned by a certain dream, that he should die before the publishing of the fourth book.

JULIUS SECUNDUS, a Roman orator, who flourished under Titus Vespasian, and published orations, &c.

FAVORINUS, an ancient orator and philosopher of Gaul, who flourished under Adrian, and taught with high reputation both at Athens and Rome. Many works are attributed to him; amongst the rest, a Greek miscellaneous history, often quoted by Diogenes Laertius.

AGRIPPA, surnamed **CASTOR**, flourished under the emperor Adrian, about the year 132. Eusebius represents him as an excellent writer, who had ably confuted the errors of Basilides; but his works are lost, and no considerable fragment of them remains.

PHLEGON, surnamed **TRALLIANUS**, was born in Trallis, a city of Lydia. He was the emperor Adrian's freed man, and lived to the eighteenth year of Antoninus Pius. He wrote several works of great erudition, of which we have nothing left but fragments. Among these was a history of the Olympiads, a Treatise of Long-lived Persons, and another of Wonderful Things. The titles of part of the rest of Phlegon's writings are preserved by Suidas. It has been supposed that the history of Adrian, published under Phlegon's name, was written by Adrian himself. A passage, quoted by Eusebius from one of his works, respecting an extraordinary eclipse of the sun, attended by an earthquake, has been supposed to allude to the darkness and earthquake that happened at our Saviour's passion. But this has been disputed among the learned; Whiston and others taking the affirmative, and Sykes the negative.

EROTIANUS, the author of a glossary, containing an explanation of all the words used in the writings of Hippocrates, lived in the first century of the Christian era, in the reign of Nero, and dedicated his work to Andromachus of Crete, who was physician to that emperor.

DIO, surnamed **CHRYSOSTOM**, or Golden Mouth, a celebrated orator and philosopher of Greece, in the first century, born at Prusa in Bithynia. He attempted to persuade Vespasian to quit the empire; was hated by Domitian; but acquired

the esteem of Trajan, who took pleasure in conversing with him, and made him ride with him in his triumphal chariot. There are still extant eighty of Dio's orations, and some other of his works. The best edition of which is that of Hermand Samuel Rainerius, in 1750, in folio. In 1800 Gilbert Wakefield published a translation of some part of Dio.

CAIUS JULIUS SOLINUS, a Latin grammarian and historian, born at Rome. His *Polyhistor* is a collection of historical and geographical remarks on the most celebrated places of antiquity. Pliny is often quoted in it, and it is written so much in Pliny's style, that he has been called *Pliny's ape*. The best edition is that of Salmasius, November, 1777.

POMPEIUS FESTUS, a celebrated grammarian of antiquity, who abridged a work of Verrius Flaccus; but took such liberties in castrating and criticising, as Gerard Vossius observes, are not favourable to the reputation of his author. A complete edition of his fragments was published by M. Dacier in 1681, for the use of the Dauphin. Scaliger says, that Festus is an author of great use to those who would attain the Latin tongue with accuracy.

POLEMON, a sophist of Laodicea, in Asia Minor, in the reign of Adrian. He was often sent to the emperor with an embassy from his countrymen, which he executed with great success. He was greatly favoured by Adrian, from whom he exacted much money. In the fifty-sixth year of his age he buried himself alive, being frantic with a fit of the gout. He wrote declamations in Greek.

ONKELOS, surnamed the **PROSELYTE**, a famous rabbi, and the author of the Chaldee Targum on the Pentateuch. He flourished in the time of Jesus Christ, according to the Jewish writers. The Talmudists tell us that he assisted at the funeral of Gamaliel, and was at a prodigious expense to make it magnificent.

HISTORY.

SCRIBONIUS, a Roman historian, who flourished about A. D. 22, and wrote *Annals*. The best edition of his work is that of Patav. 4to, 1655.

FLAVIUS JOSEPHUS, the celebrated historian of the Jews, was of noble birth, by his father Mattathias, descended from the high priests, and by his mother of the blood royal of the Maccabees. He was born A. D. 37, under Caligula, and lived under Domitian. At sixteen years of age he joined the sect of the Essenes, and then the Pharisees; and having been successful in a journey to Rome, upon his return to Judæa he was made captain-general of the Galileans. Being taken prisoner by Vespasian, he foretold his coming to the empire, and

his own deliverance by his means. He accompanied Titus at the siege of Jerusalem, and wrote his *Wars of the Jews*, which Titus ordered to be put in the public library. He afterwards lived at Rome, where he enjoyed the privileges of a Roman citizen, and where the emperor loaded him with favours, and granted him large pensions. Besides the above work, he wrote twenty books of Jewish antiquities, which he finished under Domitian. Two books against Appian. An elegant discourse on the martyrdom of the Maccabees. His own life. These works are excellently written in Greek. The best edition of this author is that of Hudson, Oxon. 2 vols. fol. Josephus has been translated into English by L'Estrange and Whiston.

AULUS CREMUTIUS CORDUS, a Roman senator and historian, who lived under Augustus and Tiberius. He wrote the history of the civil wars of Rome. An expression in this work was the occasion of his death. Tacitus thus relates the matter. "In the consulship of Cornelius Cossus and Asinius Agrippa, A.D. 25, Cremutius Cordus was impeached for a crime hitherto unheard of, that of having, in his annals, where he gives the eulogy of M. Brutus, called C. Cassius *the last of the Romans*. His accusers were Satrius Secundus, and Pinaris Natta, dependants of Sejanus; which circumstance, and the severe countenance with which the emperor heard his defence, were fatal to the culprit." Tacitus then proceeds to give the exculpatory speech of Cordus, which is a strong and spirited assertion of historical liberty. It concludes, "Posterity will pay to every man his due honour, nor, if I am condemned, will there be wanting those who will cherish the memory, not only of Brutus and Cassius, but of me also." To this noble confidence he was entitled by his virtue and talents. Seneca, in a treatise on consolation addressed to Marcia, the daughter of Cordus, has preserved several memorials, which ought not to be forgotten. He had particularly offended Sejanus by some free expressions concerning him, one of which was uttered on occasion of the decree for placing the statue of that detestable favourite in Pompey's theatre, when rebuilt after being burnt down. "Now," exclaimed Cordus, "the theatre has indeed perished!" Finding that he should probably be condemned, he determined to put an end to his life by abstinence; but as he wished to conceal his intention from his beloved daughter, he made use of the warm bath, and ordered his food to be set in his bed-chamber, which, when alone, he threw out of the window. On the fourth day of his abstinence, feeling himself much debilitated, he sent for his daughter, and embracing her, apologized for keeping this long secret from her; adding, "I am now half-way on the road; you neither ought to call me back, nor can you do it." He then caused the lights to be taken away; and while they were

debating what was to be further done in the case, he quietly escaped by death from his persecutors. The servile senate ordered his books to be burned, but many copies were concealed; and his daughter afterwards honoured herself by her pious cares to make them as public as possible. From Seneca's character of them, their loss to modern times is greatly to be regretted. "You have well deserved," he says to Marcia, "of Roman literature and of posterity, to whom will descend a faithful record of events, which cost its author so dear; you have well deserved of himself, whose memory will live and flourish as long as it is thought worth while to know the history of Rome; as long as there shall remain any one who shall wish to recur to the acts of his ancestors; any one who shall be desirous of knowing what a Roman once was; what, when all necks were bowed beneath the Sejanian yoke, was the character of an unconquerable spirit, free in his head, his heart, his hand." The only remaining composition of Cordus is an eulogy of Cicero, preserved in the *Suasoria* of M. Seneca. He is referred to by Suetonius, and Pliny the Elder.

QUINTUS CURTIUS, a Latin historian, who wrote the life of Alexander the Great, in ten books, of which the two first are not extant, but are so well supplied by Freinshemius, that the loss is scarcely regretted. When this writer lived, is not certain, but by his style he is supposed to have lived near the Augustan age; though some imagine the work to have been composed in Italy, about 300 years ago, and the name of Quintus Curtius fictitiously prefixed. Cardinal du Perron was so great an admirer of this work, as to declare one page of it to be worth thirty of Tacitus; yet M. le Clerc, at the end of his *Art of Criticism*, has charged the writer with great ignorance, and many contradictions. He has nevertheless many qualities as a writer, which will make him admired and applauded.

The best editions of his works are the Elzevir, 1653; Freinshemius, 1643, 2 vols. 8vo. and Cellarius, 1696, 12mo. There is a good English translation, by Digby in 2 vols. 12mo.

CAIUS CORNELIUS TACITUS, a celebrated Roman historian, and one of the greatest men of his time, born about the year 60. He applied himself early to the bar, in which he gained high reputation. Having married the daughter of Agricola, the road to public honours was open to him, under Vespasian and Titus; but during the sanguinary tyranny of Domitian, he and his friend Pliny retired from public affairs. The reign of Nerva restored these luminaries of literature to Rome, and Tacitus was engaged in 101, to pronounce the funeral oration of the venerable Virginius Rufus, the colleague of the emperor in the consulship, and afterwards succeeded him as consul, A. D. 97. It is supposed that he died in the end of the reign of Trajan.

His works which remain are five books of his History. His Annals. A Treatise on the different Nations who then inhabited Germany. The Life of Agricola. A Treatise on Eloquence. No ancient author has obtained a more splendid reputation than Tacitus. Kings, princes, and authors of all ranks have read and admired him; though a spirit of liberty runs through his whole works. Never were description and sentiment so beautifully blended, nor the actions and the characters of men delineated with such precision. In short, he has all the merits of other authors without their defects.

The best edition of his works is that of Brotier, 1771, 4 vols. 4to.; and of the English translations, that by Murphy.

APPIAN, an eminent writer of the Roman history in Greek, under the reign of Trajan and Adrian. He was a native of Alexandria in Egypt; whence he went to Rome, and distinguished himself so well as an advocate, that he was chosen one of the procurators of the empire, and the government of a province was committed to him. He did not complete the Roman history in a continued series; but wrote distinct histories of all nations, that had been conquered by the Romans, in which he placed every thing relating to those nations, in the proper order of time. His style is plain and simple. He has shown the greatest knowledge of military affairs, and the happiest talent at describing them of any of the historians; for while we read his work, we in a manner see the battles he describes. Of all this voluminous work there remains only what treats of the Punic, Syrian, Parthian, Mithridatic, and Spanish wars, with those against Hannibal, the civil wars, and the wars in Illyricum, and some fragments of the Celtic or Gallic wars. They were published at Geneva in-1592, folio; at Amsterdam in 1670, 2 vols. 8vo. and at Leipzig, in 3 vols. 8vo. 1784.

LUCIUS ANNÆUS FLORUS, a Latin historian of the same family, with Seneca and Lucan. He flourished in the reigns of Trajan and Adrian; and wrote an abridgement of the Roman history, of which there have been many editions. It is composed in a florid and poetical style; and is rather a panegyric on many of the great actions of the Romans, than a faithful and correct recital of their history. He also wrote poetry, and entered the lists against the emperor Adrian, who satirically reproached him with frequenting places of dissipation. The best edition of his works is that of Duker, 2 vols. 8vo. 1722.

CAIUS SUTONIUS TRANQUILLUS, a famous Latin historian, was born at Rome, and became secretary to the emperor Adrian, about A. D. 118, but that post was taken from him three years after, for not showing the empress Sabina all the respect she deserved. During his disgrace he composed many works, which are lost. Those extant, are his History of the XII Cæsars, and a part of his Treatise of the Illustrious

Grammarians and Rhetoricians. Pliny the Younger was his intimate friend, and persuaded him to publish his books. His *History of the XII Cæsars*, has been much commended by many of the literati. He represents, in a series of curious particulars, without digressions or reflections, the actions of the emperors, exposing their deformity, yet mentions their good qualities, but the horrid dissoluteness and obscene actions he relates of Tiberius, Caligula, Nero, &c. have made some say, that he wrote the lives of the emperors, with the same licentiousness with which they lived. The edition of this history by Grævius at Utrecht, in 1672, with the excellent commentaries of Torrentius and Casaubon, and the notes of some other learned critics, is much esteemed. Other good editions are those of Patin, Basil, 1675, 4to.; of Grævius, 1691, 4to.; and of Pitiscus, 1714. There is an English translation, by Thomson, 8vo.

PAMPHILA, an ancient Grecian authoress, who flourished in Nero's reign, and wrote a general history in thirty-three books, much commended by the ancients, but not extant.

FABIUS RUSTICUS, an historian in the age of Claudius and Nero. He was intimate with Seneca; and the encomiums which Tacitus passes upon his style, make us regret the loss of his compositions.

SERVILIUS NONIANUS, a Latin historian, who flourished under Nero, and wrote a history of Rome, which is lost.

POMPEIUS SATURNINUS, a Roman historian, poet, and orator, who flourished in the reign of Trajan. Pliny mentions him with great approbation, and always consulted him before he published his own works.

ABDIAS OF BABYLON, one of the boldest legend writers, who boasted he had seen our Saviour, that he was one of the seventy-two disciples, had been witness of the actions and prayers at the deaths of several of the apostles, and had followed into Persia St. Simon and St. Jude, who, he said, made him the first bishop of Babylon. His book entitled *Historia certaminis Apostolici*, was published by Wolfgang Lazius, at Basil, 1551; and it has since borne several impressions in different places.

HALICARNASSENSIS DIONYSIUS junior, flourished, according to Suidas, under the emperor Adrian, and wrote twenty-six books of the "History of Musicians," in which he celebrated not only the great performers on the flute and cithara, but those who had risen to eminence by every species of poetry.

MUSIC.

THEODORUS, an Athenian flute-maker, the father of Isocrates, the orator. How great the demand was at this time for

flutes at Athens, may be conceived from a circumstance mentioned by Plutarch, in his life of the orator. His father, says, he, acquired wealth sufficient by his business, not only to educate his children in a liberal manner, but also to bear one of the heaviest burdens to which an Athenian citizen was liable, of furnishing a choir or chorus for his tribe, or ward, at festivals and religious ceremonies.

MATHEMATICS, ASTRONOMY, &c.

MENELAUS, a celebrated mathematician, who flourished under the reign of the emperor Trajan, was of Grecian extraction, but a native of Alexandria. He is called by Ptolemy a geometrician, as having made astronomical observations at Rome, in the year 98, of the Christian era. He is supposed to have been the Menelaus referred to by Plutarch, in his dialogue, "*De Facie quæ in orbe Lunæ apparet.*" He was author of "three books on Spherics," which have come down to the present times, through the medium of the Arabian language. A Latin version of this work was published at Paris, by father Mersenne, in 1664, with corrections, restorations, and additional illustrative propositions.

AQUILA, a mathematician of Pontus, who was employed by Adrian to rebuild Jerusalem, where he embraced the Christian religion, and was baptised; but being excommunicated for practising astrology, he turned Jew. He translated the Old Testament into Greek, of which only a few fragments remain.

HELIODORUS, an eminent mathematician of Larissa in Greece.

AGRIPPA, an astronomer, was a native of Bithynia. He was a very accurate observer.

THEON, a mathematician of the Platonic school, was a native of Smyrna, and flourished under the emperor Trajan and Adrian. His mathematical treatises are said to have been written for the purpose of elucidating the philosophy of Plato, and his discourses, treating of geometry, arithmetic, music, astronomy, and the harmony of the universe, may serve to throw some light upon the Pythagorean system.

BABILIUS, an astrologer in the time of Nero, who advised the emperor to put all the leading men of Rome to death, that he might avert the danger which seemed to hang over his head, from the appearance of a hairy comet. Nero strictly followed this advice.

CLAUDIUS PTOLEMY, a very celebrated geographer, astronomer and mathematician, among the ancients, was born at Pelusium, in Egypt, about the seventieth year of the Christian era, and died, it has been said, in the seventy-eighth year

of his age, and in the year of Christ, 147. He taught astronomy at Alexandria, in Egypt, where he made many astronomical observations, and composed his other works. It is certain that he flourished in the reigns of Marcus Antoninus and Adrian, for it is noted in his Canon, that Antoninus Pius reigned twenty-three years, which shows that he himself survived him; he also tells us in one place, that he made a great many observations upon the fixed stars, at Alexandria, in the second year of Antoninus Pius; and in another, that he observed an eclipse of the moon in the ninth year of Adrian; from which it is reasonable to conclude, that this astronomer's observations upon the heavens, were many of them made between the year 125 and 140. Ptolemy has always been reckoned the prince of astronomers, among the ancients, and in his works has left us an entire body of that science. He has preserved and transmitted to us the observations, and principal discoveries of the ancients, and at the same time augmented and enriched them with his own. He corrected Hipparchus's catalogue of the fixed stars; and formed tables, by which the motions of the sun, moon, and planets might be calculated and regulated. He was, indeed, the first who collected the scattered and detached observations of the ancients, and digested them into a system, which he set forth in his "*sive Magna Constructio*," divided into thirteen books. He adopts and exhibits here, the ancient system of the world, which placed the earth in the centre of the universe; and this has been called, from him, the Ptolemaic system, to distinguish it from those of Copernicus and Tycho Brahe.

About the year 78, this work was translated by the Arabians into their language, in which it was called "*Almagestum*," by order of one of their kings; and from Arabic into Latin, about 1230, by the encouragement of the emperor Frederic II. There were also other versions from the Arabic into Latin; and a manuscript of one, done by Girardus Cremonensis, who flourished about the middle of the fourteenth century; Fabricius says, it is still extant, in the library of All Souls' College, in Oxford. The Greek text of this work, began to be read in Europe in the fifteenth century, and was first published by Simon Grynaeus, at Basil, 1538, in folio, with the eleven books of Commentaries by Theon, who flourished at Alexandria, in the reign of the Elder Theodosius. In 1541, it was reprinted at Basil, with a Latin version, by George Trapizon; and again at the same place in 1551, with the addition of other works of Ptolemy, and Latin versions by Camerarius. We learn from Kepler, that this last edition was used by Tycho Brahe.

Of this principal work of the ancient astronomers, it may not be improper to give here a more particular account. In general it may be observed, that the work is founded upon the hy-

pothesis of the earth, being at rest in the centre of the universe, and that the heavenly bodies, the stars and planets, all move round it in solid orbs, whose motions are all directed by one, which Ptolemy calls the *primum mobile*, or first mover, of which he discourses at large. But, to be more particular, this great work is divided into thirteen books.

In the first book, Ptolemy shows that the earth is in the centre of those orbs, and of the universe itself, as he understood it; he represents the earth as of a spherical figure and but as a point in comparison of the rest of the heavenly bodies; he treats concerning the several circles of the earth and their distances from the equator; as also of the right and oblique ascension of the heavenly bodies in a right sphere.

In the second book, he treats of the habitable parts of the earth, and of the elevation of the pole in an oblique sphere, and the various angles which the several circles make with the horizon, according to the different latitude of places; also of the phenomena of the heavenly bodies depending on the same.

In the third book he treats of the quantity of the year, and of the unequal motion of the sun through the zodiac; he here gives the method of computing the motion of the sun, with tables of the same; and likewise treats of the inequality of days and nights.

In the fourth book he treats of the lunar motions, and their various phenomena; he gives tables for finding the moon's mean motions, with her latitude and longitude; he discourses largely concerning lunar epicycles; and by comparing the times of a great number of eclipses, mentioned by Hipparchus, Calippus, and others, he has computed the places of the sun and moon, according to their mean motions, from the first year of Nabonassar, king of Egypt, to his own time.

In the fifth book he treats of the instrument called the astrolabe; he treats also of the eccentricity of the lunar orbit, and the inequality of the moon's motion according to her distance from the sun; he also gives tables, and an universal canon for the inequality of the lunar motions; he then treats of the different aspects or phases of the moon, and gives a computation of the diameter of the sun and moon, with the magnitude of the sun, moon, and earth, compared together; he states also the different measures of the distance of the sun and moon, according as they are determined by ancient mathematicians and philosophers.

In the sixth Book he treats of the conjunctions and oppositions of the sun and moon, with tables for computing the mean time when they happen; of the boundaries of solar and lunar eclipses; of the tables and methods of computing the eclipses of the sun and moon, with many other particulars.

In the seventh Book he treats of the fixed stars, and shows

the method of describing them in their various constellations, on the surface of an artificial sphere or globe; he rectifies the places of the stars to his own time, and shows how different those places were then, from what they had been in the times of Timocharis, Hipparchus, Aristillus, Colippus, and others, he then lays down a catalogue of the stars in each of the northern constellations, with their latitude, longitude, and magnitude.

In the eighth Book he gives a like catalogue of the stars in the constellations of the southern hemisphere, and in the twelve signs or constellations of the zodiac. This is the first catalogue of the stars now extant, and forms the most valuable part of Ptolemy's works. He then treats of the galaxy, or milky-way; also of the planetary aspects, with the rising and setting of the sun, moon, and stars.

In the ninth Book he treats of the order of the sun, moon, and planets, with the periodical revolutions of the five planets; then he gives tables of the mean motions, beginning with the theory of Mercury, and showing its various phenomena with respect to the earth.

The tenth Book begins with the theory of the planet Venus, treating of its greatest distance from the sun; of its epicycle, eccentricity, and periodical motions; it then treats of the same particulars in the planet Mars.

The eleventh Book treats of the same circumstances in the theory of the planets Jupiter and Saturn. It also corrects all the planetary motions, from observations made from the time of Nabonassar to his own.

The twelfth book treats of the retrogressive motion of the several planets, giving also tables of their stations, and of the greatest distances of Venus and Mercury from the sun.

The thirteenth Book treats of the several hypotheses of the latitude of the five planets; of the greatest latitude or inclination of the orbits of the five planets which are computed and disposed in tables; of the rising and setting of the planets, with tables of them. Then follows a conclusion or winding up of the whole work.

This great work of Ptolemy will always be valuable on account of the observations he gives of the places of the stars and planets in former times, and according to ancient philosophers and astronomers that were then extant; but principally on account of the large and curious catalogue of the stars, which being compared with their places at present, we thence deduce the true quantity of their slow progressive motion according to the order of the signs, or of the precession of the equinoxes.

Another great and important work of Ptolemy, was his Geography, in seven Books, in which, with his usual sagacity, he searches out and marks the situation of places according to their latitudes and longitudes; and he was the first that did so.

Though this work must needs fall far short of perfection, through the want of necessary observations, yet it is of considerable merit, and has been very useful to modern geographers. Cellarius indeed suspects, and he was a very competent judge, that Ptolemy did not use all the care and application which the nature of his works required; and his reason is, that the author delivers himself with the same fluency and appearance of certainty concerning things and places at the remotest distances, which it was impossible he could know any thing of, that he does concerning those which lay the nearest to him, and fall the most under his cognizance. Salmasius had before made some remarks to the same purpose upon this work, which was first published by himself at Basil, in 1533, in quarto; afterwards with a Latin version, and notes, by Gerard Mercator, at Amsterdam, 1605; which last edition was reprinted at the same place, 1618, in folio, with neat geographical tables by Bertices.

Other works of Ptolemy, though less considerable than these two, are still extant, as "*Fabri quatuor de judiciis Astrorum*," upon the first two books of which Cardan wrote a commentary, "*Fructus librorum suorum*," a kind of supplement to the former work, "*Recentio Chronologica Regum*;" this, with another work of Ptolemy, "*De Hypothesibus Planetarum*," was published in 1620, 4to. by John Bainbridge, the Savilian Professor of Astronomy at Oxford, and Scaliger, Palavius, Dodwell, and the other chronological writers have made great use of it. "*Apparentia Stellarum Inerrantium*;" this was published at Paris by Petavius, with a Latin version, 1630, in folio; but from a mutilated copy, the defects of which have since been supplied from a perfect one, which Sir Henry Saville had communicated to archbishop Usher, by Fabricius, in the third volume of his *Bibliotheca Græca*, "*Elementarum Harmonicarum libri tres*," published in Greek and Latin, with a commentary, by Porphyry, the philosopher, by Dr. Wallis, at Oxford, 1682, in 4to.; and afterwards reprinted there, and inserted in the third volume of Wallis's works, 1699, in folio.

Marbillon exhibits, in his *German Travels*, an effigy of Ptolemy looking at the stars through an optical tube; which effigy, he says, he found in a manuscript of the thirteenth century, made by Conradus, a monk. Hence, some have fancied, that the use of the telescope was known to Conradus. But this is only matter of mere conjecture, there being no facts or testimonies, nor even probabilities, to support such an opinion.

It is likely that the tube was nothing more than a plain open one, employed to strengthen and defend the eyesight, when looking at particular stars, by excluding adventitious rays from other stars and objects, a contrivance which no observer of the heavens can ever be supposed to have been without.

ARCHITECTURE.

APOLLODORUS, a famous architect, a native of Damascus, who lived in the reigns of Trajan and Adrian. He was builder of the stone bridge thrown over the Danube by Trajan, one of the most splendid works of that emperor. He likewise constructed the edifices round the Forum Trajanum in Rome, among which was a triumphal arch, as well as the sculptured column still existing, and bearing the name of Trajan. Dion attributes to this architect a college and theatre for music. The rudeness with which he treated Adrian cost him dear. That prince being present at a conversation between Trajan and Apollodorus on some plans of architecture, interfered with his opinion, on which Apollodorus bid him "go and paint gourds," an amusement he was fond of, "and not expose his ignorance in matters he did not understand." Adrian never forgot the affront, and when he became emperor refused to employ this architect. To show him that he did not want his services, he sent him the plan of a sumptuous temple of Venus he was building, and asked him what he thought of it. Apollodorus made some just criticisms upon it, which only aggravated his former offence. The emperor, who was meanly jealous of men of talent, banished him, and, having caused him to be accused of various crimes, put him to death.

SCULPTURE.

ARCHELAUS, the son of Apollonius, one of the greatest sculptors of antiquity, was a native of Ionia, and is thought to have lived in the time of the emperor Claudius. He executed, in a marble, the Apotheosis of Homer. This masterpiece in sculpture, was found in 1568, in a place named *Frattocchia*, belonging to the princes of Colonna, where, it is said, the emperor Claudius had a pleasure house. Father Kircher, Cuper, Spanheim, and several other learned antiquaries have given a description and explication of this work.

ZENODORUS, a sculptor in the age of Nero. He made a statue of Mercury, as also a colossus for the emperor, which was 110 feet high, and which was consecrated to the sun. The head of this colossus was some time after broken by Vespasian, who placed there the head of an Apollo, surrounded with beams.

AGASIAS, a sculptor of Ephesus, and the disciple, if not the son, of Dositheus. He is celebrated by his admirable sta-

tue called the Gladiator, which was found with the Apollo Belvidere at Nettuno, formerly Antium, the birth place of Nero. It is still in great preservation, except the right arm, which was restored by Algardi.

POLYDORUS, a celebrated carver of Rhodes, who with one stone made the famous statue of Laocoon and his children.

AGESANDER, a sculptor of Rhodes under Vespasian, who made a representation of Laocoon's history, which now passes for the best relict of all ancient sculpture.

ATHENODORUS, a celebrated sculptor, whose work, conjointly with Agesander and Polydorus, was the celebrated group of Laocoon, at Rome.

RABIRIUS in the reign of Domitian. He built a celebrated palace for the emperor, of which the ruins are still seen at Rome.

MEDICINE.

COELIUS AURELIANUS, or, as some have called him Lucius Coelius Arianus, an ancient physician, and the only one of the sect of the methodists of whom we have any remains, was of Sicca, a town of Numidia, in Africa. This we learn from the elder Pliny, as we might almost have collected it, without any information at all, from his style, which is very barbarous, and much resembling that of the African writers. It is half Greek, half Latin, harsh, and difficult, yet strong, masculine, full of good sense, and valuable for the matter it contains. It is frequently very acute and smart, especially where he exposes the errors of other physicians, and always nervous. What age Coelius Aurelianus flourished in, we cannot determine, there being so profound a silence about it among the ancients; but it is very probable that he lived before Galen; since it is not conceivable that he should mention, as he does, all the physicians before him, great as well as small, and yet not make the least mention of Galen. He was not only a careful imitator of Soranus, but also a strenuous advocate for him. He had read over very diligently the ancient physicians of all the sects; and we are obliged to him for the knowledge of many dogmas, which are not to be found but in his books, "*De celeribus et tardis passionibus*." The best edition of these books is that published at Amsterdam, in 1722, in 4to. He wrote, as himself tells us, several other works; but they have all perished.

THESSALUS, a celebrated physician of Lydia, who flourished at Rome, in the reign of Nero, and came into great practice among the patricians. He adopted the system of Themison, the founder of the methodists, and was rather more vio-

lent than Thémison himself, in treating all his predecessors and contemporaries with contempt.

PEDACUS DIOSCORIDES, a physician and botanist, in the time of Nero, who wrote five books on the *Materia Medica*, containing the medical virtues of plants; the best edition of which is that of Saracenus, folio, Franc. 1598.

ANDROMACHUS, a native of Crete, and physician to the emperor Nero. He invented Theriaca, and gave a description of that medicine, in elegiac verses addressed to Nero.

ARCHIGENES, a physician, born at Apamea, in Syria. He lived in the reign of Domitian, Nerva, and Trajan, and died in the 37th year of his age. He wrote a treatise on the adorning of the hair, as also ten books on fevers.

RUFUS, the Ephesian, a physician and anatomist of considerable eminence, in the reign of the emperor Trajan, was apparently entitled to the reputation which he obtained, by his extensive knowledge and experience. Galen esteemed him one of the most able of the physicians who had preceded him: Rufus appears to have cultivated anatomy, by dissecting brutes, with great zeal and success. He traced the origin of the nerves in the brain, and considered some of them as contributing to motion, and others to sensation. He even observed the capsule of the crystalline lens in the eye. He considered the heart as the seat of life, and of the animal heat, and as the origin of the pulse, which he ascribed to the spirit of its left ventricle, and of the arteries; and he remarked the difference in the capacity and thickness of the two ventricles. He deemed the spleen to be a very useless viscus, and his successors have never discovered its use. He examined very fully the organs of generation, and the kidneys and bladder; he has left, indeed a very respectable treatise on the diseases of the urinary organs, and the methods of cure. He also wrote a good work on purgative medicines, mentioning their different qualities, and the countries from which they were obtained; and a little treatise on the names given by the Greeks to the different parts of the body. Galen affirms also, that Rufus was the author of an essay on the *materia medica theatra bilis*, with some other essays; but these are lost.

CHARMIS, an empirical physician of Marseilles. He went to Rome, and procured a certain reputation, by prescribing every thing contrary to what his brethren prescribed. He made his patients plunge into the cold bath, during the utmost severity of the winter season. Seneca, in spite of all his wisdom, used to boast, that he had followed his ridiculous prescriptions. Charmis was uncommonly extravagant in his demands. It is said, that he required of a man of Provence, whom he had attended during a long disease, upwards of £ 800 sterling.

XENOPHON, a physician and favourite of the emperor Claudius, born in the island of Cos, and descended from *Æsculapius*. For his sake Claudius exempted the people of Cos from all taxes. Yet the monster was so ungrateful as to poison his benefactor, to please the parricide Agrippina.

ALCON, a surgeon of great eminence, acquired considerable wealth in his profession, under the emperor Claudius. He is said to have been expert in the art of reducing fractured or luxated bones, and in curing hernias by incision.

SORANUS, an ancient physician of Ephesus, who flourished under Trajan and Adrian. He practised first at Alexandria, and afterwards at Rome. He was of the sect called Methodists, a follower of *Thessalus*, *Trallian*, &c. and was the last and the greatest of that sect.

SORANUS, another physician also of Ephesus, who flourished somewhat later than the preceding, and who wrote a work on feminine diseases, a fragment of which has been published.

ATHENÆUS, a physician born in Cilicia, contemporary with Pliny, and founder of the pneumatic sect. He taught that the fire, air, water, and earth, are not the true elements, but that their qualities are, viz. heat, cold, moisture, and dryness; and to these he added a fifth element which he called spirit, whence his sect had their name, Pneumatics.

ASCLEPIADES, a famous physician, under Adrian, was a native of Prusa. He wrote several books concerning the composition of medicines, both internal and external.

ARETÆUS, a physician of Cappadocia, very inquisitive after the operations of nature. His treatise on agues has been much admired. The best edition of his works which are extant, is that of Boerhaave. A translation by Dr. Moffat was printed in 1786, 8vo.

MARCELLUS, surnamed Sidetes, from the town of Side in Pamphylia, where he was born, was a physician, and flourished under Adrian and the Antonines. He wrote forty-two books on medicine, in heroic verse, in which among other things, he is particularly mentioned to have treated of *Lycanthropy*, a disorder in which the patient fancies himself metamorphosed into a wolf. There is a Greek epitaph upon him, which confirms what Suidas says of the number of books to which his poem extended, and relates, that they were all publicly deposited in the libraries of Rome by the emperors, to preserve the fame of the author.

PERIOD XVII.

FROM M. A. ANTONINUS TO M. A. GORDIAN III.

[CENT. II.]

REMARKABLE FACTS, EVENTS AND DISCOVERIES.

A.D.

- 103 Dacia reduced to a Roman province.
 - 107 The third persecution under Trajan.
 - 114 Armenia reduced to a Roman province.
 - 116 Assyria subdued by Trajan. An insurrection of the Jews, who murder 200,000 Greeks and Romans.
 - 121 The Caledonians reconquer from the Romans all the southern parts of Scotland; upon which the emperor Adrian builds a wall between Newcastle and Carlisle.
 - 130 Jerusalem rebuilt by Adrian.
 - 132 The second Jewish war commenced.
 - 134 Lollius Urbicus, the Roman general, repairs Agricola's forts, which he joins by a wall four yards thick.
 - 136 The second Jewish war ends, when the Jews were all banished Judæa.
 - 139 Justin writes his first apology for the Christians.
 - 152 The emperor Antoninus Pius, stops the persecution of the Christians.
 - 173 The fourth persecution, under Marcus Aurelius Antoninus, which was at last stopt by that excellent emperor.
 - 165 The Romans send ambassadors to China.
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DURING this period the northern parts of Europe and Asia swarmed with fierce and savage hordes of barbarians, already formidable enemies of Rome, and destined soon to crush her pre-eminence, and trample her honours in the dust.

Like every thing human, Rome having reached the meridian of its power and splendour, began to decline. The provinces of Babylonia, Mesopotamia, and Assyria, revolted. The Parthians threw off their dependance; and the northern barbarians poured in increasing numbers upon the frontiers. The Parthians, who had ever been severely galled by the Roman yoke, and therefore always restless and troublesome, were at length totally subdued by Persia, which country had been long in subjection to them; but the Romans derived no advantage from this event. The enmity of Parthia to Rome was transferred to the Persians, who continued to infest the Roman territories on the east, while the barbarians reiterated their inroads on the north.

GOVERNMENT.

ROME.

MARCUS AURELIUS ANTONINUS, surnamed the Philosopher, the Roman emperor, born at Rome the 26th of April, A.D. 121. He was called by several names till he was admitted into the Aurelian family, when he took that of Marcus Aurelius Antoninus; Adrian, upon the death of Cejonius Commodus, turned his eyes upon Marcus Aurelius, but, as he was not then eighteen years of age, and consequently too young for so important a station, he fixed upon Antoninus Pius, whom he adopted, upon condition that he should likewise adopt Marcus Aurelius. The year after this adoption, Adrian appointed him quæstor, though he had not yet attained the age prescribed by the laws. After the death of Adrian, Aurelius married Faustina, the daughter of Antoninus Pius, who brought him several children. In the year 139, he was invested with new honours by the emperor, in which he behaved in such a manner as endeared him to that prince and the whole people. Upon the death of Pius, which happened in 161, he was obliged by the senate to take upon himself the government; in the management of which he took Lucius Verus as his colleague. Dion Cassius says, that the reason of his doing this was, that he might have leisure to pursue his studies, and on account of his ill state of health; Lucius being of a strong vigorous constitution, and consequently more fit for the fatigues of war. The same day he took upon him the name of Antoninus, which he gave likewise to Verus, his colleague, and betrothed his daughter Lucilla to him. The two emperors went afterwards to the camp, where, after having performed the funeral rites of Pius, they pronounced each of them a panegyric to his memory. They discharged the government in a very amicable manner.

The happiness which the empire began to enjoy under these two emperors was interrupted, in the year 162, by a dreadful inundation of the Tiber, which destroyed a vast number of cattle, and occasioned a famine at Rome. This calamity was followed by the Parthian war, and at the same time the Catti ravaged Germany and Rhætia. Lucius Verus went in person to oppose the Parthians, and Antoninus continued at Rome, where his presence was necessary. During this war with the Parthians, about the year 163 or 164, Antoninus sent his daughter Lucilla to Verus, she having been betrothed to him in marriage, and attended her as far as Brandisium; he intended to have conducted her to Syria; but it having been insinuated by some persons that his design of going into the east was

to claim the honour of having finished the Parthian war, he returned to Rome. The Romans having gained a victory over the Parthians, who were obliged to abandon Mesopotamia, the two emperors triumphed over them at Rome in 166, and were honoured with the title of Fathers of their country. This year was fatal, on account of a terrible pestilence which spread itself over the whole world, and a famine under which Rome laboured; it was likewise in this year that the Marcomanni, and many other people of Germany, took up arms against the Romans; but the two emperors having marched in person against them, obliged the Germans to sue for peace. The war, however, was renewed the year following, and the two emperors marched again in person; but Lucius Verus was seized with an apoplectic fit, and died at Altinum. The Romans were now defeated with great slaughter, and the emperor, not choosing to burden his subjects with new taxes, exposed to public sale the furniture of the palace, the gold and silver plate belonging to the crown, and his wife's rich garments embroidered with gold, and a curious collection of pearls which Adrian had purchased during his long progress through the provinces of the empire, and was called Adrian's cabinet. In 170, Antoninus made vast preparations against the Germans, and carried on the war with great vigour. During this war, in 174, a very extraordinary event is said to have happened, which, according to Dion Cassius, was as follows; Antoninus's army being blocked up by the Quadi, in a very disadvantageous place, where there was no possibility of procuring water; in this situation, being worn out with fatigue and wounds, oppressed with heat and thirst, and incapable of retiring or engaging the enemy, in an instant the sky was covered with clouds, and there fell a vast quantity of rain. The Roman army were about to quench their thirst, when the enemy came upon them with such fury, that they must certainly have been defeated, had it not been for a shower of hail, accompanied with a storm of thunder and lightning, which fell upon the enemy without the least annoyance to the Romans, who by this means gained the victory. The Pagans as well as Christians have acknowledged the truth of this prodigy, but have greatly differed as to the cause of such a miraculous event, the former ascribing it to magicians. In Antoninus's pillar, the glory is ascribed to Jupiter, the god of rain and thunder, But the Christians affirmed, that God granted this favour at the prayer of the Christian soldiers in the Roman army, who are said to have composed the twelfth legion; and, as a mark of distinction, we are told that they received the title of the Thundering Legion, from Antoninus. Mr. Moyle, in the second volume of his works, has endeavoured to explode this story of the Thundering Legion, which occasioned Mr. Whiston to publish an answer, in 1726. But as the truth of Christianity does not depend upon such traditions, we may

safely dispute the truth of the miracle. In 175, Antoninus made a treaty with several nations of Germany. Soon after Avidius Cassius, governor of Syria, revolted from the emperor; this insurrection, however, was put an end to by the death of Cassius, who was killed by a centurion named Anthony. Antoninus behaved with great lenity towards those who had been engaged in Cassius's party; he would not put to death, nor imprison, nor even sit in judgment himself upon any of the senators engaged in this revolt; but he referred them to the senate, fixing a day for their appearance, as if it had been only a civil affair. He wrote also to the senate, to act with indulgence rather than severity; not to shed the blood of any senator or person of quality, or of any other person whatsoever, but to allow this honour to his reign; that even under the misfortune of a rebellion, none had lost their lives, except in the first heat of the tumult. In 176, Antoninus visited Syria and Egypt. The kings of those countries, and ambassadors from Parthia, came to visit him. He staid several days at Smyrna; and after he had settled the affairs of the east, went to Athens, on which city he conferred several honours, and appointed public professors there. From thence he returned to Rome with his son Commodus, who was chosen consul for the year following, though he was then but sixteen years of age. On the 27th of September, the same year, he gave him the title of Imperator; and on the 23d of December he entered Rome in triumph, along with Commodus, on account of the victories gained over the Germans. Dion Cassius tells us, that he remitted all the debts which were due to himself and the public treasury during forty-six years, from the time that Adrian had granted the same favour, but burnt all the writings relating to those debts. He applied himself likewise to correct many enormities, and introduced several excellent regulations. In 178 he left Rome with his son Commodus, to go against the Marcomanni, and other barbarous nations; and the year following gained a considerable victory over them, and would, in all probability, have entirely subdued them, had he not been seized with an illness, which carried him off on the 17th of March, 180, in the 59th year of his age, and nineteenth of his reign. The whole empire regretted the loss of so valuable a prince, and paid the greatest regard to his memory; he was ranked amongst the gods, and almost every person had a statue of him in their houses.

Men of learning flourished during the reign of Marcus Aurelius. The emperor himself was a writer, and his "Meditations," written in Greek, have reached our times. They are a collection of maxims and thoughts, in the spirit of the stoic philosophy, breathing the purest sentiments of piety and benevolence. On the whole, goodness of heart seems to have been his distinguished quality, not accompanied with equal strength of understanding. His temper was yielding to excess. His

philosophy was not free from pedantry and ostentation, yet he will ever stand high among the friends and benefactors of mankind, and will afford a memorable example of philosophy, strictly maintained upon a throne. He was well acquainted with the weaknesses of human nature. He wisely observed, "since it is not in our power to make men, such as we could wish them, we must bear with them, such as they are, and draw from them all possible advantage." An excellent maxim, which ought to teach enthusiasts the vanity of their systems of perfection.

It would not be wise to attribute to this prince the violent persecution suffered by the Christians in Gaul, during his reign, as he published no edict against them; and it is even asserted, that he commanded that they should not be molested on account of their religion. But such was the state of things, that it was impossible to prevent the animosities and aversions which arose. His *Book of Meditations* has been often printed, and universally admired. It has been translated into English by Jeremy Collier, and also by Richard Graves. The learned Gataker published an excellent edition of the original, at Cambridge, in 4to. 1652.

FAUSTINA, daughter of Faustina, wife of the emperor Antoninus Pius, blessed with beauty, liveliness, and wit, she became one of the most abandoned of her sex. She married M. Aurelius, who treated her with too much lenity.

LUCIUS VERUS, a Roman emperor, son of L. Verus, who had been adopted by Adrian, was born about A. D. 131; and on his father's death, in 138, adopted by Titus Antoninus, at the same time with M. Aurelius. In early life Verus neglected all serious studies, and attached himself to amusement and frivolous pursuits; and, therefore, Titus Antoninus, at his death in 161, devolved the imperial power solely on M. Aurelius; but this emperor, with an almost unexampled generosity, declared Verus to be an associate in the empire, with the titles of Cæsar and Augustus, and other appendages of imperial authority; consolidating the union by marrying his daughter Lucilla to Verus; nor was the new emperor insensible of the condescension and kindness of his father-in-law. Upon an invasion of Armenia and Syria, by Vologeses, king of Parthia, Aurelius, with a view of rescuing Verus from the temptations of the capital, appointed him to the command of an army which marched against his formidable foe. His attachment to licentious pleasure and dissipating amusements disqualified him for a service so very important; his march was slow; and on reaching the voluptuous capital, Antioch, in the year 162, he totally neglected all military operations, and for four years devoted himself to almost every species of licentious gratification, and idle amusement. At the conclusion of the war, rendered

successful by subordinate Roman commanders, he returned to Rome, and partook of a triumph with Aurelius. Such, however, was the pernicious effect of the course he pursued in Syria, that he addicted himself without restraint, to all the follies and excesses which have disgraced the most profligate and contemptible of the Roman emperors. Cruelty excepted, he vied in vice and folly with Nero and Caligula, or any of the imperial monsters that had preceded him. His virtuous colleague beheld his conduct with regret, and used every effort which wisdom could suggest, for restraining and reforming him. With this view, he took Verus with him in the war against the Marcomanni, which commenced in the year 166. The two emperors wintered together at Aquileia; but Verus was soon tired of the war, and when the frontiers were secured from the barbarians he determined to return to Rome. But upon their route from Aquileia, in the year 169, he was seized with an apoplectic fit, which terminated his life in three days, in the 39th year of his age, and the ninth of his partnership in the empire. Aurelius interred him with magnificence, and culpably lavished all kinds of divine honours upon his memory, whilst in his speech in the senate he expressed his satisfaction, that death had removed an impediment to his designs and efforts of promoting the public welfare.

LUCILLA, a daughter of M. Aurelius, celebrated for the virtues of her youth, her beauty, her debaucheries, and misfortunes. At the age of sixteen, her father sent her to Syria, to marry the emperor Verus, who was then employed in a war with the Parthians and Armenians. The conjugal virtues of Lucilla were great at first, but when she saw Verus plunge himself into debauchery and dissipation, she followed his example. After the death of Verus, she married an old but virtuous senator, by order of her father. She afterwards committed incest with her brother Commodus. The coldness and indifference with which Commodus finally treated her, determined her on revenge, and she with many illustrious senators, conspired against his life, A. D. 185, the plot was discovered, Lucilla was banished, and soon after put to death by her brother, in the 38th year of her age.

AVIDIUS CASSIUS, a Roman commander under Marcus Antoninus, he is said by some to have been a Scythian, and by others, the son of Avidius Severus, a person of considerable rank in the empire. He commanded in 164, against the Parthians, whom he defeated, and after considerable ravages put an end to the war. He next commanded the army in Syria, where he restored the troops, who had relaxed into effeminacy and licentiousness, to discipline and good order. He then marched against Egypt, which he conquered. In 175, he took advantage of the information of Aurelius's illness to

spread a report of his death, and was proclaimed emperor by his army. Aurelius, on receiving intelligence of his usurpation, immediately set out for Illyricum, and the senate proclaimed Cassius a traitor. Before the two armies met, Cassius was assassinated, and his head was carried to the emperor, who spared his family, but Commodus afterwards caused them to be burnt alive.

L. AURELIUS ANTONINUS COMMODUS, the unworthy son of the excellent Marcus Antoninus, succeeded his father in the Roman empire, A. D. 180. His whole reign was a series of lust and folly; corruption and rapacity; injustice and cruelty. He kept three hundred female concubines, and turned the palace into a brothel, and committed incest with all his sisters. Affecting to imitate Hercules, he wore a lion's skin and carried a knotted club. He publicly fought with the gladiators, and boasted of his dexterity in killing the wild beasts in the amphitheatre. He required divine honours from the senate, and they were granted. Afraid to trust himself in the hands of a barber, he burnt his beard; but, by way of amusement, and under pretence of shaving his courtiers, he cut off their noses. Martia, one of his concubines, whom he had marked for death, poisoned him, but as the poison did not quickly operate, he was strangled by a wrestler, A. D. 192, in the 31st year of his age, and the 13th of his reign. His memory was by the senate declared execrable, his monuments were defaced, and his body, after being buried by his successor, Pertinax, was disinterred, burnt, and his ashes scattered in the wind.

The Romans must have been strangely corrupted, when the reigns of several worthy emperors could not protect them from such detestable tyranny. It is impossible to conceive, that a prince could be capable of giving himself up to such excesses, as the history of barbarous nations cannot furnish an example of, unless the extreme degeneracy of a servile people had deprived them of principles, morals, and sentiment? It is always their fault, when the intoxication of absolute power overleaps every boundary; if there be any thing generous and masculine in the public opinion, it is frequently sufficient to make the laws respected. If virtue and courage be the general characteristics, they still preserve their influence.

PERTINAX, an illustrious Roman emperor, who flourished about A. D. 170. He was descended of a mean family; and, like his father, who was either a slave, or the son of a slave, he for some time followed the employment of making charcoal. His poverty did not, however, prevent him from receiving a liberal education. For some time, he was employed in teaching the Greek and the Roman languages, in Etruria. He next became a soldier, and by his valour rose to the highest

officer in the army, and was made consul, by M. Aurelius. He was afterwards made governor of Mesia, and at length of Rome itself. When Commodus was murdered, Pertinax was universally chosen to succeed to the imperial dignity. He complied with reluctance, but his mildness, his economy and popularity, convinced the senate and people, of the propriety of the choice. He forbade his name to be inscribed on any part of the imperial domains, insisting that they belonged not to him, but to the public. He melted the silver statues which had been raised to Commodus, and sold all his concubines, horses, arms, and other instruments of pleasure. With the money thus raised, he abolished all the taxes, which Commodus had imposed. These patriotic actions gained him the affection of the worthiest of his subjects; but when he attempted to introduce among the prætorian guards, proper discipline, the minds of the soldiers were totally alienated. Pertinax was apprised of their mutinying; but instead of flying, he boldly addressed them; and they had begun to retire, when one of the most seditious advanced and darted a javelin at his breast, exclaiming, "the soldiers send you this." The rest followed the bloody example; and Pertinax, muffling up his head, and calling upon Jupiter to avenge his death, was immediately despatched. This abominable murder happened A. D. 193. It was no sooner known, than an enraged populace flocked from all quarters, and uttering dreadful menaces against the authors of his death, ran up and down the streets in quest of them; but the senate had not the courage to avenge it. Such was the lamented end of Pertinax, after he had lived 66 years, 7 months, and 26 days; and reigned according to Dion Cassius, only 87 days. His remains were interred with great pomp by Didius Julianus his successor. Septimius Severus, assumed the name of *Pertinax*, and punished, with great severity, all who had been accessory to his death, disbanded the prætorian guards, pronounced his panegyric, and caused him to be ranked among the gods, appointing his son chief priest. The day of his accession and his birth day were celebrated for many years after.

M. SALVIUS SEVERUS JULIANUS DIDIUS, a Roman emperor, who, in early life, had been employed in public stations, and who, A. D. 179, was made consul with Pertinax. In the reign of Commodus, he was accused of some state offences, of which he was acquitted; but whether on account of his innocence, or by means of his wealth, does not appear. At that period of the empire, almost every thing was attainable by riches. Julian had accumulated a prodigious sum, to which he owed his elevation to the throne. When Pertinax was dethroned and murdered, the soldiers resolved that the crown should be transferred to the highest bidder.

The news quickly spread over the city, and reached the ears of Didius Julianus, who, regardless of the public calamities, was indulging himself in all the luxuries that his wealth could command. His wife and his daughters, his freed-men and his parasites, easily convinced him that he deserved the throne, and conjured him to embrace the favourable opportunity. He immediately repaired to the camp, where Sulpicianus had already begun to bargain with the soldiers. Didius in an instant made a large advance upon his offer, and raised the bribe to 200%, sterling per man. The gates of the camp were instantly thrown open to the purchaser; he was declared emperor, and received the oath of allegiance from the soldiers, who retained so much humanity as to stipulate that he should pardon and forget the competition of Sulpicianus. The prætorians placed their new sovereign in the centre of their ranks, surrounded him on every side with their shields, and conducted him in close order of battle through the deserted streets of the city. The senate was commanded to assemble, who, through fear, ratified the infamous transactions. They congratulated their own, and the public felicity; engaged their allegiance, and conferred on the new emperor all the new branches of imperial power. He was next conducted to the palace, where he beheld the abandoned trunk of Pertinax, and the frugal entertainment that had been prepared for his supper. The one he viewed with apparent indifference, the other with contempt. A banquet was prepared by his order, and he amused himself till a late hour, with dice, and the performances of a celebrated dancer. It was observed, that when left to darkness, solitude, and himself, he passed a sleepless night, reflecting on the dangerous tenure of an empire that had not been acquired by merit, but purchased by money. He had reason to tremble. On the throne of the world he found himself without a friend, and even without an adherent. The guards themselves were ashamed of the prince whom their avarice had persuaded them to accept, nor was there a citizen who did not consider his elevation with horror, as the last insult to the Roman name. The people refused the proffered liberality of the emperor; insulted his person, and waited with anxiety for the armies in the distant provinces, as avengers of the public wrongs. The approach of Severus, who had been declared emperor by the Pannonian legions, soon brought on the crisis of his fate. He was detested by the prætorians; was formally deposed, and sentenced to death. He met with no compassion, but ended, like a common malefactor, his wretched reign of sixty-six days, at the age of sixty.

C. PESCENNIUS J. NIGER, a distinguished competitor for the Roman empire, descended from an equestrian family, settled at Aquinum, was brought up to the military service, and passed through different degrees of rank, in such a manner as to

procure the notice and esteem of the emperor, Marcus Aurelius. Under Commodus he signalized himself in a war with the barbarians in the vicinity of the Danube, and from his conduct when serving against some revolvers in Gaul, he was recommended to the emperor, by Septimius Severus, as a man necessary to the state. He was afterwards raised to the consulate at the particular request of the troops serving under him, and he was in possession of the important government of Syria, at the time of the death of Commodus, A. D. 192. The most ample testimony is given by historians to his excellence as a military commander. He punished theft with the utmost rigour. To every thing like luxury and effeminacy in his troops he was a declared foe. He rendered every privation and suffering tolerable to his soldiers by protecting them against the exactions and injustice of their officers, and also by the example which he himself gave of submission to all rules of discipline which he had laid down. Nothing could be more abstemious and hardy than his manner of living in the field, and he could boldly appeal to his assembled army, whether he was ever distinguished from those who served in the ranks, except by the mere circumstance of command. He was not merely a soldier, but had thought maturely on subjects of civil administration, concerning which he would offer advice to the emperors under whom he served. Such was the character of Niger, and so highly was he esteemed by the senate and people, respected by the troops, and beloved by the province which he had governed with mildness and equity, that he ventured to declare himself a candidate for the empire, in the year 193, when the office of chief magistrate had been purchased by Didius Julianus. The army readily concurred in the design, and, in conjunction with the citizens of Antioch, near which capital he then lay, saluted him emperor with loud acclamations. All the eastern provinces recognized his elevation, and the surrounding satraps sent their congratulations. He received offers of assistance from the kings and emperors in alliance with the empire; but he declined all foreign aid, in the confidence that he should meet with sufficient support from the subjects of Rome. This confidence was the cause of his ruin. A formidable competitor declared himself; this was Septimius Severus, who was at the head of the legions in Illyria, and who possessed all the vigour and policy requisite for a contest. He encountered Æmilianus, the general of Niger, and entirely defeated him; after this, the conqueror, attacked Niger, and drove him from the field, who, with a few of his friends, fled for safety beyond mount Taurus. He had, previously to this, fortified with great care the passes of this ridge between Cappadocia and Cilicia, and, leaving them under a strong guard, he went to Antioch to levy new forces. A violent storm, attended with torrents of rain, overthrew the

barriers raised on Taurus, and the enemy penetrated into Cilicia. Niger again faced them near the Issus, on the very spot in which Alexander gained a celebrated victory over Darius. He was again defeated, with the loss of 20,000 men, and fled from the field to Antioch, which he found full of consternation. Without stopping, he continued his flight, intending to take refuge among the Parthians, but being overtaken by the enemy's cavalry, he was killed before he could reach the Euphrates. This happened in the beginning of the year 195. The sanguinary victor took vengeance upon his wife and children, whom he caused to be massacred, together with all that bore the name of the unfortunate emperor.

LUCIUS SEPTIMIUS SEVERUS I. a Roman emperor, born at Leptis, in Africa, of a most noble family. He gradually rose to all the offices of the state, and recommended himself to the notice of the world by an ambitious mind and a restless activity, that could, for the gratification of avarice, endure the most complicated hardships. After the murder of Pertinax, Severus resolved to remove Didius Julianus, who had bought the imperial purple when exposed to sale by the licentiousness of the prætorians, and therefore he proclaimed himself emperor on the borders of Illyricum, where he was stationed against the barbarians. To support himself in this bold measure, he took as his partner in the empire, Albinus, who was at the head of the Roman forces in Britain, and immediately marched towards Rome, to crush Didius and all his partizans. He was received as he advanced through the country, with universal acclamations, and Julianus himself was soon deserted by his favorites, and put to death by his soldiers. The reception of Severus at Rome was sufficient to gratify his pride; the streets were strewed with flowers, and the submissive senate was ever ready to grant whatever honours or titles the conqueror claimed. In professing that he had assumed the purple only to revenge the death of the virtuous Pertinax, Severus gained many adherents, and was enabled not only to disarm, but to banish the prætorians, whose insolence and avarice were become alarming not only to the citizens, but to the emperor. But while he was victorious at Rome, Severus did not forget that there was another competitor for the imperial purple. Pescennius Niger was in the east at the head of a powerful army, and with the name and ensigns of Augustus. Many obstinate battles were fought between the troops and officers of the imperial rivals, till on the plains of Issus, which had been above five centuries before covered with the blood of the Persian soldiers of Darius, Niger was totally ruined by the loss of 20,000 men. The head of Niger was cut off, and sent to the conqueror, who punished in a most cruel manner all the partizans of his unfortunate rival. Severus afterwards pillaged Byzantium, which had shut her

gates against him; and after he had conquered several nations in the east, he returned to Rome, resolving to destroy Albinus, with whom he had hitherto reluctantly shared the imperial power. He attempted to assassinate him by his emissaries; but when this had failed of success, Severus had recourse to arms, and the fate of the empire was again decided on the plains of Gaul. Albinus was defeated, and the conqueror was so elated with the recollection that he had now no longer a competitor for the purple, that he insulted the dead body of his rival, and ordered it to be thrown into the Rhone, after he had suffered it to putrify before the door of his seat, and to be torn to pieces by his dogs. The family and adherents of Albinus shared his fate; and the return of Severus to the capital exhibited the bloody triumphs of Marius and Sylla. The richest of the citizens were sacrificed, and their money became the property of the emperor. The wicked Commodus received divine honours, and his murderers were punished in the most wanton manner. Tired of the inactive life he led in Rome, Severus marched into the east, with his two sons, Caracalla and Geta, and with uncommon success made himself master of Seleucia, Babylon, and Ctesiphon, and advanced without opposition far into the Parthian territories. From Parthia the emperor marched towards the more southern provinces of Asia; after he had visited the tomb of Pompey the Great, he entered Alexandria, and after he had granted a senate to that celebrated city, he viewed with the most criticising and inquisitive curiosity the several monuments and ruins which that ancient kingdom contains. The revolt of Britain recalled him from the east. After he had reduced it to his power, he built a wall across the northern parts of the island, to defend it against the frequent invasions of the Caledonians. Hitherto successful against his enemies, Severus now found the peace of his family disturbed. Caracalla attempted to murder his father as he was concluding a treaty of peace with the Britons; and the emperor was so shocked at the undutifulness of his son, that on his return home he called him into his presence; after he had upbraided him for his ingratitude and perfidy, he offered him a drawn sword, adding, "If you are so ambitious of reigning alone, now imbrue your hands in the blood of your father, and let not the eyes of the world be witness of your want of filial tenderness." If these words checked Caracalla, yet he did not show himself concerned, and Severus, worn out with infirmities which the gout and the uneasiness of his mind increased, soon after died, exclaiming, "that he had been every thing man could wish, but that he was then nothing." Some say that he wished to poison himself, but that when this was denied, he eat to great excess, and soon after expired at York on the 4th of February, in the 211th year of the Christian era, in the sixty-

sixth year of his age, after a reign of seventeen years eight months and three days. Severus has been so much admired for his military talents, that some have called him the most warlike of the Roman emperors. As a monarch he was cruel, and it has been observed that he never did an act of humanity, or forgave a fault. In his diet he was temperate, and he always showed himself an enemy to pomp and splendour. He loved the appellation of a man of letters, and he even composed a history of his reign, which some have praised for its correctness and veracity. However cruel Severus may appear in his punishments and in his revenge, many have endeavoured to exculpate him, and observed that there was need of severity in an empire whose morals were so corrupted, and where no less than three thousand persons were accused of adultery during the space of seventeen years. Of him, as of Augustus, some were found to say, that it would have been better for the world if he had never been born, or had never died.

PAPINIAN, an eminent advocate. He was prefect under Septimius Severus, who had a great esteem for him, and recommended to his care his two sons, Caracalla and Geta. The former of these having murdered his brother, required Papinian to vindicate the deed to the senate, and for his refusal put him to death in 212. He wrote "Determinations of Questions of Law," and other works.

JULIA DOMNA, daughter of a priest of the sun in Syria, wife of the Roman emperor Septimius Severus, who married her because it had been predicted, she was born to royalty, and by whom he had Caracalla and Geta. Upon the throne she passionately loved, or appeared to love, literature; either from taste, from a desire of instruction, from a love of renown, or possibly from all these together, she passed her life with philosophers. Her imperial rank, perhaps, was not sufficient to conquer noble hearts, but she joined to it the charms of wit and beauty. These various attractions rendered unnecessary that management which consists in cunning games, which by observing dispositions and foibles, governs great souls by little means. She obtained the title of philosopher, but her philosophy was not equal to endowing her with morals. Her husband who did not love her, esteemed her genius, and consulted her upon all affairs; and she, in some measure, governed during the reign of her sons, though she had the misfortune of seeing one slain by his execrable brother, whose excesses she inwardly murmured at, when she dared not openly condemn. Julia was, in short, an empress and a politician, occupied at once by the sciences, affairs of state, and pleasure. She had courtiers for her lovers, men of worldly knowledge for her friends, and philosophers for her courtiers. In the midst of an enlightened society, she presided with distinction; but for want

of the more solid merits of a female character, she obtained; during life, more praise than respect, and from posterity more fame than esteem.

FULVIUS PLAUTIANUS, an African of mean birth, who was banished for his seditious behaviour in the years of his obscurity. In his banishment, Plautianus formed an acquaintance with Severus, who some years after ascended the imperial throne. This was the beginning of his prosperity; Severus paid the greatest attention to him, and if we believe some authors, their familiarity and intercourse was carried beyond the bounds of modesty and propriety; Plautianus shared the favours of Severus in obscurity as well as on the throne. He was invested with as much power as his patron at Rome and in the provinces, and, indeed, he wanted but the name of emperor to be his equal. His table was served with more delicate meats than that of the emperor; when he walked in the public streets he received the most distinguished honours, and a number of criers ordered the most noble citizens, as well as the meanest beggars, to make way for the favourite of the emperor, and not to fix their eyes upon him. He was concerned in all the rapine and destruction which was committed through the empire, and he enriched himself with the possessions of those who had been sacrificed to the emperor's cruelty or avarice. To complete his triumph, and to make himself still greater, Plautianus married his favourite daughter Plautilla to Caracalla, the son of the emperor, and so eager was the emperor to indulge his inclinations in this, and in every other respect, that he declared he loved Plautianus so much, that he would even wish to die before him. The marriage of Caracalla with Plautilla was attended with serious consequences. The son of Severus had complied with great reluctance, and though Plautilla was amiable in her manners, commanding in aspect and of a beautiful countenance, yet the young prince often threatened to punish her haughty and imperious behaviour as soon as he succeeded to the throne. Plautilla reported the whole to her father, and to save his daughter from the vengeance of Caracalla, Plautianus conspired against the emperor and his son. The conspiracy was discovered, and Severus forgot his attachment to Plautianus, and the favours he had heaped upon him. When he heard of his perfidy, the wicked minister was immediately put to death, and Plautilla banished to the island of Lipari with her brother Plautius, where seven years after she was put to death by order of Caracalla, A. D. 211. Plautilla had two children, a son who died in his childhood, and a daughter whom Caracalla murdered in the arms of her mother.

CARACALLA, a Roman emperor, was the son of the emperor Severus and Julia Domna, and was born in the year 188.

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His original appellation was Bassianus, after his maternal grandfather; but his father, when he became emperor, caused him to assume the great and revered names of Marcus Aurelius Antoninus, and those by which he always distinguished himself on royal occasions. The name Caracalla, which has marked him out for the detestation of posterity, was like that of Caligula, only a kind of nickname derived from that of a Gaulish garment which he took a fancy to wear, and to distribute in presents to the soldiers and people. At the early age of eight years he was declared Cæsar by his father, and three years afterwards the title of Augustus was conferred upon him, while at the same time his younger brother Geta was elevated to the rank of Cæsar. His marriage with the daughter of the prætorian prefect, Plautian, took place in 203. At the death of Severus, Caracalla and Geta were proclaimed joint emperors, according to the will of their father, by the troops. The two brothers began to show a mutual hatred to each other; they were of very opposite dispositions; Caracalla was fierce and cruel to an extreme; Geta was mild and merciful; so that the people soon found the dangerous effects of being governed by two princes of equal power and contrary inclinations. But this opposition was short; for Caracalla resolving to govern alone, furiously entered Geta's apartment, and, followed by ruffians, slew him in his mother's arms. Having committed this detestable murder, he issued with great haste from the palace, crying out, that his brother would have slain him; and that he was obliged in self-defence to retaliate the intended injury. He then took refuge among the prætorian cohorts, and in a pathetic tone began to implore their assistance, still making the same excuse for his conduct. To this he added a much more prevailing argument, promising to bestow upon them the largesses usually given upon the election of new emperors, and distributing among them almost all the treasures which had been amassed by his father. By such persuasives the soldiers did not hesitate to proclaim him sole emperor, and to stigmatize the memory of his brother Geta as a traitor. The senators were induced through favour or fear, to approve what had been done by the army; Caracalla wept for the death of his brother whom he had slain; and to carry his hypocrisy to the utmost extreme, ordered him to be adored as a god. After this he continued to mark his course with blood. Whatever was done by Domitian or Nero fell short of this monster's barbarities. Lætus, who first advised him to murder his brother, was the first who fell a sacrifice to his jealousy. His own wife Plautina followed. Papinian, the renowned civilian, was beheaded because he refused to write in vindication of his cruelty; answering the emperor's request, by observing, "that it was much easier to commit a parricide than to defend

it." He commanded all governors to be slain whom his brother had appointed; and destroyed no less than two thousand persons who had adhered to the party. Whole nights were spent in the execution of his bloody decrees; and the dead bodies of people of all ranks were carried out of the city in carts, where they were burnt in heaps, without any of the ceremonies of a funeral. He once ordered his soldiers to set upon a crowded audience in the theatre, only for discountenancing a charioteer whom he happened to favour. Perceiving himself hated by the people, he said, that he could insure his own safety, so that he neither valued their reproaches, nor feared their hatred. This safety, which he so much trusted in, was the protection of his soldiers. He had exhausted the treasury, drained the provinces, and committed a thousand acts of rapacity merely to keep them stedfast in his interests; and being disposed to trust himself with them particularly, he resolved to lead them upon a visit through all the provinces of the empire. He first went into Germany; where he dressed himself in the habit of the country. Thence he travelled into Macedonia, where he pretended to be a great admirer of Alexander the Great; and among other extravagancies caused a statue of that monarch to be made with two faces; one of which resembled Alexander, and the other himself. He called himself Alexander; walked as he was told that monarch had walked; and, like him, bent his head to one shoulder. Shortly after arriving at Lesser Asia and the ruins of Troy, as he was viewing the tomb of Achilles he took it into his head to resemble that hero; and one of his freedmen happening to die at that time, he used the same ceremonies that were performed at the tomb of Patroclus. Passing thence into Egypt, he massacred in the most terrible manner the inhabitants of Alexandria, on account of the satires they had composed on him. Going thence into Syria, he invited Artabanus king of Parthia to a conference, which he ended by a most infernal piece of treachery. Though he disregarded shame, he was not insensible to fear. He was continually consulting astrologers what death he should die. He sent one of his confidants named Maternianus, to consult all the astrologers in the city concerning his end. Maternianus considered this as a proper time to get rid of Macrinus, the emperor's commander in Mesopotamia; he therefore informed him by letter, as if from the astrologers, that Macrinus had a design against his life; and advised him to put the conspirator to death. This letter was sent sealed and made up amongst many others, to be delivered to the emperor, as he was preparing for a chariot race. However, he gave the packet to Macrinus to read over, and to inform him of the contents when at leisure. In perusing these letters, when Macrinus came to that which regarded himself, he was filled with surprise and

terror. He reserved the letter to himself and acquainted the emperor with the substance of the rest. He then set about the most probable means of compassing Caracalla's death. Nothing remained for the prætorian prefect but to strike the first blow. Having engaged in his interest a discontented centurion named Martialis, it was resolved to take the first occasion of assassinating the emperor. This was presented in the march from his winter quarters at Edessa to Carrhæ, where he meant to perform a solemn sacrifice at the temple of the moon. Alighting on the road for a necessary occasion, while his guards kept a respectful distance, Martialis rushed upon him and despatched him with a dagger. The assassin fled, but was overtaken and slain by the emperor's attendants. Caracalla perished in 217, at the age of twenty nine, after a reign of somewhat more than six years.

SEPTIMIUS GÊTA, second son of the emperor Severus, and brother and partner of Caracalla, was born at Milan in 189, and was raised to the title of Augustus. In the eighth year of his age he was moved with compassion at the fate of some of the partisans of Niger and Albinus, who had been ordered to be executed; and his father, struck with the humane feelings of his child, remitted the sentences. Though he was not free from the vices of an heir to the empire, yet the mildness of his disposition made him a greater favourite with the people than his brother, and this circumstance inflamed their mutual hatred. On the death of Severus, both princes succeeded to a joint sovereignty, but their union was of short duration. Caracalla, jealous of his brother's popularity, ordered him to be poisoned, and when he found his infamous act could not be effected, he murdered him with his own hands in the presence of his mother Julia, who, in the attempt to defend her favourite son, was severely wounded in the arm by Caracalla. Geta had not reached the twenty-third year of his age when he fell a victim to the brutality of his brother. Before his death, Severus had, in the anguish of a disappointed father, foretold that the weaker of his sons would fall a sacrifice to the stronger, who, in his turn, would be ruined by his own vices.

OPILIUS MACRINUS, a native of Cæsarea, in Africa, who from the lowest origin rose to the high dignity of emperor of the world. He is said to have been a slave and to have exhibited in public shows in the character of a gladiator, which facts have been doubted as he raised himself to reputation as a pleader in the courts. He became the steward of Plautianus, the minister of Severus, and on his disgrace and fall he narrowly escaped with his life, and was banished to Africa, where he maintained himself by the united professions of rhetorician, pleader and counsellor. After some absence he was called from his exile by Severus, who made him task master on the

Flaminian way. Caracalla afterwards created him a Roman knight, and he rose through different employments to the high office of prætorian prefect, an office which he filled with honour and integrity. He at length became an object of the emperor's suspicions, and saw, or imagined, that his own safety entirely depended upon striking the first blow, and accordingly engaged a discontented soldier to stab the tyrant, which he effected. He immediately succeeded to the vacant throne by an election of the soldiers in the year 217, and the senate confirmed the choice of the military. Macrinus was not destitute of qualities and principles worthy of his high station, and, by the punishment of informers, and the respect which he himself paid, and which he caused others to pay to the laws, he restored tranquillity to his country. These promising appearances did not long continue, and the timidity which Macrinus betrayed in buying a peace of Artabanus, the Parthian, by a large sum of money, rendered him odious to his subjects, and while he affected to imitate the virtuous Aurelius, without possessing the good qualities of his heart, he became contemptible and insignificant. The army, who had raised Macrinus to the purple, now took a decided part against him; the whole army mutinied, and their tumult was increased by the consciousness of their power and numbers. At this time the young Bassianus was produced as the natural son of Caracalla, and was declared emperor by the army. Macrinus, at first, was resolved to oppose his competitor: the two armies met, and a bloody battle ensued: the fortune of the day remained some time very dubious, when Macrinus, who might probably have been victorious had he been firm and steady, shamefully fled, leaving his enemies in possession of the field, and eventually of the crown. He passed through Antioch, crossed Lesser Asia in disguise, and arrived at Chalcedonia with the intention of passing over into Europe; but being there recognized, he was seized and conveyed towards Cappadocia. On the road news was brought him that his son had been taken prisoner and put to death, which so enraged him, that he leaped from the chariot, and in the fall broke his arm; the guards dreading the loss of their captive, instantly despatched him, and carried his head to his rival. This circumstance happened in the month of June 218, after a reign of fourteen months. Historians mention, to the honour of this emperor, that he meditated a great reform in jurisprudence, by abolishing all those imperial rescripts which had obtained the authority of laws though often issued on particular occasions, and dictated by the caprice of the prince on the throne; but the shortness of his reign prevented the execution of this and other plans which he had devised for the public good.

JULIA MÆSA, grandmother of the emperor Heliogabalus,

a great politician, and a virtuous woman; who, though her ambition was gratified by seeing him seated on the throne, chiefly by her conduct and courage, strove to counteract the bad counsels of his mother, and to bring him back to common sense and duty. She saw that the Romans would not long bear such a shameful yoke, and, to retain the sovereignty in that case to her family, she engaged the emperor, who still retained his respect for her, to adopt his cousin Alexander Severus for his successor. Thus did the wisdom of Mœsa second her ambition; and, while Heliogabalus and his mother were massacred by the soldiers, she attained a happy old age, universally loved and respected, and the emperor Alexander Severus, her grandson, had her placed in the list of divinities.

JULIA SCEMIAS, mother of the emperor Heliogabalus, was made president of a senate of women, which she had elected to decide the quarrels and the affairs of the Roman matrons. She at last provoked the people by her debaucheries, extravagance, and cruelties, and was murdered with her son and family. She was a native of Apamea; her father's name was Julius Avitus, and her mother's Mœsa. Her sister Julia Mamaea was second wife of the emperor Septimus Severus.

M. AURELIUS ANTONINUS HELIOGABALUS, a Roman emperor, son of Varius Marcellus, called Heliogabalus, because he had been priest of that divinity in Phœnicia. After the death of Macrinus, he was invested with the imperial purple, and the senate, however unwilling to submit to a youth only fourteen years of age, approved of his election, and bestowed upon him the title of Augustus. Heliogabalus made his grandmother Mœsa, and his mother Scemias, his colleagues in the throne; and to bestow more dignity upon the sex, he chose a senate of women, over which his mother presided, and prescribed all the modes and fashions which prevailed in the empire. Rome however soon displayed a scene of cruelty and debauchery, the imperial palace was full of prostitution, and the most infamous of the populace became the favourites of the prince. He raised his horse to the honours of the consulship, and obliged his subjects to pay adoration to the god Heliogabalus, which was no other than a large black stone, whose figure resembled that of a cone. To this ridiculous deity temples were raised in Rome, and the altars of the gods plundered to deck those of the new divinity. In the midst of his extravagances Heliogabalus married four wives, and not satisfied with following the plain laws of nature, he professed himself to be a woman, and gave himself up to one of his officers, called Hierocles. In this ridiculous farce he suffered the greatest indignities from his pretended husband without dissatisfaction, and Hierocles, by stooping to infamy, became the most powerful of his favourites, and enriched himself by selling favours and offices to

the people. Such licentiousness soon displeased the populace, and Heliogabalus, unable to appease the sedition of the soldiers, whom his rapacity and debaucheries had irritated, hid himself in the filth and excrements of the camp, where he was found in the arms of his mother. His head was severed from his body the 10th of March, A. D. 222, in the eighteenth year of his age, after a reign of three years, nine months, and four days. His cruelties were as conspicuous as his licentiousness. He burthened his subjects with the most oppressive taxes, his halls were covered with carpets of gold and silver tissue, and his mats were made with the down of hares, and with the soft feathers which were found under the wings of partridges. He was fond of covering his shoes with precious stones, to draw the admiration of the people as he walked along the streets, and he was the first Roman who ever wore a dress of silk. He often invited the most common of the people to share his banquets, and made them sit down on large bellows full of wind, which, by suddenly emptying themselves, threw their guests on the ground, and left them a prey to wild beasts. He often tied some of his favourites on a large wheel, and was particularly delighted to see them whirled round like Ixions, and sometimes suspended in the air, or sunk beneath the water.

JULIA MAMMEA, mother of Alexander Severus. She was possessed of equal genius and courage; and educated her son for the throne, in the same manner as Fenelon afterwards educated the Duke of Burgundy, rendering him at the same time a man of virtue and sensibility. Severus thought so highly of his mother, that he did nothing without her counsel, and paid more deference to it than to that of any other person. This princess having heard of Origen, wished to see him, and in the conferences they had together, conceived so high an opinion of Christianity, that she is supposed to have embraced it. She was murdered with her son, in Gaul, by the discontented soldiery.

ULPIAN, a celebrated jurist, who was tutor, and afterwards secretary, to the emperor Alexander Severus. He was raised to the rank of prefect prætorium; but he disgraced himself by his persecution of the Christians; and his oppressions were so great, that the soldiers of the prætorian guard put him to death, A. D. 226.

ALEXANDER SEVERUS. Alexianus was the family name of this Roman emperor, who was born at Arce in Phœnicia, about the year 208 according to one account, in 205*, according to another preferred by Gibbon. His father was

* This emperor, though not born till the beginning of the third century, must be thus placed to keep up the order of succession. Similar cases will occur in the course of the work.

Genesius Marcianus, of whom nothing is known but that he was a Syrian, and became consul. His mother was Mammea, daughter of Julia Moesa, the sister of Julia, wife to the emperor Severus. Another daughter of Moesa was Scemias, mother of Heliogabalus; so that Alexianus was first cousin to that emperor. The family to which he belonged was notorious for dissoluteness of manners; but his mother Mammea, a woman of superior character, applied all her attention to educate her son in purity of morals, and to form his mind and body to useful accomplishments. An excellent natural disposition in the youth seconded her cares. He received instruction of every kind with facility, and regularly devoted a part of every day to martial exercises and to literary acquirements. He was handsome, well-made, robust, and wanted nothing that could inspire pleasing expectations. When the monstrous excesses of Heliogabalus gave a sure presage of a speedy and fatal termination to his career, his grandmother Moesa artfully persuaded him to adopt his cousin, who was only a few years younger than himself. He accordingly nominated him Cæsar, changing at the same time his name of Alexianus into Alexander, to which that of Severus was added.

The first attempt of the abandoned emperor was to corrupt his adopted son, under the pretence of directing his education. This was powerfully resisted by Mammea, whose influence over her son was able to controul the bad examples and precepts of the court, and to carry him on in a course of improvement worthy of his station. Heliogabalus then entertained such a hatred against him, that he attempted to take away his life by poison; and, baffled in this design by his own indiscretion, and the vigilance of Mammea and her mother, he next made an open attack upon her. So much, however, had the young Alexander conciliated the favour of the prætorian guards, that they took up arms in his defence, and by their threats, obliged the emperor to come to the camp, and promise to be reconciled to him. Such a forced reconciliation could not be sincere. Heliogabalus was engaged in plotting the death of Alexander when he himself, with his mother, was killed in a sedition of the prætorians.

Alexander being without opposition declared emperor, the senate, with their usual adulation, were for conferring new titles upon him, but he modestly declined them all, alleging that titles were only honourable when given to virtue. This outset was an happy omen of his future virtues; and few princes in history have been more commended by his contemporaries, or indeed more deserved commendation. To the most rigid justice he added the greatest humanity. He loved the good, and was a severe reprover of the lewd and infamous. His accomplishments were equal to his virtues. He was an

excellent mathematician, geometrician, and musician; he was skilled in painting and sculpture; and in poetry few of his time could equal him. In short, such were his talents, and such was the solidity of his judgment, that though but sixteen years of age, he was considered a wise man. The first part of his reign was spent in a reformation of the abuses of his predecessor. He restored the senators to their ranks, nothing being undertaken without the most sage advisers, and most mature deliberation.

The detail of his private life will afford a just estimate of the real and personal merit of this emperor. Alexander rose early, the first moments of the day were consecrated to private devotion, and his domestic chapel was filled with the images of those heroes, who by improving or reforming human life, had deserved the grateful reverence of posterity. But, as he deemed the service of mankind the most acceptable worship of the gods, the greatest part of his morning hours was employed in his council, where he discussed public affairs, and determined private causes, with a patience and discretion above his years. The dryness of business was relieved by the charms of literature; and a portion of time was always set apart for his favourite studies of poetry, history, and philosophy. The works of Virgil and Horace, the Republics of Plato and Cicero, formed his taste, enlarged his understanding, and gave him the noblest ideas of man and government. The exercises of the body succeeded those of the mind; and Alexander, who was tall, active, and robust, surpassed most of his equals in the gymnastic arts. Refreshed by the use of the bath and a slight dinner, he resumed, with new vigour, the business of the day, and till the hour of supper, the principal meal of the Romans, he was attended by his secretaries, with whom he read and answered the multitude of letters, memorials, and petitions, that must have been addressed to the master of the greatest part of the world. His table was served with the most frugal simplicity; and whenever he was at liberty to consult his own inclinations, the company consisted of a few select friends, men of learning and virtue, amongst whom Ulpian, the celebrated lawyer, was constantly invited. Their conversation was familiar and instructive; and the pauses were occasionally enlivened by the recital of some pleasing composition, which supplied the place of the dancers, comedians, and even gladiators, so frequently summoned to the table of the rich and luxurious Romans. The dress of Alexander was plain and modest, his demeanour courteous and affable; at the proper hours his palace was open to all his subjects, but the voice of a crier was heard, as in the Eleusinian mysteries, pronouncing the most salutary admonition, "Let none enter these holy walls, unless he is conscious of a pure and innocent mind."

That veneration which Alexander showed for great men of every kind, a certain proof of merit, was such, that there was a sort of adoration paid to them in his palace. Jesus Christ was honoured there amongst the sages, but he likewise associated with him Apollonius Tyanaeus. One of his principal cares was never to bestow honours upon any but such as he esteemed deserving; and to sell those he thought detestable. "Whoever purchases," said he, "must always sell; and we cannot punish any one for selling, after having given him leave to purchase." Notwithstanding his clemency, he did not spare robbers of the public, extortioners, nor that court of thieves who were called sellers of smoke. These last carried on a traffic of their real or pretended credit, and extorted money sometimes by the hope of favours, and sometimes by a dread of ill offices.

His clemency extended even towards the Christians, who had been punished in the former reigns with unrelenting barbarity. Upon a contest between them and a company of cooks and vintners, about a piece of public ground, which the one claimed as a place for public worship, and the other for exercising their respective trades; he decided the point by his rescript, in these words; "It is better that God be worshipped there in any manner, than that the place should be put to uses of drunkenness and debauchery." His filial duty towards his mother seems to have been attended with a degree of weakness and timidity; of which an instance highly discreditable to both is related by Herodian. She had given him a wife of illustrious descent; and becoming jealous of her influence over him, she procured her expulsion from the palace. Her father complaining in strong terms of this insult, was put to death by the orders of Mammea, and the daughter banished to Africa, without any interference on the part of Alexander, to prevent such cruel injustice. Lampridius, however, relates the matter otherwise, and asserts that the father-in-law of the emperor was first detected in a conspiracy against him, and that the repudiation of the daughter was a consequence of his crime. Timidity, indeed, is a charge that Herodian continually urges against this emperor, and it is unfortunately supported by the allowed facts of frequent unchastised mutinies by the prætorians, in one of which they murdered Ulpian in his very palace and presence; and in another compelled Dio the historian, then consul, to retire into Bithynia. Yet there is equal evidence that in another fierce tumult of his soldiers he conducted himself with the greatest firmness and magnanimity, and brought the mutineers back to their duty. It is probable that advancing years had given his character an addition in that strength which alone it seems to have wanted. A prying, suspicious disposition, which led him to employ spies, for discovering all that passed in the capital, was another defect indicative of weakness; as

likewise a disposition to vanity, which made him attempt to sink the dishonour of his Syrian origin, by a fabricated genealogy, which carried him up to the renowned Roman family of the Metelli.

His abilities in war were equal to his assiduity in peace. The empire, which from the remissness and the debauchery of the preceding reigns, now began to be attacked on every side, wanted a person of vigour and conduct to defend it. Alexander faced the enemy wherever the invasion was most formidable, and for a short time deferred its ruin. His first expedition, in the tenth year of his reign, was against the Parthians and Persians, whom he opposed with a powerful army. The Persians were routed in a decisive engagement with great slaughter; the cities of Ctesiphon and Babylon, were once more taken, and the Roman empire was restored to its former limits. Upon his return to Antioch, his mother Mammea, sent for the famous Origen, to be instructed by him in the principles of Christianity, and after discoursing with him for some time upon the subject, dismissed him, with a proper safe-guard, to his native city of Alexandria. About the same time that Alexander was victorious in the East, *Furius Celsus*, his general, obtained a signal victory over the *Mauritanians*, in Africa. *Varinus Macrinus* was successful in Germany; and *Junius Palmatus* returned conqueror from Armenia. However, these victories only hastened the decline of the empire, which was wasted by the exertion of its own strength. About the thirteenth year of his reign, the Upper Germans, and other northern nations, began to pour down immense swarms of people upon the more southern parts of the empire. They passed the Rhine and the Danube with such fury, that all Italy was thrown into consternation. The emperor made what levies he could, and went in person to stem the torrent; which he speedily effected. It was in the course of his successes against the enemy, that he was cut off by a mutiny among his soldiers. The legions encamped about *Moguntia*, having been abominably corrupted during the reign of *Heliogabalus*, and trained up in all kinds of rapine and disobedience, required the most strict command. Alexander could neither endure their tumultuary obedience, nor they his regular discipline. They exclaimed, that they were governed by an avaricious woman, and a mean spirited boy; and resolved upon electing an emperor capable of ruling alone. In this general revolt, *Maximinus*, an old commander, held frequent conferences with the soldiers, and enflamed the sedition. At length, they sent an executioner into Alexander's tent, who immediately struck off his head, and shortly after, that of his mother. This event happened March 19, A. D. 235, in the twenty-ninth year of his age, after a reign of thirteen years and nine days.

This emperor was twice married, but left no children. In estimating his character, while it is impossible to deny him goodness of heart, and many excellent qualities, none but a direct panegyrist can fail to remark certain features of weakness of temper and irresolution, which will not permit him to be placed among the *great* princes, though he will ever be ranked among the *good* ones. It is not clear whether the authority his mother possessed over him has most tended to raise or depress his reputation. To her the best acts of the earlier part of his reign were undoubtedly owing; but her avarice and pride threw a cloud over the latter part, and her jealous superiority often reduced him to an inglorious subordination.

CAIUS JULIUS VERUS MAXIMINUS, the son of a peasant, at Thrace. He was originally a shepherd, and by heading his countrymen against the frequent attacks of the barbarians and robbers, he inured himself to the labours and to the fatigues of a camp. He entered the Roman armies, where he gradually rose to the highest offices; and on the death of Alexander Severus, he caused himself to be proclaimed emperor, A. D. 235. The popularity which he had gained when general of the armies, was at an end when he ascended the throne. He was delighted with acts of the greatest barbarity, and no less than four hundred persons lost their lives on the false suspicion of having conspired against the emperor's life. They died in the greatest torments, and, that the tyrant might the better entertain himself with their sufferings, some were exposed to wild beasts, others expired by blows, some were nailed on crosses, while others were shut up in the bellies of animals just killed. The noblest of the Roman citizens were the objects of his cruelty; and, as if they were more conscious than others of his mean origin, he resolved to spare no means to remove from his presence a number of men whom he looked upon with an eye of envy, and who, as he imagined, hated him for his oppression, and despised him for the poverty and obscurity of his early years. Such is the character of the suspicious and tyrannical behaviour of Maximinus. In his military capacity he acted with the same ferocity; and, in an expedition in Germany, he not only cut down the corn, but he totally ruined and set fire to the whole country, to the extent of four hundred and fifty miles. Such a monster of tyranny at last provoked the people of Rome. The Gordians were proclaimed emperors, but their innocence and pacific virtues were unable to resist the fury of Maximinus. After their fall, the Roman senate invested twenty men of their number with the imperial dignity, and entrusted to their hands the care of the republic. These measures so highly irritated Maximinus, that, at the first intelligence, he howled like a wild beast, and almost destroyed himself by knocking his head against the walls of his palace.

When his fury was abated, he marched to Rome, resolved on slaughter. His bloody machinations were stopped, and his soldiers, ashamed of accompanying a tyrant whose cruelties had procured him the names of Busiris, Cyclops, and Phalaris, assassinated him in his tent, before the walls of Aquileia, A.D. 236, in the sixty-fifth year of his age. The news of his death was received with the greatest rejoicings at Rome, public thanksgivings were offered, and whole hecatombs flamed on the altars. Maximinus has been represented by historians as of a gigantic stature; as being eight feet high, and the bracelets of his wife serving as rings to adorn the fingers of his hand. It is said that his voracity was as remarkable as his corpulence. His strength was proportionable to his gigantic shape.

M. ANTONIUS GORDIANUS GORDIAN I., emperor of Rome, born A. D. 157, was son of Metius Marcellus, a senator descended from the Gracchi, by Ulpia Gordiana, of the family of the emperor Trajan. He became possessed of a great estate, with which he lived in a style of magnificence, but without passing the bounds of moderation. He was a patron of literature and literary men, and a proficient in eloquence and poetry. He wrote a poem in thirty books, to celebrate the reigns of Titus and M. Aurelius Antoninus. When he served the office of ædile, he entertained the people with a splendour which no private person had for a long time exhibited, and his shows were exhibited every month in the year while he was in office. There is, however, no reason for supposing that he was over ambitious of coming forward into public life, for it was not till his fifty-fifth year that he was elected consul, in conjunction with the emperor Caracalla. He might, perhaps, be unwilling to risque the safety of his person in those turbulent times; and it has been thought extraordinary, that under so jealous a tyrant he should venture upon the profuse expences which distinguished his consulship, not only in the imperial city, but in various parts of Italy also. He enjoyed the same honour a second time in the reign of Alexander Severus, who expressed his high esteem for him by confirming his nomination to the government of Africa, as proconsul. In this important post he displayed so much equity and beneficence, that he was more beloved in the province than any of his predecessors. Under the emperor Maximin, in the year A. D. 237, a sedition was excited against the rapacity of an officer in the government of Africa, and the perpetrators, to avoid the vengeance of a cruel and incensed sovereign, appeared in open rebellion and insisted upon Gordian's assuming the purple. He remonstrated with the conspirators, but their resolution was formed, and at the age of fourscore, he was forced to appear in a character, after which he had never aspired. They associated with him to alleviate his cares, the younger Gordian, a man of volup-

tuous habits, but who was of a mild disposition, and attached to letters. A library of sixty thousand volumes, bequeathed him by his tutor, Serenus Sammonicus, gave him reputation in the literary world, which he maintained by writing both in prose and verse. This young man had been elevated to the office of quæstor by the despicable Heliogabalus; nevertheless, the confidence placed in his integrity, and knowledge of the laws, by Alexander, who created him prefect of Rome, and who always paid great deference to his advice, was much in his praise. He shared in the elevation of his father, and they were declared joint emperors. The Gordians removed to Carthage, whence they sent letters to Rome, announcing their election. Maximinus was at the time absent, and the senate willingly sanctioned the choice of the Africans, and declared Maximinus a public enemy. In the mean time, a change took place in Africa, which annulled all their projects. Capelianus, governor of Mauritania, who had been always upon ill terms with Gordian, assembled a body of veterans, declared for the reigning emperor, and marched to Carthage. The younger Gordian sallied out to oppose him with his guards, but he was soon defeated and slain. Capelianus entered the city, which so much alarmed the elder Gordian, that to prevent his falling into the hands of his enemy, he strangled himself in his apartment with his girdle. This event happened in June, A.D. 237, only six weeks after his assuming the office of emperor.

GORDIAN II., surnamed Africanus, the son of Gordian I. and Annia Orestille, the grand-daughter of the emperor Marcus Antoninus, was, like his father, very learned and liberal. He was made consul by the emperor Alexander, and afterwards associated with his father in the empire, but slain in fighting against the partisans of Maximinus, A.D. 237.

M. CLAUDIUS MAXIMUS PAPIENUS, a man of an obscure family, the son of a blacksmith, who, by his merit, raised himself to the highest offices in the Roman armies; and became successively a prætor, consul, prefect of Rome, and a governor of a province. On the death of Gordian I. and II., he was elected emperor along with Balbinus by the senate, who paid him the compliment, that they knew none more worthy; but his colleague and he disagreeing, the prætorian guards murdered them both, A.D. 238. He is celebrated by historians as the friend of justice, moderation, and clemency.

DECIMUS CÆLIUS BALBINUS, emperor of Rome, was elected by the senate, A.D. 237, but was massacred along with his colleague, by the soldiers, who were unwilling that the emperors should be elected only by the senators. This prince was eloquent, and a tolerable poet.

PERSIA.

ARTAXERXES, a common soldier of Persia, who killed Artabanus, in A.D. 228, and erected Persia again into a kingdom, which had been extinct since the death of Darius. Severus, the Roman emperor, conquered him, and obliged him to remain within his kingdom.

ARTAXERXES BEBEGAN, or **ARDSHIR**, the first king of Persia, of the race of Sassanides, was the son of a shepherd; but his grandfather by the mother's side being governor of a province, he received a good education, and was introduced at the court of Ardavan. On the death of his grandfather he solicited the government, but being refused, he retired to Persia Proper, where he excited the people to revolt. He defeated and slew Ardavan and his son, on which he assumed the title of king of kings. He made great conquests, and regulated the affairs of his kingdom with wisdom, restraining the power of the nobles within proper limits, and ministering justice to all his subjects. He married the daughter of Ardavan who attempted to poison him, for which she was sentenced to death. The officer, however, to whom the execution was committed, concealed the queen, who was in a state of pregnancy. The secret being discovered to the king, he applauded the conduct of the officer, and acknowledged the child as his heir. Ardashir died A. D. 240.

BRITAIN.

DECIMUS CLODIUS ALBINUS, was born at Adrumetum. He obtained the command in Briton, and was consul in A.D. 194, with Severus, who having hired assassins to murder him, Albinus in revenge assumed the title of emperor. The two rivals met in Gaul, and after a bloody engagement, the army of Albinus was defeated and himself slain, A. D. 197.

COILUS I., king of the south Britons, succeeded his father Marius, A. D. 125. He was educated at Rome, and was much esteemed by the Romans. He built Colchester, and died in A. D. 170.

LUCIUS, the first king of South Britain, succeeded his father Coilus I., A. D. 170, and died in 181. He is said to have been the first Christian king in the world.

SCOTLAND.

CONARUS, king of Scotland, succeeded his father Mogallus, A. D. 149. He was deposed and died in prison, A. D. 163.

ETHOD or **ETHODIUS I.**, succeeded his cousin Conarus on the Scottish throne. He proved a good monarch, and was successful in several battles against the Romans, under Victorinus, Trebellius, and Pertinax; yet he was treacherously murdered by a harper, after a reign of thirty-three years.

SATRAËL, king of Scotland, brother of Ethodius, succeeded him, but becoming tyrannical, he was killed in his fourth year, A. D. 199.

DONALD I., king of Scotland, succeeded his brother Satrael, A. D. 199. During the reign of this monarch, the Scots made great opposition to the Romans, who were in possession of part of the country. The Scots having passed the barrier, which had been first formed by Agricola, and afterwards repaired by the pro-prætor Lollais Urbicus, put all the Romans that fell into their hands to the sword. The emperor Commodus, however, despatched Ulpius Marcellus, a general of consummate abilities, who repulsed the Scots with great slaughter. The Roman forces being withdrawn, the Scots renewed their depredations with such success, that the emperor Severus determined to go in person and quell these troublesome enemies. In this expedition the Romans lost 50,000 men, but they penetrated to the most northern extremity of the island, and finally compelled Donald and his troops to yield up their arms. Severus retiring, left his son, Caracalla, regent in his absence, whose brutal conduct provoked the Scots again to arms. Severus again took the field, with a design to extirpate the whole nation; for he gave orders to his soldiers "not to spare even the child in the mother's womb." But his sudden death put a stop to the execution of his revenge, on which Caracalla ratified a peace with Donald. This king died A. D. 216, in the eighteenth year of his reign. Donald was the first Christian king of Scotland. He also first coined gold and silver, and amassed great riches.

ETHODIUS II., succeeded Donald I., as king of Scotland. He acted tyrannically, and was killed by his guards, A. D. 231.

FINGAL, the distinguished hero, whose exploits and character are so charmingly pourtrayed in the fascinating poems of Ossian, who, notwithstanding what has been advanced against their existence in the Gaelic language, from which they are professedly translated, was a real personage, a famous warrior, and

renowned prince. The controversy respecting the genuineness of the originals, was at one time as long and as ably defended by the partisans on each side of the question, as that on the subject respecting the authenticity of the epistles of Phalaris, by the critics of the day, under those able leaders in controversy, Boyle and Bentley. What was the family name of this supposed fictitious hero of romance—but, really, the gallant defender of his country from Roman subjugation, does not appear on the face of history—for in that early period it not unfrequently happened, the real name was sunk in the official designation or honorial title. He was the son of Comhal, the grandson of Truthal, and the great grandson of Tremmor, all Caledonian princes of great military reputation, during the severe struggles which the Celtic tribes held with the invaders of Britain. He was king of Morven, a country to the north of the river Tay, supposed by some to have had for its southern boundary the Caledonian forest; and, by others, to have extended farther southward into part of the Roman province of Valentia; it doubtless, from the best authorities, comprised the whole of the northern and western islands, inclusive of the Hebrides, or western isles. His principal residence was at Selma, in the vicinity of Glenco, county of Moray, supposed to be the Cona celebrated by Ossian.

After the Romans had over-run the country of the Picts, and given to that part of the island to the north of their province Valentia, the name of Caledonia, as the country next to be subdued, and penetrated part of the Highlands with an army under Lollius; they were repulsed and beaten back behind the frontier wall, erected at the command of Severus, by the superior prowess and valour of the troops under Comhal. On this occasion, the exploits performed by the son of that prince, evinced he was equally qualified by talents, as descent, to be the antagonist of a Roman emperor, and the hero of Ossian. Severus then determined to conduct the war in person through North Britain, to expunge the disgrace of his defeated legions, under Lollius, and revenge the severities inflicted on his troops by the enraged natives. He passed the two walls for these purposes, with the collected force of his empire in Britain; and entered with a spirit of vengeance, and reiterated menaces of extirpation, on the district of Caledonia. At that period the prince, denominated Fingal, was at the head of the united British forces in the north, the Vind-Galt of the combined army, a station or office similar to that of the Pendragon among the western Britons, which has likewise been confounded with the family names, and considered a personal appellation. The haughty and enraged emperor was met by the undaunted Fingal, whose troops, well acquainted with the defiles and passes of the country, hung upon the invader's rear, harassed the imperial army in its

march, selected advantageous ground, and made at every turn vigorous attacks, and frequently drew the enemy into insidious and fatal ambuscades. Thus wearied and reduced by the superior manœuvring of their bold and vigilant opponents, the Romans experienced the greatest distress, so as to be obliged to destroy their sick and wounded, lest they should fall alive into the hands of what they considered a barbarous enemy. In this expedition alone, according to Ammianus Marcellinus, they lost 50,000 men, and were constrained to cede to the victors that part of the country conquered by Lollius. And when the Romans, after being reinforced, again entered the country under the command of Caracalla, who was commissioned to exterminate the natives, Fingal met the Roman general in that part, now the county of Stirling, the latter was defeated on the banks of the Carron, the contested dominions given up, and the Romans obliged to retire to the south of the wall. Exclusive of these contests, in which, through a protracted warfare, he displayed a superior prowess and undaunted intrepidity, he appears to have conducted also naval wars. He is stated to have made frequent voyages to Scandinavia, the Orkneys, and Ireland, designated by Ossian, as Lochlin, Inniflore, and Ullin.

"The character of Fingal," Dr. Blair observes, "is perhaps the most perfect that was ever drawn by a poet, for we boldly defy all the writers of antiquity to shew us any hero equal to Fingal. Throughout the whole of Ossian's works he is represented to us in all that variety of lights which give the full display of a character. In him concur almost all the qualities that can ennoble human nature, that can make us admire the hero, or love the man. He is not only unconquerable in war, but he maketh his people happy by his wisdom in the days of peace. He is truly the father of his people."

PHILOSOPHY.

TYRIUS MAXIMUS, a celebrated philosopher and elegant writer, was a native of Tyre, in Phœnicia, whence he took his name. According to some writers, he came to Rome in the year 146, where the emperor Marcus Aurelius gave him many tokens of his esteem, and placed himself under his instruction. Maximus appears from his writings, to have adopted the principles of the Platonic school, with some tendency towards scepticism. Forty-one of his "Dissertations" on various philosophical topics are still extant, and display the most captivating powers of eloquence. The first Latin version of them was published at Basil, by Cosmo Pozzi, Archbishop of Florence, in 1519, folio; and Henry Stevens first printed the ori-

ginal Greek, at Paris, in 1557, 8vo. to which he added Ponsi's version, with numerous alterations and corrections. In 1607, the learned Daniel Heinsius published an edition of them at Leyden, in Greek and Latin, 8vo.; the version being his own and illustrated with notes. Of this edition our countryman, Dr. John Davies, gave a new impression from the Cambridge press, in 1703, 8vo., with corrections, additional notes, and two useful indexes.

LUCIUS APULEIUS, a Platonic philosopher, universally known by his performance of "The Golden Ass." He lived under the Antonines; and was born at Madaura, a Roman colony in Africa. He studied first at Carthage, then at Athens, and afterwards at Rome, where he learned the Latin tongue without the help of a master. He was a man of an inquisitive disposition, especially in religious matters; this prompted him to take several journeys, and to enter into several different societies of religion. He spent his whole fortune almost in travelling; so that, at his return to Rome, when he was about to dedicate himself to the service of Osiris, he had not money enough to defray the expence attending the ceremonies of the reception, and was obliged to pawn his clothes to raise the necessary sum. He supported himself afterwards by pleading causes; and as he was a great master of eloquence, and of a subtle genius, many considerable causes were trusted to him. But he availed himself more by a good marriage than by his pleadings; a widow named Pudentilla, who was neither young nor handsome, but wanted a husband, and was very rich, took a great fancy to him. This marriage drew upon him a troublesome law-suit. The lady's relations, pretending he made use of sorcery to gain her heart and money, accused him of being a magician before Claudius Maximus, proconsul of Africa. Apuleius was under no great difficulty of making his defence. As Pudentilla was determined from considerations of her health, to enter upon a second marriage, even before she had seen this pretended magician, the youth, deportment, pleasing conversation, vivacity, and other agreeable qualities of Apuleius, were charms sufficient to engage her heart. He had the most favourable opportunities of gaining her friendship, for he lodged some time in her house. Pudentilla's eldest son, having a great friendship for him, was likewise desirous of the match, and solicited him in favour of his mother. "Do you make a wonder, said Apuleius, in his defence, that a woman should marry again after having lived a widow thirteen years? It is much more wonderful she did not marry again sooner. You think that magic must have been employed to prevail with a widow of her age, to marry a young man, on the contrary, this very circumstance shows how little occasion there was for magic." He offered to prove, by his marriage contract, that he got no-

thing of Pudentilla but a promise of a very moderate sum, in case he survived her and she left him children. He was also obliged to make such confessions in court as Pudentilla would gladly have excused. He said she was neither handsome nor young, nor such as could in any way tempt him to have recourse to enchantments; and he added, that Pontianus her son proposed the marrying of his mother to him only as a burden, and the action of a friend and philosopher. He also took notice of many inconveniences which attend the marrying of widows, and spoke highly of the advantages of a maid above a widow. "A handsome virgin," said he, "let her be ever so poor, is abundantly portioned; she brings to her husband a heart quite new, together with the flowers and first-fruits of her beauty. It is with great reason that all husbands set so great a value upon the flower of virginity; all the other goods which a woman brings her husband are of such a nature, that he may return them again, if he has a mind to be under no obligation to her; that alone cannot be restored, it remains in the possession of the first husband. If you marry a widow, and she leaves you, she carries away all that she brought you." The apology is still extant, and is reckoned a master-piece. Apuleius was indefatigable in his studies, and composed several books in verse and prose; but most of them are lost. He took great pleasure in declaiming, and was heard generally with great applause. When he declaimed at Cæsa, the audience cried out with one voice, that they ought to confer upon him the honour of citizen. The citizens of Carthage heard him with great satisfaction, and erected a statue to him; and several other cities did him the same honour. Several critics have published notes on Apuleius's *Golden Ass*, and there have been translations of it into different languages. His works were printed at Paris, in 1688, 2 vols. 4to.

APOLLONIUS, a Stoic philosopher, a native of Chalcis, and preceptor to the emperor Marcus Aurelius. When the emperor Antoninus Pius was informed of his arrival in Rome, he sent to him, that he expected him with impatience. Apollonius, who united the rudeness of a pedant with the pride of a Stoic, returned for answer, that it was the place of the scholar to come to the master, not the master to the scholar. Antoninus urbanely replied, that he was surprized Apollonius should find it further from his lodgings to the palace than he had found it from Chalcis to Rome, and sent Marcus Aurelius to the proud philosopher.

DIOGNETUS, a philosopher, who instructed Marcus Aurelius in philosophy and in writing dialogues.

CRESCENS, a Cynic philosopher, who wrote some infamous calumnies against the Christians, and was answered by

Justin, for which Crescens prevailed with the magistrates to put him to death.

ATHENAGORAS, an Athenian philosopher, was equally remarkable for his zeal for Christianity, and his great learning; as appears from the Apology which he addressed to the emperors Aurelius Antoninus, and Lucius Commodus; as well as from another work, still extant, upon the Resurrection. They are both written in a style truly Attic. These pieces were printed in Greek and Latin, at Oxford, in 1706, 8vo.

ASPASIRUS, a Peripatetic philosopher, whose commentaries on different subjects were highly valued.

PRAXEAS, a philosopher of Phrygia, in Asia, who was also the founder and leader of another sect called Patripassians, if they were not the same under different names.

PANTÆNUS, a Stoic philosopher, was a native of Sicily, and president of the school at Alexandria, in the reign of Commodus. He was a Christian, and employed in the conversion of the Ethiopians. On his return to Alexandria, he employed himself in writing commentaries on the Scriptures, which are lost.

NUMENIUS, a Greek philosopher, was a native of Apamea, in Syria, and followed the opinions of Pythagoras and Plato; but he charged the latter philosopher with having stolen, without acknowledgment, from the works of the Jewish legislator, and therefore called him, "Moses speaking Greek." There are fragments of Numenius extant.

ARRIAN, a philosopher of Nicomedia, priest of Ceres and Proserpine, and disciple of Epictetus, called a second Xenophon from the elegance and sweetness of his diction, and distinguished for his acquaintance with military and political life. He flourished about A. D. 140. He is said to have been preceptor to Marcus Antoninus, and this is rendered probable by the fact that Arrian rose to the highest dignities at Rome. Besides his dissertations on Epictetus, he wrote the history of Alexander the Great, in seven books; and an account of his voyage round the Euxine sea. To him also are ascribed a treatise on Tactics, and the Periplus of the Red Sea, with other works, which are, however, of doubtful authority. The best editions of Arrian are, that of Gronovius, Gr. et Lat. Leyden, 1704, folio; of Raphelius, Amstel, 8vo. 1757; and of Schmeider, Leipsic, 8vo. 1798. The Expedition of Alexander was translated into English by Rooke, 2 vols. 8vo.; and Dr. Vincent has defended the account of the voyage of Nearchus in his elaborate work upon oriental geography.

CELSUS, an Epicurean philosopher. He wrote a work against the Christians, entitled "The True Discourse," to which Origen, at the desire of Ambrose his friend, wrote a

learned answer. It appears from Origen, that Celsus promised another work, "On the Life to be led by those who meant to follow the Rules of Philosophy." A piece "against Magic," is ascribed to him, both by Origen and Lucian. The latter was a particular friend of Celsus, and dedicates to him his account of the impostor Alexander, in his dialogue entitled "Pseudomantis."

ALCINOUS, a Platonic philosopher, who wrote an introduction to the Philosophy of Plato, which has been translated into English by Stanley.

PEREGRINUS, surnamed **PROTEUS**, a Cynic philosopher, was a native of Parium in Pontus. If we are to credit the account which Lucian has given of him, his conduct in early life was extremely profligate. Being obliged to fly from his country, he went to Palestine, where he made profession of Christianity, and gained some credit with the Christians by his firmness in submitting to imprisonment under Trajan's persecution, sooner than renounce his avowed principles. During his confinement, he was visited by the deputies from the churches of Asia, who administered to him assistance suited to his wants and sufferings, and in the character of a persecuted believer, he contrived to amass a considerable sum of money. At length he was set at liberty, by the governor of Syria, who was a lover of philosophy, and admired the contempt of death which Peregrinus displayed. Upon his return to Parium, he acquired reputation in the character of a disinterested philosopher. By the charity of the Christians, whom he continued to deceive, he was furnished with all necessary supplies, till, having been detected in the commission of some crime, he was dismissed their society, and fell into indigence. He now endeavoured to recover the possession of his estates from the city, but failing in the attempt, he went into Egypt. Here, in the character of a mendicant Cynic, he practised the most extravagant exploits of fanaticism, in order to show his contempt for the opinions of the world. From Egypt he went into Italy, where he behaved extremely ill, so that he was driven away by the government. Passing over into Greece he attracted the admiration of the crowd at Athens, by the severity of his cynical manners, and the lectures which he delivered. Finding their enthusiasm in his favour becoming less ardent, he determined to procure an immortal name by burning himself at the Olympic games, in imitation of Hercules. His design he announced throughout the whole of Greece, and at the appointed time, went to Olympia, where, in the presence of a vast concourse of spectators, he raised a funeral pile, and devoted himself to a voluntary death. Such is the account given of Peregrinus by Lucian, but Aulus Gellius speaks of him as a philosopher of reputation at Athens, who was admired for his constancy, and

whose moral lectures were much frequented. According to Eusebius he committed himself to the flames, A. D. 168.

POTAMON or POTAMO, a philosopher of Alexandria. He kept a middle course between the scepticism of the Pyrrhonians and the presumption of the Dogmatists; but attached himself to none of the schools of philosophy of his time. He was the first projector of the Eleatic sect; for though that mode of philosophizing had been pretty common before, he was the first that attempted to institute a new sect on this principle. Diogenes Laertius relates, that not long before he wrote his "Lives of the Philosophers," an Eleatic sect had been introduced by Potamo of Alexandria, who selected tenets from every former sect. The time when Potamo flourished, is uncertain, but it is probable, from the account of Laertius, that he began his undertaking about the close of the second century.

POETRY.

OPPIAN, a poet and grammarian of Amasarba in Cilicia, in this century. He composed a poem on hunting and another on fishing, entitled "Halieutics," for which Antonius Caracalla gave him as many golden crowns as there were verses in his poems; they were hence called Oppian's Golden Verses. He died in the thirtieth year of his age. His funeral rites were executed with great magnificence at the public expence. His citizens erected a statue in honour of him, with this inscription:

Oppian, I was beloved by every Muse,
But now, alas! the cruel Fates refuse
A longer life, they cut me off yet young,
And end my life, and so conclude my song.

Could death have staid his hand till time had brought
Maturer judgment, and perfection wrought,
I should have soar'd with an uncommon flight,
Above the race of men, and reach'd a nobler height.

The best edition of his Halieutics is that of Rittenshusius, 1597, 8vo. There is an English translation by Jones, and others, printed at Oxford in 1722, 8vo.

OSSIAN, a celebrated Celtic poet, of whom little else is known than what is contained in those of his poems which were collected, translated, and published by Mr. Macpherson. He was the son of Fingal, who is said to have commanded the Caledonians during the invasion of Severus. It appears from his poems, that in one of his early expeditions to Ireland, Ossian had fallen in love with and married Eivirallin, daughter to

Branno, petty king of Lige. This Eivallin brought him his son Oscar, whose exploits he celebrated in many of his poems, and whose death he laments in the first book of *Temora*. Eivallin died some time before Oscar, who seems to have been her only child; and Ossian did not marry afterwards; so that his prosperity ended in the death of Oscar; who seems to have died as he was about to be married to Malvina, the daughter of Toscar. This celebrated maid remained with her intended father-in-law while she lived, and paid him every attention which his age demanded. It is not certain at what age Ossian died; but from his having been long blind in years, and from the many contrasts between his present and past situations, in poems composed, as it would appear, at a considerable distance of time from each other, it is most likely that he lived to an extreme old age. The current tradition is, that he died in the house of a Culdee, called the Son of Alpin, with whom he is said to have held several conferences about the doctrines of Christianity. The principal residence of Ossian was in the vale of Cono, now Glenco, in Argyleshire. His poems relate many of his expeditions to Ireland, Scandinavia, Clyde, and Tweed or Tuetha. His exploits on these occasions, after making a large allowance for poetical exaggeration, show him to have been no less a warrior than a poet. It must not be concealed that the authenticity of these particulars has been disputed by men of the highest literary eminence; and much controversy has arisen on the subject. The following is given, by the editors of the *Perthensis*, as the dying sentiments of a man eminently qualified to judge of the question in dispute. Extract of a letter from Dr. Hugh Blair to Mr. William Morison, bookseller, Perth, dated *Summerfield, 7th Oct. 1800*. "That Mr. M'Pherson may not have given an exact and scrupulous translation of all these poems, that he may have joined scattered pieces into one, and have omitted some pieces that were in the original, is what I never called in question. But that they are really and truly in the substance of them genuine, original, and ancient Gaelic songs, well known to many natives of the Highlands, is what, from innumerable circumstances which I had access to trace, I am fully convinced and as certain of, as I can be of any thing under the sun."

LITERATURE.

JULIUS POLLUX, an ancient Greek writer, who was born at Naucrates in Egypt, and flourished under Commodus. He was educated under the Sophists, and made great progress in grammatical and critical learning. He taught rhetoric at Athens, and became so famous, that he was made preceptor to

Commodus. He drew up for his use an *Onomasticon*, or Greek Vocabulary, divided into ten books. It is extant, and contains a vast variety of synonymous words and phrases, ranged under the general classes of things. It was intended to facilitate the knowledge of the Greek language to the young prince; and it is still very useful to all who wish to be perfect in it. The first edition was printed at Venice by Aldus in 1502, and a Latin version was afterwards made and published with it; but there was no correct and handsome edition till that of Amsterdam, 1706, in folio, by Lederlinus and Hemsterhusius. Lederlinus went through the first seven books, correcting the text and version, and subjoining his own with the notes of Salmasius, Is. Vossius, Valæsius, and of Kuhnus, whose scholar he had been, and whom he succeeded in the professorship of the oriental languages in the university of Strasburg. Hemsterhusius continued the same method in the three last books. Pollux wrote many other things, none of which remain. He died aged 58.

FLAVIUS PHILOSTRATUS, an ancient Greek author, who flourished between A. D. 190 and 224. He wrote "The Life of Apollonius Tyanæus," and some other tracts are extant. Eusebius calls him an Athenian, because he taught at Athens; but Eunapius and Suidas always speak of him as a Lemnian; and he himself hints as much in his life of Apollonius. He frequented the schools of the Sophists, particularly Damianus of Ephesus, Proclus Naucratis, and Hippodromus of Larissa. He was one of those learned men whom the philosophic empress Julia Augusta, wife of Severus, had continually about her. By her command he wrote the life of Apollonius, as he himself informs us. Suidas and Hesychius say that he was a teacher of rhetoric, first at Athens, and then at Rome, from the reign of Severus to that of Philip, who obtained the empire in 244. Philostratus's life of Apollonius has erroneously been attributed to Lucian, because it has been printed with some of that author's pieces. Philostratus endeavours, as Cyril observes, to represent Apollonius as a wonderful and extraordinary person. The sophistical and affected style of Philostratus, the sources whence his materials have been drawn, and the absurdities and contradictions with which he abounds, plainly show his history to be nothing but a collection of fables. His works, however, have engaged the attention of critics of the first class. A translation into English was published by Blount. A very exact and beautiful one was published at Leipsic, 1709, in folio, by Olearius, professor of Greek and Latin. At the end of Apollonius's Life, there are ninety-five letters which go under his name. They are not, however, believed to be his; the style being very affected, and they bear all the marks of a forgery. Some of them, though it is not easy to determine

which, were written by his nephew, as were also the last eighteen in the book of images. This is the reason why the title runs not *Philostrati*, but *Philostratorum quæ super sunt omnia*.

TITUS CASTRITIUS. He taught rhetoric at Rome with greater reputation than any of his contemporaries. Aulus Gellius, who was his scholar, greatly praises him.

AULUS GELLIUS, called also by some writers Agellius, a learned Roman grammarian and critic, flourished at Rome, his native city, under the Emperors Adrian and Antoninus Pius, and died at the beginning of the reign of Marcus Aurelius Antoninus. He studied grammar under Sulpicius Apollinaris, and rhetoric under Titus Castritius and Antonius Julianus. In his youth he visited Athens, and enjoyed the society of many learned men, particularly Calvisius Taurus, Peregrinus Proteus, and Herodes Atticus. To gratify a laudable curiosity, and to collect literary and philosophical information, he travelled through a great part of Greece. On his return to Rome he devoted himself to the study and practice of the law, and was appointed a judge. He was conversant with the ancient writers on the Roman law, and ranked among his friends many respectable lawyers of his own time. The frequent citations which are made from his work by writers on Roman law render it probable, that he possessed a considerable share of professional reputation. The "*Noctes Atticæ*" of Aulus Gellius may be justly allowed a respectable place among the treasures of antiquity. The author, as he himself informs us in his preface, gave the name of "*Attic Nights*" to his work, from the circumstance that a great part of it was written while he resided in Athens, and furnished an amusing occupation for many long winter evenings. His object was, to provide his children as well as himself with that kind of entertainment with which they might properly relax and indulge themselves in the intervals of more important business. From the manner in which the collection was made, its contents are necessarily miscellaneous, and of unequal value. "Whatever book," says he, "came into my hand, whether it was Greek or Latin, or whatever I heard, that was either worthy of being recorded, or agreeable to my fancy, I wrote down without distinction and without order." These minutes become the basis of this work, in which the author takes up his collections in the same accidental arrangement in which they were made, and comments upon them. The work consists of a vast variety of critical observations upon authors of historical and biographical anecdotes, with reflections of brief discussions on various topics, grammatical, antiquarian, moral, philosophical, physical, &c. among which, if many things be trivial, or uninteresting, there is also much amusing information, and many ingenious observations; it is particularly valuable, as a large collection of fragments of ancient authors, not

elsewhere to be found. A very elegant translation of this amusing, but in many parts obscure and difficult author, with useful notes, was given in English, in three volumes, 8vo. by Mr. Beloe, in 1795.

CLAUDIUS ÆLIAN, born at Præneste in Italy, taught rhetoric in Rome, under Alexander Severus. He was surnamed Honeymouth, on account of the sweetness of his style, and entitled Sophist, an appellation in his days given only to men of learning and wisdom. He loved retirement, and studied Plato, Aristotle, Isocrates, Plutarch, &c. ; and, though a Roman, gave the preference to the Greek authors. His *Various History* is a curious collection of anecdotes, the best editions of which are, that of Perizonius, in 1701, and that by Gronovius in 1731. His *History of Animals* is also valuable. His works were collected and published by Gesner at Zurich, in 1556.

HERODES ATTICUS, a celebrated actor, was born at Marathon. His lectures on elocution were heard with such applause, that he was sent for by Titus Antoninus, to instruct Marcus Aurelius and Lucius Verus. He was honoured with the consulship, and other high offices. He generously erected an aqueduct at Troas, of which he had been made governor, and raised other public buildings in different places of the empire, equally useful and magnificent. He was particularly liberal as a benefactor to Athens. He died at Marathon, at the age of seventy-six. Some of his speeches are in the Aldine collection of Greek orators, and also in Stevens's edition.

CAIUS SULPICIUS APOLLINARIS, a very learned grammarian, born at Carthage, and lived under the Antonines ; he is supposed to be the author of the verses which are prefixed to the comedies of Terence, and contain the arguments of them. He had for his successor, in the profession of grammar, Helvius Pertinax, who had been his scholar, and was at last emperor.

POLYÆNUS, the author of eight books of the *Stratagems of Illustrious Commanders in war*. He was probably a Macedonian, and perhaps a soldier in the early part of his life. He was undoubtedly a rhetorician and a pleader of causes ; and appears, from the dedication of his work to the emperors Antoninus and Verus, to have lived towards the end of the second century. His work entitled "*Stratagemata*," was published by Isaac Casaubon, in 1589 ; but the best edition is that of Leyden, in 1690. There is an English translation by Shepherd, 1793, 4to.

BACCHIUS, a follower of Aristoxenus, supposed by Fabricius to have been tutor to the emperor Marcus Antoninus, and consequently to have lived about A. D. 140. He wrote in Greek a short introduction to music in dialogue, which Meibomius has published, with a Latin translation. It was first published in the original by Mersennus, in his *Commentary on the*

first six chapters of Genesis; and afterwards he published a translation of it in French, which Meibomius, in the preface to his edition of the ancient musical authors, censures, as being grossly erroneous.

ÆLIUS ARISTIDÈS, a Sophist, was born at Adriani in Mysia. In 178 the city of Smyrna was destroyed by an earthquake; on which he wrote so pathetic a letter to the emperor, that he caused it to be rebuilt; and the inhabitants, out of gratitude, erected a statue to Aristides. He was an eloquent man, but very superstitious. He died about the 60th year of his age. His works were published at Oxford in 1723, 2 vols. 4to.

DYSCOLUS APOLLONIUS, a grammarian of Alexandria. He wrote in Greek a book "On Syntax," which was printed at Venice, in 1405, and afterwards at Frankfort in 1590. There is likewise ascribed to him a collection of historical curiosities, printed at Basil in 1568, and at Leyden in 1620.

M. VALERIUS PROBUS, a Latin grammarian, lived under the emperor Adrian. He wrote several treatises, among which was one, cited by Servius, entitled, "De Temporum Connexione." Some remaining fragments of his writings have been published among the *Grammatici Latini Veteres*.

MARCUS CORNELIUS FRONTO, a Roman orator who was preceptor to the emperor Marcus Aurelius and Lucius Verres. The former made him consul, and erected a statue to his honour. He taught him not only eloquence, but the duty of a monarch, and excellent morals.

SYMMACHUS, a writer, who translated the Hebrew Bible into Greek. Only a few fragments of his works are extant.

PHRYNICUS, a Greek orator, was a native of Bithynia, and flourished under Commodus. There remain of his works, 1. A Treatise on the Attic Dialect, printed in Greek and Latin several times, in 4to.; 2. The Sophistical Apparatus, a Collection of Greek phrases. There were two others of this name, the one a tragic and the other a comic poet.

MAXIMUS MARIUS, a Latin writer, who published an account of the Roman Emperors from Alexander to Trajan, now lost. His compositions were noted as being very entertaining, but abounding with fabulous stories.

HERMOGENES of Tarsus, an ancient orator, who was in every respect a prodigy. At seventeen years of age he published his System of Rhetoric, and at twenty his Philosophic Ideas; but at twenty-five he totally lost his memory. His body being opened after his death, his heart was found of an extraordinary size, and covered with hair. He died about 168. His works were published at Geneva in 1614, 8vo.

RELIGION.

HYGINUS, a divine, is thought to have been a native of Athens, and was brought up as a philosopher by profession. He was elected to the office of bishop of Rome upon the martyrdom of Telesphorus, about the year 140, and filled it till his death, which took place three years after. He was the zealous opponent of the doctrines propagated at that period by Valentine and Cerdo, but could not prevent them from making considerable progress. Platina says that he settled and confirmed several orders and degrees of the clergy; ordained the solemn consecration of the churches, and did many other acts which were regarded at that period as of great importance to the interests of the prevailing religion.

PIUS I., pope and saint, succeeded Hyginus, A. D. 143. He was an Italian; he condemned the heresies of Valentinian; and is said to have suffered martyrdom in 157.

ANICETUS, pope, a Syrian by birth, succeeded pope Pius, according to Eusebius, in the year 157; but, according to other writers, at a somewhat earlier period. In his time, the Gnostic doctrines of Valentine and Marcion prevailed at Rome; but many of the persons who adopted them were reclaimed by Polycarp, who came from Smyrna to Rome, in order to settle the controversy about the celebration of Easter. Anicetus differed with him on the point; and, after a conference, each retained his own opinion, whilst both of them manifested mutual forbearance and charity. In token of their amity they communicated together at the Eucharist; and Anicetus testified his respect for Polycarp, by yielding to him the honour of performing the service on the occasion. Happy would it have been for the Christian church, if the successors of Anicetus had manifested a similar disposition. Several ordinances and decrees are ascribed to this pope by modern writers, but their authority is doubtful, and therefore they are not worthy of notice. After having governed the church for eleven years, he died, as some have said, a martyr, but of this there is no sufficient evidence. The letters ascribed to him are spurious.

SOTER, pope, a native of Fondi, in the Campagna of Rome, was elected to the Roman see on the decease of Anicetus, in the year 168. During the period that he ruled the church, the heresy of the Montanists made its appearance, and he is said to have composed a book against their doctrines; but as the title is not known, the fact itself is liable to much doubt. Four decretals have been ascribed to him, but they are generally regarded as spurious. He died in 176, and he has been enrolled among the martyrs by modern writers, but no ancient one gives him that title. He is, however, generally

commended for the contributions which he caused to be raised for the relief of the poor brethren in foreign countries, and particularly for those who were condemned to the mines on account of their faith.

ELEUTHERIUS, bishop of Rome, was a native of Nicopolis. He was first a deacon of the church, and about 177, or perhaps sooner, was elected bishop on the death of Soter. Soon after his elevation, letters were addressed to him by the martyrs of Lyons, then shut up in prison, on the subject of the peculiar tenets of Montanus and his followers, the object of which was to recommend healing and temperate measures in the treatment of that sect. During the episcopate of Eleutherius, the church is said to have enjoyed great peace, notwithstanding the parties which rose up, and which zealously contended for the truth of their opinions. Among these were persons headed by Florinus and Blastus, both presbyters, who maintained that God was the author of evil as well as good. They were degraded for this heresy, and cut off from the body of the faithful. Eleutherius died in the year 192, and he is remembered by the additions which he made to the pontifical code, and which reflect credit on his liberality; of these, one enacted that a man should not abstain from any sort of meat that was commonly eaten; and the other, that sentence should not be pronounced against any one accused of crimes, unless he were present to make his defence. According to Bede, it was at this period that an embassy was sent by Lucius, king of Britain, to Rome, to request the pope to send over proper persons to explain to him the nature of the Christian faith. Eusebius and other early historians not having noticed this fact, it stands on very doubtful authority.

VICTOR I., pope in 193, suffered martyrdom under Severus, 202.

ZEPHYRINUS, pope, succeeded Victor in the Roman see in the year 202. A persecution at the commencement of his papacy, obliged him to conceal himself, and when he was at liberty to exercise his functions, he was engaged in the suppression of prevalent heresies, which disturbed the latter years of his pontificate. He died in the year 218 or 219.

CALLIXTUS, or **CALLISTUS I.**, pope, succeeded Zephyrinus in 219. Of his life and death very little is known with certainty; the supposed acts of his martyrdom being evidently spurious. He is asserted to have built a church to the honour of the Virgin Mary, now known by the name of Santa Maria in Trastevere. There is little authority for his having enclosed a large piece of ground on the Appian-way for a Christian cemetery. The recorded lenity of the emperor Alexander Severus towards the Christians renders very improbable the story that Callistus was imprisoned, cruelly beaten,

and at length thrown into a well; though the Roman church has thought fit to enrol him among the martyrs. He governed the church five years, and died in 223.

URBAN I., pope, succeeded Callixtus I. A. D. 223. He was beheaded during the persecution under Severus, in 230.

PONTIANUS, pope, a native of Rome, was elected to that see on the death of Urban, in the year 230. It was during his pontificate, that sentence of deposition and excommunication was passed upon the celebrated Origen, by Demetrius, bishop of Alexandria, which sentence was approved by Pontianus, who is supposed to have summoned the Roman clergy for the purpose of having their sanction to that proceeding. Pontianus, in his turn, became the victim of persecution; for in the year 235, after the assassination of the emperor Alexander, by whom the Christians had been favoured, his successor, at the instigation of the pagan priests, exercised great oppression and cruelty against the bishops. Among others, Pontianus was persecuted by him, being banished from Rome to Sardinia, where he died, owing to the severe and cruel usage which he experienced, having filled the pontifical throne five years and a few months. He caused the acts of the martyrs to be registered, and forbade the translation of bishops for their private benefit.

ST. POLYCARP, one of the most ancient fathers of the Christian church, was born towards the end of the reign of Nero, probably at Smyrna, where he was educated at the expense of Calista, a noble matron, distinguished by her piety and charity. He was a disciple of St. John the Evangelist, and conversed with some of the other apostles. Bucolas ordained him a deacon catechist of his church; and upon his death he succeeded him in the bishopric, to which he is said to have been consecrated by St. John. The controversy about the observation of Easter arising, Polycarp had a conversation with Anicetus bishop of Rome on the subject, which they carried on with great calmness, though they differed in opinion. But he showed great zeal against the heresies of Marcion, Valentinus, and Cerinthus. Some think that St. John dedicated his Apocalypse to him, under the title of "the *Angel*, or *Messenger*, of the church of Smyrna." Polycarp governed the church of Smyrna with apostolic purity, till he suffered martyrdom in the seventh year of Marcus Aurelius. He was burnt at a stake on the 23d April, A. D. 167, and many miraculous circumstances are said to have happened at his martyrdom, which some modern divines, particularly Dr. Jortin, give full credit to, while Dr. Middleton and others ridicule them; such as, that the flames divided, and formed an arch over his head, without hurting him; that upon this, the persecutors run him through with a sword; that his body sent forth a fragrant smell, and that a dove was seen to fly away from the wound, which some took to be his

soul! &c. He wrote some homilies and epistles, which are now lost, except that to the Philippians, which contains short precepts and rules of life. St. Jerome informs us, it was even in his time read in the public assemblies of the Asiatic churches. It is singularly useful in proving the authenticity of the books of the New Testament; for he has several passages quoted from Matthew, Luke, the Acts, and most of St. Paul's epistles; the first epistle of St. John, and first of Peter. Indeed, his whole epistle consists of phrases and sentiments taken from the New Testament.

JUSTIN MARTYR, or **ST. JUSTIN**, one of the earliest and most learned writers of the eastern church, was born at Neapolis, the ancient Schechen of Palestine. His father Priscus, a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning. To complete his studies, he travelled to Egypt, and followed the sect of Plato, with whose intellectual notions he was much pleased. But one day walking by the sea side, wrapt in contemplation, he was met by a grave old man of a venerable aspect; who, falling into discourse with him, turned the conversation by degrees from the excellence of Platonism to the superior perfection of Christianity, and reasoned so well, as to raise in him an ardent curiosity to inquire into the merits of that religion; in consequence of which inquiry, he was converted about A. D. 132. On his embracing Christianity, he quitted neither the profession nor the habit of a philosopher; but a persecution breaking out under Antoninus, he composed "An Apology for the Christians," and afterwards presented another to Marcus Aurelius, in which he vindicated the innocence and holiness of the Christian religion against Crescens, a Cynic philosopher, and other calumniators. He did honour to Christianity by his learning and the purity of his manners; and suffered martyrdom in 167. Besides his two apologies, there are still extant his "Dialogue with Trypho," a Jew, two treatises addressed to the Gentiles, and another on the unity of God. Other works also are ascribed to him. The best editions of St. Justin are those of Robert Stephens, in 1551 and 1571, in Greek and Latin; that of Morel, in Greek and Latin, in 1656; and that of Don Prudentius Morandus, a learned Benedictine, in 1742, in folio. His style is plain, and void of all ornament.

MONTANUS, a heretic, born in Phrygia. He embraced Christianity, in hopes of rising to the dignities of the church. He pretended to inspiration; and gave out that the Holy Spirit had instructed him in several points, which had not been revealed to the Apostles. Priscilla and Maximilla, two enthusiastic women of Phrygia, presently became his disciples; and in a short time he had a great number of followers. The bishops of Asia, being assembled, condemned his prophecies, and ex-

communicated those who supported them. Afterwards they wrote an account of what had passed to the western churches, where the pretended prophecies of Montanus and his followers were likewise condemned. "Though this sect spread itself much for a time," says Jortin, "it did some service perhaps to Christianity, for it produced in its opposers, even for the very sake and pleasure of contradiction, an anti-fanatical spirit, a prudence in avoiding danger when it might be lawfully shunned, a charitable disposition towards repenting sinners, a caution not to be imposed upon by impudent or frantic pretences to inspiration, and a dislike of superstitious and uncommanded austerities, though these indeed some time after overwhelmed the Christian world like a torrent." SEE TERTULLIAN.

ST. IRENÆUS, bishop of Lyons, was born in Greece about A. D. 120. He was the disciple of Pappias and St. Polycarp, by whom, it is said, he was sent into Gaul in 157. He stopped at Lyons, where he performed the office of a priest; and in 178 was sent to Rome, where he disputed with Valentinus, and his two disciples Florinus and Blastus. At his return to Lyons, he succeeded Photinus, bishop of that city; and suffered martyrdom in 202, under Severus. He wrote many works in Greek, of which there remains only a barbarous Latin version of his five books against heretics, some Greek fragments in different authors, and Pope Victor's letter mentioned by Eusebius. The best editions of his works are those of Erasmus, in 1526; of Grabe, in 1702; and of F. Massuet, in 1710. St. Irenæus's style is close, clear, and strong, but plain and simple. Dodwell wrote six dissertations on the works of St. Irenæus.

CATALAUS, one of the saints of the church of Rome, and the particular patron of the city of Tarento, was bishop of the same city.

QUINTUS SEPTIMIUS FLORENS TERTULLIANUS TERTULLIAN, generally reckoned the most ancient Latin father extant, was born at Carthage, not long after the middle of the second century. He was the son of a proconsular centurion, or military officer, under the proconsul of Africa, and well acquainted with the Roman laws, though he does not seem to have practised the law as a profession. He was also intimately conversant with the Greek and Roman poets, historians, orators, and philosophers, and other heathen writers of every description. His skill in Greek was so considerable, that he wrote several books in that language. It has been inferred from his parentage, and from some expressions in his works, that he was a heathen; but the time and circumstances of his conversion to Christianity was about the year 185, and was made a presbyter of the Church of Carthage, about the year 192. According to Du Pin, he

flourished chiefly about the year 194 to 216. Tillemont is of opinion that he was born in 160, and that he died about the year 245, when he was between 80 and 90 years of age, having lived, as St. Jerome says, to an extreme, or decrepit, old age. Cave conjectures, that he died about the year 220. It is said that he was married, probably after his conversion to Christianity. Having been a member of the Catholic church for many years, he separated from it and became a Montanist, as Cave says, about the year 199, but about 205 according to Tillemont. Different accounts have been given of this change; but the most probable seems to be, that the specious pretences of the Montanists to greater mortification in fasts and countenances, had an influence on his temper, which was severe. But whatever might have been his reason for adopting the principles of Montanism, they seem to have made so little alteration in him as an author, that there are several of his pieces, concerning which it is not easy to determine, whether they were written by Tertullian, a Montanist, or Tertullian, still a Catholic. Although, in consequence of this change, his reputation sunk in the Church, yet it produced no separation between him and other Christians, except in point of discipline; which, agreeably to his temper, he wished to be harsh and rigorous. His doctrine remained the same with that of the Catholics. In process of time, however, he believed the divine inspiration of Montanus and his two prophetesses, Priscilla and Maximilla, and that they were thus enabled to make further discoveries than had before been made, for the greater perfection of Christians. He approved of the longer, more strict, and more frequent fasts of the Montanists; he condemned all second marriages; and denied that the Church was authorised to receive again into communion, any who were chargeable with fornication, adultery, or any such offences, after baptism. He often arrogantly calls his own people spiritual, and the Catholics, as contemptuously, animal or carnal. We have already observed that his knowledge was extensive; his fancy was also lively; and though his temper was severe, and his mode of expression vehement and positive, yet his writings frequently manifest unaffected humility and modesty. The character given of his style by Lactantius, must be universally allowed; that it is "rugged and unpolished, and very obscure;" and yet, as Cave observes, "it is lofty and masculine, and carries a kind of majestic eloquence along with it, that gives a pleasant relish to the judicious inquisitive reader." His books still extant, though many are lost, are numerous, some of which were written before, and others after he embraced the errors of Montanism. Of these, the Apology is reckoned his principal work; and has been highly commended both by ancient and modern writers; whilst his other performances are written with wit and force, and are edifying and in-

structive. The "Apology" is written for the purpose of showing the injustice of the persecutions inflicted upon Christians, and the falsehood of the charges brought against them; and likewise to display the excellence of the Christian religion, and the folly and absurdity of that of the Heathens. His two books, "Ad Nationes," are connected with his Apology, and indicate his characteristic vehemence. His address to Scapula, already mentioned, was written under the emperor Caracalla, and contains an avowal of admirable principles. "It ought," he says, "to be left to the free choice of men, to embrace that religion which seems to them most agreeable to truth. No one is injured or benefited by another man's religion; it is not an act of religion to force religion, which ought to be adopted spontaneously, not by compulsion." He proceeds to vindicate the conduct of Christians, and to show that their religious principles induced them to pay entire obedience to the emperors, and that therefore they did not deserve to incur the penalties of treason. Tertullian "was certainly a man of lively parts and large acquirements, of copious invention, and warm feelings. In his reasonings, however, he displayed more fancy and subtlety than sound judgment; and the ardour of his temper inclines him to violence and exaggeration, while a propensity to superstition renders him weakly credulous, and gloomily austere." His works have been frequently printed both separately and collectively.

TITUS FLAVIUS CLEMENS, a father of the Church, usually called Clemens Alexandrinus, from the place of his residence, if not his birth; he succeeded Pantæus, in 191, in the catechetical school, at Alexandria, which office he discharged with great reputation. He was in priest's orders in 195, and in the persecution of Severus, he fled to Jerusalem, from whence he removed to Antioch, and afterwards removed to Alexandria, where he died. The best edition of his works is that of Potter, 2 vols. folio, Oxford, 1715.

ALEXANDER, bishop of Jerusalem, deserves to be remembered with high respect, on account of his amiable virtues, and his firm adherence to his Christian profession in the midst of persecution. In the early part of his life he was instructed, as appears from fragments of his letters preserved in Eusebius, by Pantæus and Clemens of Alexandria, of whom he speaks in terms of warm affection, as masters to whom he had been much indebted. Early in the third century, about the year 204, under the emperor Severus, Alexander, who was then bishop of the Church of Cappadocia, was imprisoned for his profession of the Christian faith. Unless he was imprisoned more than once in the reign of Severus, he remained in prison seven or eight years; for, in a letter to the Church at Antioch, cited by Eusebius, he speaks of himself as comforted in his bonds by the account which he had received of the or-

dination of Asclepiades to the bishopric of Antioch, which happened in the year 211. The fidelity with which this worthy man had served the Christian cause, while bishop of Capadocia, induced the Church at Jerusalem, after his release from prison, to make choice of him as colleague to their venerable bishop Narcissus, now advanced to the uncommon age of a hundred and sixteen years. In this honourable station Alexander remained nearly 40 years.

In the reign of Decius, the persecution of the Christians was renewed; and about the year 250, as we learn from Eusebius, this good man, now venerable for his old age and grey hairs, was brought before the governor's tribunal at Cæsarea, and having, in the presence of his persecutors, renewed his profession of the Christian faith, was cast into prison, where he was treated with great cruelty, and in the year 251, he expired. Origen, with whom he had an intimate friendship, in a homily which he delivered at Jerusalem, bore this testimony to the mild spirit of this excellent man. "You are not," says he, "to expect in us what you have in your bishop Alexander; for we acknowledge that he excels us all in the virtue of gentleness. Nor do I alone commend him for this quality; you all, from your own experience, know and admire his amiable character. I know that you have ever been accustomed to hear the mild discourses of your gentle father; whereas the fruit of our plantation has somewhat of roughness in its taste."

This worthy bishop formed a library at Jerusalem, from which Eusebius collected materials for his ecclesiastical history.

ORIGEN, one of the most celebrated ecclesiastical writers, greatest geniuses and most learned men of the primitive church, of this period, was born at Alexandria, A. D. 185; and was surnamed Admantius, either from his indefatigable application to study, or from the astonishing firmness he displayed amidst the torments he suffered for the faith. Leonidas, his father, trained him with great care, and made him study the Holy Scriptures from his infancy, in which he made surprising progress, and very early manifested a rage for expounding the Scriptures allegorically, which he afterwards carried to great excess. He had afterwards, in philosophy, Ammonius, the celebrated Christian philosopher, and St. Clement, of Alexandria, for his instructors. At 18 years of age he succeeded that great man in the office of catechist, an important employment, which consisted in teaching divinity, and expounding the Scriptures. Leonidas, his father, had suffered martyrdom the year before, during the persecution of Severus in 202; and Origen had such eagerness to follow his father to martyrdom, that his mother was obliged to hide his clothes to

prevent him from going abroad. Origen had a great concourse of auditors who attended his school, some of whom were of the faithful, and others Pagan. He confirmed and strengthened the first in their faith, and converted most of the others; and there was such a number of martyrs among his disciples, that it might be said he kept rather a school of martyrdom than of divinity. He taught the doctrines of Christianity to the women as well as to the men; and, taking in a too literal sense what Christ says of becoming voluntary eunuchs, emasculated himself, to prevent his deserving or suffering scandal. He took a voyage to Rome in 211, in the beginning of Caracalla's reign, and under the pontificate of Zepherinus. At his return he published many works, by which he acquired an extraordinary reputation, that drew to him a great number of auditors. But Demetrius, bishop of Alexandria, conceiving a jealousy of him, endeavoured by various pretences to injure him. At length Origen went to Antioch, whither the empress Mammæa had sent for him to hear him discourse on the Christian religion. He returned to Alexandria, where he continued to teach till the year 228, when he travelled into Achaia and Palestine, and was ordained by the bishops of that province at 42 years of age. His being ordained by foreign bishops, without the permission of Demetrius, renewed that prelate's resentment; on which Origen returned to Alexandria, to endeavour to mollify him; but Demetrius drove him thence in 231, and caused him to be excommunicated, and even deposed in a council held in Egypt. Origen then returned to Cæsarea, in Palestine, where he raised a celebrated school, and had St. Gregory Thaumaturgus, and a great number of illustrious persons among his disciples. He afterwards travelled to Athens; and at the desire of Firmilianus, staid some time at Cæsarea in Cappadocia; whence he was invited into Arabia. Under the seventh persecution of the Christians in the reign of Decius, none were used with greater severity than Origen. He supported with incredible constancy the dreadful torments which his persecutors invented against him. He died at Tyre in 254, aged 69. He was the author of a great number of excellent works. The principal of these are, a Treatise against Celsus. A great number of Homilies, with Commentaries on the Holy Scriptures. *Philocalia*, and several other Treatises. Fragments of his *Hexapla*, collected by father Montfaucon, 2 vols. folio. Of all Origen's books, the loss of his *Hexapla* is most to be regretted. This work was thus named from its containing six columns; in the first of which was the Hebrew text of the Bible; in the third the Greek version of the Septuagint; in the 4th that of Aquila; in the 5th that of Symmachus; and in the 6th that of Theodotion. This admirable book gave the first hint for our Polyglot Bibles. He also wrote, The book

of Principles, of which we have only an incorrect Latin version. In all his writings he discovers a surprising degree of modesty, candour and humility; a noble and sublime genius, profound learning, and vast erudition. His manners were extremely pure, and he had a warm zeal for spreading the Gospel. He had quick parts; a strong imagination, and happy invention; and he wrote with so much ease, that he is said to have dictated to seven or eight amanuenses at a time. He was well acquainted with the sciences.

AMBROSE, deacon of Alexandria, the intimate friend and admirer of Origen, was a man of great learning and piety, and worthy of being recorded, although his history has not in all particulars been exactly ascertained. Eusebius says, that he followed the Valentinian heresy, but was brought over to orthodoxy by the preaching of Origen. St. Jerome says, that he was at first a Marcionite, but being convinced of his error by Origen, he became a deacon of the church, and had the honour of suffering for Christ, as a confessor. To him he adds, and to Protocletus, Origen inscribed his book on martyrdom, and dedicated to him many other volumes which were published at his desire and expence. Ambrose was a man of a good family, and of considerable wit, as his letters to Origen show. He died before Origen, and is blamed by many, because, though he was rich, he did not at his death remember his friend, who was not only poor, but in his old age.

Of these two accounts of Ambrose's first opinions, Dr. Lardner prefers that of Eusebius, and thinks that Ambrose's conversion from the heresy of Valentinus, took place about the year 212. Eusebius says nothing of his being a deacon of the church of Alexandria, which we have named him, and Dr. Lardner is inclined to think he held that office in the church of Cæsarea. Origen, in a letter of which a fragment only remains, calls him "a man indeed devoted to God," and speaks of his earnest desire to understand the Scriptures, and of his great application to them. He had a wife, named Marcella, by whom he had several children; she is commended by Origen as a true Christian and faithful wife. Eusebius also informs us, that Ambrose was the person who excited Origen to write commentaries upon the Scriptures, and that not only by words and entreaties, but by supplies of all things necessary, furnishing him with amanuenses, whom he paid liberally. With respect to his bequeathing nothing to Origen, Tillemont thinks that Ambrose knew his friend's mind, and that Origen chose to be poor, and to live on a dependance on Providence. St. Jerome speaks of Ambrose's "Epistles;" but there are none of them extant. It appears by the best conjectures, that he lived nearly to the year 250.

TATIAN, a writer of the primitive church, born in Assyria,

and trained up in the Heathen religion and learning. He became a Christian and a disciple of Justin Martyr, whom he attended to Rome; and while Justin lived, continued orthodox, but after his death made a schism, and founded a new sect, condemning marriage, enjoining abstinence from wine and animal food, and suffering only water to be used in the holy mysteries; whence his followers were called *Eneratiæ* and *Hydroparastatæ*. None of his works are extant but his piece against the Gentiles, entitled, his *Oration to the Greeks*.

SEVERUS, a sectary of this period, a follower of Tatian, and chief of the sect of Severians. He flourished about A.D. 178.

THEOPHILUS, a writer and bishop of the primitive church, was educated a Heathen, and afterwards converted to Christianity. He was ordained bishop of Antioch, A. D. 170; and he governed this church twelve or thirteen years. He was a vigorous opposer of certain heretics of his time, and composed a great number of works; all of which are lost, except three books to Autolychus, a learned Heathen of his acquaintance, who had undertaken to vindicate his own religion against that of the Christians. It is remarkable, that this patriarch of Antioch was the first who applied the term *Trinity* to express the doctrine of three persons in the Godhead.

MELITO, an ancient Christian father, was bishop of Sardis. Some moderns have supposed him the same as the angel of the Church of Sardis, to whom the epistle in the book of Revelation was directed, but the most judicious critics have abandoned this idea. He travelled into Palestine for the purpose of ascertaining the number of books of the Old Testament, and he is the first Christian writer who has given us a catalogue of those books, which agrees with that of the Jews, excepting that it does not contain the book of Esther. Melito was in the numbers of those fathers who wrote in defence of the Christian faith, and addressed an apology to the emperor Marcus Antoninus in behalf of the persecuted Christians, of which a fragment is preserved by Eusebius. In this piece he intreats the emperor to examine the accusations which were preferred against the Christians, and to put an end to their persecutions and sufferings, by revoking the edict that he had published against them. He represented to him, "that so far was the Roman empire from having been injured or weakened by Christianity, that it was the more firmly established since the introduction of that religion into it." He boldly stated that the Christians had been persecuted only by wicked emperors, such as Nero and Domitian; and that, therefore, they naturally indulged the hope, that from his known clemency and goodness they should receive the same protection which they

had enjoyed under the reign of Adrian. The date of this apology is fixed by Eusebius to 170, but Lardner and some others, from internal evidence, give it the date of 175 or 177. Melito was author of various treatises, the titles of which may be seen in the works of Eusebius, but of these only a few fragments remain. From the title of one of those pieces, "Concerning the Revelation of John," critics have inferred that he esteemed the book of Revelation of canonical authority and to have been written by the apostle John. We have no account of Melito's death, except what is gathered from a letter of Polycrates to Victor, bishop of Rome, which proves it took place before the election of that pontiff, in the year 192.

APOLLONIUS, a Christian martyr. He was a member of the Roman senate, and a man of great eloquence and learning.

ATTALUS, a Christian martyr, was a native of Pergamus, in Phrygia, and was burnt alive in 177.

DIONYSIUS, bishop of Corinth, who suffered martyrdom about 178. He wrote several epistles, some account of which may be found in Eusebius.

BIBLIS, a Christian martyr at Lyons, during the persecutions of the emperor Marcus Aurelius, at first she had the weakness to apostatise, from fear; but still a Christian in her heart, she abhorred herself for the crime, and could not conceal the horror and indignation she felt at the rites of Paganism. She was again arrested and put to torture. Believing her to be intimate with the Christians, they thought to make her own the crimes they were accused of; amongst others, that of eating children. "How can that be," cried Biblis, "when they are forbidden to shed blood!" Resolute to expiate her former fault; she continued to justify them and suffered martyrdom.

VIVIA PERPETUA, a martyr, under the persecution of Severus, in 102, or 205. She was a lady of quality, at Carthage, who, at the time she was accused, was about twenty-two years of age; married, and had an infant son, which she nursed herself. Her father a pagan, but full of his affection for his favourite offspring, importuned her to turn from the Christian faith, and her constancy appeared to him an absurd obstinacy. For a few days while she and her catechumens, among whom was Felicitas, a slave, were under guard, but not confined in the prison, they found means to be baptized, and Perpetua's prayers were directed particularly for patience under bodily pain. They were then put into a dark prison. To the rest, more accustomed to hardships, this change of scene had nothing in it so terrible. To her, who had known nothing but the delicacies of genteel life, it was peculiarly irksome, and her

concern for her infant was extreme. Two deacons of the Church obtained, by money, leave for them to be refreshed by going for some hours in a more commodious place, where Perpetua gave the breast to her infant, and then recommended him carefully to her mother. For some time her mind was unhappy for the distress she had brought on her family, but in time her spirit was more composed. Her father, some time after, came to the prison overwhelmed with grief, which, in all probability, was augmented by the reflections he made on his passionate behaviour at the last interview. "Have pity, my daughter," said he, "on my grey hairs; have pity on your father, if I was ever worthy of that name; if I myself have brought you up to this age, if I have preferred you to all your brethren, make me not a reproach of mankind, respect your father and your aunt," these it seems, were pagans, while the mother and the rest of the family were Christians, since it is said he was the only one of them who resisted her martyrdom; "have compassion on your son, who cannot survive you; lay aside your obstinacy, lest you destroy us all; for if you perish we must all mourn in disgrace." The old gentleman with much tenderness, kissed her hands, threw himself at her feet weeping and calling her no longer his daughter, but his sovereign. Perpetua could only intreat him to acquiesce in the divine disposal, since she could neither bring herself to commit impiety by sacrificing to false gods, nor to execrate that holy name in which she hoped for salvation, and which alone was competent to save even the parent, whose heart was so averse.

The next day they were all brought before a crowded court, and examined; her father came there with his little grandson, and taking Perpetua aside, conjured her to have some pity on them. The procurator ordered him to be beaten, and a blow, which he received with a staff, was felt by Perpetua very severely. They were then sentenced to be exposed to wild beasts, after which they returned cheerfully to prison. Perpetua sent to her father for her child, which he refused to return.

Felicitas, who was pregnant, and feared her execution would be deferred, was now delivered. One of the door keepers, who perhaps expected to have found in her a Stoical insensibility, and heard her cries, said, "Do you complain of this? what will you do when you are exposed to the beasts?" Felicitas answered, with a sagacity truly Christian, "it is I that suffer now, but then there will be another with me, because I shall suffer for his sake." Her new born daughter was delivered to a Christian who nursed it as her own.

The tribune, believing a report that they would free themselves by magical practices, treated them roughly. "Why don't you," said Perpetua, "give us some relief? will it not be for your honour that we should appear well fed at the specta-

cles?" This address had a very happy effect. The day before the show they eat in public, their friends were allowed to visit them, and the keeper of the prison by this time was converted to the faith; they talked to the people, warned them to flee from the wrath to come, and smiled at the curiosity of those who ran to see them.

On the day of trial, joy, rather than fear, was in their looks. Perpetua and her companion went on with composed countenances and easy pace, holding down their eyes, lest the spectators might draw wrong conclusions from their vivacity. Some idolatrous habits were offered them. "We sacrifice our lives," said they, "to avoid this, and thus we have bargained with you." The tribune desisted from his demand. After being scourged, Perpetua and Felicitas, were put into the nets, and exposed to a wild cow. The beauty of the former and weak state of the latter, excited some compassion in the spectators; they drew them back and covered them with loose garments. Perpetua was first attacked; but though she did not faint, her terror had rendered her insensible of what had passed, till she saw on her body and clothes the marks of her suffering. She caused her brother to be called, and addressing herself to him and another Christian, she said, "continue firm in the faith, love one another, and be not offended at our sufferings."

The people insisted upon having the martyrs brought into the midst of the amphitheatre, that they might have the pleasure of seeing them die. Perpetua fell into the hands of an unskilful gladiator, but she guided his trembling hand to her throat.

ST. HIPPOLYTUS, a bishop, who laid down his life for the truth of Christianity, in the persecution under Alexander Severus, A. D. 230. His works in Greek and Latin were printed by Fabricius, in 2 vols. folio. 1716.

MARCION, founder of the sect called the Marcionites, a native of Pontus, and son of a bishop. He at first made profession of the monastic life, but was excommunicated by his father, who would never admit him again into the communion of the church, not even on his repentance. On this he abandoned his own country, and retired to Rome, where he began to broach his doctrines. He maintained two principles, the one good, the other evil; between these he imagined an intermediate kind of deity of a mixed nature, who was the creator of this inferior world, and the god and legislator of the Jewish nation. The other nations, who worshipped a variety of gods he supposed to be under the empire of the evil principle. He asserted these two conflicting powers exercised oppression upon rational and immortal souls; and therefore the supreme God, to deliver them from bondage, sent to the Jews a

being more like unto himself, his son Jesus Christ, clothed with a certain shadowy resemblance of a body; this celestial messenger was attacked by the prince of darkness, and by the god of the Jews, but without effect. Those who, following the directions of this celestial conductor, mortify the body by fastings and austerities, and renounce the precepts of the god of the Jews, shall after death ascend to the mansions of felicity and perfection. The rules which Marcion prescribed to his followers were excessively austere, expressly prohibiting wedlock, wine, flesh, and all the external comforts of life. Marcion denied the real birth, incarnation, and passion of Jesus Christ, and held them to be all apparent only. He denied the resurrection of the body; and allowed none to be baptised but those who preserved their continence; but these might be baptised three times. In many things he followed the sentiments of the heretic Cerdon, and rejected the law and the prophets. He pretended the Gospel had been corrupted by false prophets, and allowed none of the evangelists but St. Luke, whose gospel he altered in many places, as well as the epistles of St. Paul, a great many things in which he threw out. In his own copy of St. Luke, he threw out the two first chapters entire.

EUPHRATES, the reputed founder of a religious sect sometimes called "Ophians," or "Ophites," and sometimes "Serpentinians," names derived from the peculiar tenet which he held, that the serpent, by which our first parent was deceived, was either Christ himself, or "wisdom," concealed under the form of that animal, and that he was the occasion of all the knowledge which men had received. Hence he is said to have inculcated a particular veneration for the serpent, preserving a living one, offering to it a subordinate kind of divine honour, and bringing it out to partake of or to consecrate the eucharist. Origen and others contend that the followers of Euphrates were not Christians, but calumniators of Jesus Christ, and opposers of his doctrine, but Dr. Lardner, who has taken some pains in investigating the subject, considers them as believers in Christianity, and maintaining that Jesus, who was born of a virgin, was a most excellent man, and that, having by his miracles and instructions manifested himself to be the true Messiah, was crucified, raised from the dead, and afterwards received into heaven, where he sits on the right hand of God. He conceives that what some have said of them, respecting the serpent being Christ, must be a mistake, founded on an opinion that the brazen serpent in the wilderness was a type or figure of Christ. The other accounts of worshipping the serpent, &c. this judicious and learned writer rejects without hesitation.

FLORINUS, OR FLORIANUS, a heretic, and a priest

of the Roman Church, deposed for his errors along with Blasius. He had been a disciple of St. Polycarp, along with Irenæus. He made God the author of evil; or rather asserted, that the things forbidden by God are not evil, but of his own appointing; in which he followed the errors of Valentine, and joined himself with the Carpocratians.

ELXÆUS, OR ELXAI, a founder of a sect, who commanded his followers, whenever they prayed always to direct their faces towards Jerusalem. As he was an enemy to continence he obliged all his followers to marry.

CARPOCRATES, a heretic, who received and added to the errors of Simon Magus, Menander, Saturninus, and other Gnostics. He owned with them, one sole principle and father of all things, whose name, as well as nature was unknown. The world, he taught, was created by angels, vastly inferior to the first principle. He opposed the divinity of Jesus Christ; maintaining that he was, by nature, a man only, the son of Mary and Joseph, though possessed of uncommon gifts, which set him above other creatures. It is said he inculcated a community of women; and taught, that the soul could not be purified, till it had committed all kinds of abomination, making that a necessary condition of perfection.

As it appears that Carpocrates acknowledged the validity of the moral laws given by Christ to his disciples, there is reason to suspect that the usual calumnies against heretics have been employed in imputing to him the above shocking doctrines; or, at least, that inferences have been drawn from his principles which he would have disavowed.

BASILIDES, an Egyptian, who lived some time in this century. He was educated in the Gnostic school, over which Simon Magus presided; with whom he agreed that Christ was a man in appearance, that his body was a phantom, and that he gave his form to Simon the Cyrenian, who was crucified in his stead. We learn from Eusebius, that this heresiarch wrote twenty-four books upon the Gospel, and that he forged several prophets; two of which he gave the name *Barvoba* and *Barcoph*. We have still the fragment of a Basilidian gospel.

VALENTINE, OR VALENTIUS, the founder of the heretical sect of Valentinians, was born in Egypt, and educated at Alexandria, but being disappointed of a bishopric, he set up his heresy, which resembles that of the Gnostics.

HERMIAS, a heretic of Galatia, who maintained the eternity of the world and the materiality of God. He also asserted that the soul is composed of fire and spirit.

CERDO, an heresiarch, who maintained two principles; one good, the creator of heaven; the other evil, who created the earth. He rejected the Old Testament, and allowed only

a part of the New. He also taught that Christ had not a real body.

EPIPHANIUS, OR EPIPHANES, the son of Carpocras, or Carpocrates, an heresiarch; was instructed by his father in the whole circle of the sciences, and particularly in the Platonic philosophy; but his death, when he was 18 years of age, disappointed the hopes which the Carpocratians entertained concerning him. After his death he was honoured by them as a god, particularly in the island of Cephalonia, where a temple was erected to him, with altars, a grove, and a museum, and where the day of his nativity was celebrated with libations, sacrifices, and feasting. These are the reports of Clement of Alexandria, and of Epiphanius, unconfirmed by the testimony of other writers. Epiphanes is now classed with the Valentinians.

HERACLEON, the leader of a branch of the Valentinian heretics, who, after their master, were called Heracleonites. He is represented as having maintained the same wild and visionary notions with Valentine respecting God and the origin of the world, &c.; such as conceiving the Divine Nature to be a vast abyss, in the *pleroma* or fulness of which existed, as emanations from the Fountain of Being, æons of different orders and degrees; that from the union of *Bythou*, the source of æons, and a principle called *Ennoia*, or *Sige*, were produced *Nous* and *Aletheia*, and from these, in succession, *Logos*, *Anthropos*, and *Ecclesia*; among the remote descendants of whom was Jesus Christ, and below him the *Demiurgus*, or Creator of the World, who held the middle place between God and the material world, &c. To these he added some notions of his own, and among others, that man consists of three parts, a body consisting of gross matter, an animal soul, and a spiritual and celestial substance derived from the *pleroma*; that at death, the body being left to mingle with other parts of the material creation, the animal soul is transferred to the jurisdiction of the *Demiurgus*, and the spiritual substance returns to the seat of its high origin. And he directed his followers to sprinkle dying persons with oil, and balsam, and water, pronouncing over them prescribed forms of words in the Hebrew language. Such at least is the account which Epiphanius, and others of the fathers already mentioned, give us of his peculiar opinions. Lardner thinks it highly probable that Heracleon received all the books of the New Testament, as other Christians did; and that there is ground for arguing that he received likewise the Old Testament. He seems to have written commentaries upon several parts of the New Testament; and it is certain that he wrote a commentary upon St. John's Gospel, from which Origen has quoted numerous passages. These have been collected together, and illustrated with notes by Grabe, in the second volume of his "*Specilegium*," p. 85-117.

HEGESIPPUS, a learned Jew, who embraced Christianity at Rome, A. D. 157. He was the first author of an ecclesiastical history after the death of St. Luke. His work extended from the birth of our Saviour to his own time. Some extracts from it are preserved by Eusebius.

CLAUDIUS APOLLINACIUS, a learned bishop of Hierarchy, who about the year 170, presented to Marcus Aurelius an excellent apology for the Christians.

THEODOTUS, a native of Byzantium, who flourished in the reign of Marcus Aurelius, and at first professed Christianity; but during the persecution under that emperor, renounced it, and afterwards set up a new heresy, called from him *Theodotian*, or *Theodosian*. He was a tanner by profession.

HERMOGENES, a heretic, born in Africa. He held matter to be the first principle; and, regarding it as the fountain of all evil, he maintained that the world, and every thing contained in it, as well as the souls of men and other spirits, were formed by the Deity from an uncreated and eternal mass of corrupt matter.

APELLES, a heretic, who flourished about A. D. 178, and appears to have been half Manichee and half Sadducee; for he taught that there was a good and a bad principle, denied the resurrection, and pretended that the prophets contradicted each other; and that Christ having received his body from the elements, left it dissolved in the air, and ascended into heaven without one.

ARTEMON, the founder of the sect of Artemonites, who flourished about the year 210. The Artemonites denied the divinity of Christ, asserting him to have only had a human nature, though divinely commissioned, and more excellent than the prophets. They seem to have held opinions very similar to the modern *Unitarians*.

BARDESANES, a Syrian of Edessa in Mesopotamia, born in the middle of this century, who became eminent, after his conversion to Christianity, for his zeal against heretics; against whom, we are informed by St. Jerome and Eusebius, he wrote a multitude of books; yet he himself fell into the errors of Valentinus, to which he added some others of his own. He taught, that the actions of men depend altogether on fate, and that God himself is subject to necessity.

FELIX MARCUS MINUCIUS, a father of the primitive church, who flourished about the year 220. He wrote a very elegant defence of the Christian religion, entitled "*Octavius*."

BACCHYLUS, a Christian writer, and bishop of Corinth, who wrote a letter on the time of celebrating Easter, which is lost.

JUDAH HAKKADOSH, or the saint, a rabbi, celebrated

for his learning and riches, lived in the time of the emperor Antoninus, and was the friend and preceptor of that prince. Leo of Modena, a rabbi of Venice, tells us, that rabbi Judah, who was very rich, collected about twenty-six years after the destruction of the temple, in a book which he called the *Misnia*, the constitutions and traditions of the Jewish magistrates who preceded him. But as this book was short and obscure, two Babylonish rabbis, Rabbina and Ase, collected all the interpretations, disputes, and additions, that had been made until their time, upon the *Misnia*, and formed the book called the *Babylonish Talmud*, or *Gemara*; which is preferable to the *Jerusalem Talmud*, composed some years before by rabbi Jochanan of Jerusalem. The *Misnia* is the text of the *Talmud*, of which we have a good edition in Hebrew and Latin by Surenhusius, with notes, in three vols. folio. It is to be wished the same had been done to the *Gemara*.

HISTORY.

JUSTINUS, a celebrated historian, who lived, according to the most probable opinion, under Antoninus Pius. He wrote in elegant Latin an abridgment of the history of Trogus Pompeius, containing the actions of almost all nations, from Ninus, the founder of the Assyrian empire, to Augustus. The original work of Trogus, to the regret of the learned, is lost; this abridgment being written in a polite and elegant style, was probably the reason why that age neglected the original. The best editions of Justinus are those of Grævius, Lugd. Bat. 1683, 8vo.; of Hearne, Oxon. 1705, 8vo.; and Gronovius, Lugd. Bat. 1719, 8vo.

PAUSANIUS, a learned Greek historian and orator, under Antoninus the philosopher. He was the disciple of Herodes Atticus; he lived for a long time in Greece; and afterwards went to Rome, where he died at a great age. He wrote an excellent description of Greece, in ten books; in which we find not only the situation of places, but the antiquities of Greece, and every thing most curious and worthy of knowledge. This work is in very high estimation, as it clears up many passages in ancient authors, which would otherwise have remained very perplexed and obscure. This history has been recommended to modern travellers, and it is well known that Spon and Wheeler made great use of it. Abbe Gedoin has given a French translation of it in 2 vols. 4to.

DION CASSIUS, a native of Nicæa Bithynia. His father's name was Apronianus. He was raised to the greatest offices of the state in the Roman empire by Pertinax, and his three successors. He was naturally fond of study, and he improved him-

self by unwearied application. He was ten years in collecting materials for a history of Rome, which he published in eighty books, after a laborious employment of twelve years in composing it. This valuable history began with the arrival of Æneas in Italy, and was carried down to the reign of Alexander Severus. The thirty-four first books are totally lost, the twenty following, that is, from the thirty-fifth to the fifty-fourth, remain entire, the six following are mutilated, and fragments, are all that we possess of the last twenty. In the compilation of this extensive history, Dion proposed Thucydides for a model, but he is not perfectly happy in his imitation. His style is pure and elegant, his narrations are judiciously managed, and his reflections learned; but, upon the whole, he is credulous, and the bigoted slave of partiality, satire, and flattery. He inveighs against the republican principles of Brutus and Cicero, and extols the cause of Cæsar. Seneca is the object of his satire, and he represents him as debauched and licentious in his morals. His history of Rome, of which only a portion remains, was printed first by Robert Stephens, at Paris, in Greek, in 1548, folio. Since then it has been published with a Latin translation, by Leunclavius, folio, 1592; and again by Reinarius, Hamburgh, 2 vols. folio, 1750. It was translated into English by Manning, 2 vols. 8vo. 1704.

MUSIC.

NICOMEDES, or **MESOMEDES**, a famous musician, who flourished about the year 145 of the Christian era, under the reign of Antoninus. He was the first who drew up a body of rules for performing on the lyre. The emperor, however, retrenched his salary as a musician of the court, telling him that it would be shameful, and even cruel, that those whose labours were of no use to the state should partake of its benefits. Other sovereigns, in other times, have regarded the art of music as very useful to humanity.

MATHEMATICS, &c.

HYPsicLES, an ancient mathematician, who flourished under the reigns of Marcus Aurelius and Lucius Varrus, was a native of Alexandria, and disciple of Isidorus. He is supposed to be the author of the fourteenth and fifteenth books of the "Elements of Geometry," which are commonly attributed to Euclid.

NICOMEDES, an ancient mathematician who is celebrated

for his discovery of the curve called the conchoid, or conchiles.

DIONYSIUS, surnamed PERIEGETES, a learned geographer, to whom is attributed a *Periegesis*, or Survey of the Earth, in Greek verse. Some suppose that he lived in the time of Augustus; but Scaliger and Saumasius place him under the reign of Severus, or Marcus Aurelius. He wrote many other works, but his *Periegesis* is the only one we have remaining; the best and most useful edition of which is that improved with notes and illustrated by Hill.

M E D I C I N E.

CLAUDIUS GALEN, prince of the Greek physicians after Hippocrates, was born at Pergamus, in Asia Minor, A. D. 131. His father being possessed of a fortune, and well versed in philosophy, astronomy, geometry, and architecture, instructed his son in the first rudiments of learning, and afterwards procured him the greatest masters of the age. Galen, having finished his studies, chose physic for his profession, studied the works of Hippocrates, and at length resolved to travel, to converse with the most able physicians in all parts, and to take every opportunity of inspecting on the spot the plants and drugs of the countries through which he passed. With this view he went to Alexandria where he stayed some years; thence he travelled through Cilicia, Palestine, Crete, Cyprus, Lemnos and the Lower Syria; in which last place he obtained a thorough insight into the nature of the Lemnian earth, and the opobalsamum; after which he returned home by Alexandria. Galen had been four years at Pergamus, where his practice was attended with extraordinary applause, when some commotions induced him to go to Rome, where he resolved to settle; but the proofs he gave of his superior skill, added to the respect shown him by several persons of very high rank, created him so many enemies among his brethren of the faculty, that he was obliged to quit Rome, after having resided there four or five years. He had not long returned to Pergamus, when he was recalled by the emperors Aurelius and Verus. After their death, he retired to his native country, where he died about A. D. 200. He wrote in Greek; and is said to have composed two hundred volumes, the greater part of which were unhappily burnt in the temple of Peace. Galen was of a weak and delicate constitution, as he himself asserts; but he nevertheless by his temperance and skill in physic, arrived to a great age. One of his rules was always to rise from table with some degree of appetite. He is justly considered as the greatest physician of antiquity, next to Hippocrates; and he performed such sur-

prising cures, that he was accused of magic. Several of his works are still extant ; of which the Greek editions are those of Aldus, Venice, 1525, 5 vols, fol. ; and Basil, 1538 : the Latin are that of Paris, 1536, fol. ; Lyons, 1554 ; Basil, 1542 : but the best are that of Venice, in 1609 ; and that of Paris, in Greek and Latin by Chartier. He wrote in an elegant style, but rather diffuse. He shows himself well acquainted with philosophy and general science, and deserves to be reckoned one of the most universal scholars of antiquity.

ÆLIANUS MECCIUS, a physician mentioned with respect by Galen. He was the first who made use of treacle against the plague, and found it to succeed.

QUINTUS SERENUS SAMONICUS, a learned man in the reigns of Severus and Caracalla, is usually reckoned among the physicians, though neither his condition in life, nor his country is ascertained. He was the author of several works on learned topics, some of which are cited by Macrobius and other writers, but the only one preserved in our times is a poem or rather a work in verse, entitled "*Carmen de Medicina*," treating in hexameters of no very elegant construction, on the whole of medicine from the head to the feet, but in a manner empirical, with much fabulous and superstitious matter. He was greatly beloved by Geta, who was accustomed frequently to read his books addressed to Caracalla. But by the latter imperial monster Samonicus was murdered at a festival, perhaps on account of his attachment to Geta. He left a copious library to his son, who was also a learned man, and preceptor to the younger Gordian, to whom he bequeathed the library at his death. Of the poems of Samonicus, several editions have been printed, of which the most elaborate is that of Keuchenius, Amst. 1662. Burmann has also given philological and critical notes upon it in his *Poëtæ Lat. Minores*.

PERIOD XVIII.

FROM M. A. GORDIAN III. TO CONSTANTINE II.

[CENT. III.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A.D.

- 203 The first persecution under Severus.
 - 209 Severus's wall in Britain built.
 - 222 The Roman empire begins to decline, and the Barbarians begin their irruptions, though bravely opposed by Alexander.
 - 225 Mathematicians allowed to teach publicly at Rome.
 - 236 The sixth persecution under Maximinus.
 - 241 The Franks first mentioned in history.
 - 250 The seventh persecution under Decius.
 - 252 The eighth persecution under Gallus, who first bought a peace from the Goths and agreed to pay them annual tribute.
 - 253 Europe ravaged by the Scythians and Goths.
 - 258 The ninth persecution under Valerian.
 - 260 Valerian taken prisoner by Sapor, king of Persia, and flayed alive. The Scythians ravage the Roman Empire.
 - 273 Palmyra taken by the Romans.
 - 277 The Franks settle in Gaul.
 - 284 The Dioclesian era commenced August 29th or September 17th.
 - 287 Carausius proclaimed emperor of Britain.
 - 291 The emperors Dioclesian, and Maximian, and the two Cæsars, Constantinus and Galeria, march to defend the four quarters of the empire.
 - 297 Alexandria destroyed by Dioclesian.
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THE vast empire of the Romans still continued to decline. In 260 the defeat and captivity of the emperor Valerian by the Persians, with the disturbances that followed, threatened the empire with utter destruction. Thirty tyrants seized the government at once, and the barbarians pouring in on all sides in prodigious numbers, ravaged almost all the provinces in the empire. By the vigorous conduct of Claudius II., Aurelius, Tacitus, Probus, and Carus, the empire was restored to its former lustre; but as the barbarians were only repulsed, and never thoroughly subdued, this proved only a temporary relief. What was worse, the Roman soldiers, grown impatient of restraint, commonly murdered those emperors who attempted to revive among them the ancient military discipline, which alone could ensure the victory over their enemies. Under Dioclesian, the disorders were so great, that though the government was held by two persons, they

found themselves unable to bear the weight of it, and therefore took other two partners in the empire. Thus was the Roman empire divided into four parts; which by all historians is said to have been productive of the greatest mischiefs. As each of the four sovereigns would have as many officers both civil and military, and the same number of forces that had been maintained by the state when governed only by one emperor, the people were not able to pay the sums necessary for supporting them. Hence the taxes and imposts were increased beyond measure, the inhabitants in several provinces reduced to beggary, and the land left untilld for want of hands. An end was put to these evils when the empire was again united under Constantine the Great; but in 330, a mortal blow was given to it, by his removing the imperial seat to Constantinople, and making it equal to Rome. His establishment of Christianity, now corrupted with the grossest superstitions, proved also no small detriment to the empire. Instead of that ferocious and obstinate valour in which the Romans had so long been accustomed to put their trust, they now imagined themselves secured by signs of the cross, and other superstitious symbols and unmeaning ceremonies. These they used as a kind of magical incantations, which of course proved at all times ineffectual; and hence also in some measure proceeded the great revolution which took place.

GOVERNMENT.

ROME.

MÆCINUS ANTONIUS GORDIAN III., grandson of Gordian I., was but twelve years old when he was honoured with the title of Cæsar. He was proclaimed emperor in the sixteenth year of his age, and his election was attended with universal marks of approbation. In the eighteenth year of his age, he married Furia Sabina Tranquillina, daughter of Misisitheus, a man celebrated for his eloquence and public virtues. Misisitheus was entrusted with the most important offices of the state by the son-in-law; and his administration proved how deserving he was of the confidence and affection of his imperial master. He corrected the various abuses which prevailed in the state, and restored the ancient discipline among the soldiers. By his prudence and political sagacity, all the chief towns in the empire were stored with provisions, which could maintain the emperor and a large army during fifteen days upon any emergency. Gordian was not less active than his father-in-law, and when Sapor, the king of Persia, had invaded the Roman provinces in the east, he boldly marched to meet him, and in his way defeated a large body of Goths, in Moesia. He conquered Sapor, and took many flourishing cities in the east from his adversary. In this success the senate decreed him a triumph, and saluted Misisitheus as the guardian of the republic. Gordian

was assassinated in the east, A.D. 244, by the means of Philip, who had succeeded to the virtuous Misitheus, and who usurped the sovereign power by murdering the warlike and amiable prince. The senate, sensible of his merit, honoured him with a most splendid funeral on the confines of Persia, and ordered that the descendants of the Gordians should ever be free, at Rome, from all the heavy taxes and burdens of the state. During the reign of Gordian, there was an uncommon eclipse of the sun, in which the stars appeared in the middle of the day.

PHILIP, a Roman emperor, was an Arab, born at Bostra, in the Trachonitis, and the son, it is said, of a captain of robbers, which circumstance, however, does not argue him to have been of base extraction, but rather, as an Arabian, the contrary. From the lowest rank in the Roman army he gradually rose to the highest offices; and when he was made general of the prætorian guards he assassinated Gordian to make himself emperor. To secure himself on the throne he left Mesopotamia a prey to the continual invasions of the Persians, and hurried to Rome, where his election was approved by the senate and people. Philip rendered his cause popular by his liberality and profusion, particularly on occasion of the *centenary* commemoration of the foundation of the city, which was celebrated with more magnificence than under the preceding reigns. His usurpation, however, was short. Philip was defeated by Decius, who had proclaimed himself emperor in Pannonia; and he was assassinated by his own soldiers near Verona, in the forty-fifth year of his age, and the fifth of his reign. His son, who had shared with him the imperial dignity, was also massacred in the arms of his mother. Young Philip was then in the twelfth year of his age, and the Romans lamented in him the loss of rising talents, of natural humanity, and endearing virtue. It has been a subject of controversy whether or not Philip was a Christian. He was certainly a protector of the new faith, and manifested great respect for its ministers. Origen addressed several epistles to him, his wife, and mother, which are not preserved. It is not improbable that the latter might be secret converts.

TITUS JULIUS PACATIANUS, a usurper, who excited the Gauls to revolt in his favour in the reign of the emperor Philip; but he was defeated and put to death, A. D. 249, by the troops which raised Decius to the throne. There are medals of Pacatianus existing.

DECIUS, a Roman emperor, was born in Pannonia. The emperor, Philip, sent him to quell a sedition in Moesia, but instead of obeying his directions he turned his arms against him, and on his death assumed the imperial diadem. The activity and wisdom of Decius in some measure stopped the hastening decline of the Roman empire. The senate seemed to think so highly

of his merits that they voted him not inferior to Trajan; and, indeed, he seemed in every instance to consult their dignity, and the welfare of all ranks of people. He permitted them to choose a censor, as in the flourishing times of Rome; and Valerian, his general, a man of such strict morals that his life was said to be a continual censorship, was chosen to that dignity. But no virtues could prevent the approaching downfall of the state; the obstinate disputes between the Pagans and the Christians within the empire, and the unceasing irruptions of barbarous nations from without, enfeebled it beyond remedy. To stop these, a persecution of the Christians, who were now the most numerous body of the people, was impolitically and cruelly begun; in which thousands were put to death, and all the arts of cruelty tried in vain to lessen their growing numbers. This persecution was succeeded by dreadful devastations from the Goths in Thrace and Mœsia. These irruptions Decius went to oppose in person; and coming to an engagement slew 30,000 of these barbarians in one battle. But, in pursuing his victory, he was, by the treachery of Gallus his own general, led into a defile, where the king of the Goths had secret information to attack him. In this disadvantageous situation Decius first saw his son killed with an arrow, and soon after, his whole army put to the rout. Wherefore, resolving not to survive his loss, he put spurs to his horse, and instantly plunging into a quagmire was swallowed up. He died A. D. 251, in the fiftieth year of his age, after a reign of two years and six months; leaving the character of an excellent prince, capable of averting the destruction of the empire if human means could have effected it.

VIBIUS TREBONIANUS GALLUS, emperor of Rome for part of three years, was born about 206, but of what family is not known. All that appears of his previous life is, that he had been consul, and was a commander in the army of Decius in 251, when he is said to have betrayed that emperor to the Goths, that he might become his successor. His reign, however, was indolent and inglorious; and the soldiery, who had raised him to the empire, finding him unworthy of that dignity, murdered him, with his own son and associate Volusianus, in 253.

VOLUSIANUS, a Roman, taken as colleague on the imperial throne by his father Gallus. He was killed by his soldiers.

C. JULIUS ÆMILIANUS was by birth a Moor, and of obscure descent. He served from his youth in the Roman armies, and by his valour raised himself to the first offices of the state. In the reign of the emperor Gallus he was governor of Pannonia and Mœsia, and with great vigour opposed the barbarous nations dwelling on the banks of the Danube, who broke into his province. After a successful battle, in which he animated his soldiers by distributing among them the money col-

lected for tribute to the barbarians, he was proclaimed emperor on the field, A.D. 253. He immediately marched against Gallus, who was indulging in the pleasures of Italy. The emperor assembled an army, and met his rival at Interamni, where the imperial troops, despising their leader, put him to death with his son Volusianus, and concurred with the opposite army in acknowledging Æmilianus. The senate confirmed the choice, and the new emperor wrote a letter to that body, in which he promised to expel all the invaders of the empire, and to prove himself a worthy lieutenant of the republic; and medals are extant, anticipating this success, and representing him under the characters of Mars and Hercules. Meantime Valerian was advancing against him with the legions of Gaul and Germany. On his arrival at Spoletum, in presence of the troops of Æmilianus, exactly the same event took place as when the latter met Gallus; and Æmilianus was killed by his own soldiers, who joined in placing the crown on the head of Valerian. This happened in his 46th year, after he had reigned less than four months.

PUBLIUS LICINIUS VALERIANUS, a Roman, proclaimed emperor by the armies in Rhæta, A.D. 254. The virtues which shone in him when a private man, were lost when he ascended the throne. Formerly distinguished for his temperance, moderation, and many virtues, which fixed the uninfluenced choice of all Rome upon him, Valerian, invested with the purple, displayed inability and meanness. He was cowardly in his operations, and though acquainted with war, and the patron of science, he seldom acted with prudence, or favoured men of true genius and merit. He took his son Gallienus as his colleague in the empire, and showed the malevolence of his heart by persecuting the Christians whom he had for a while tolerated. He also made war against the Goths and Scythians; but in an expedition which he undertook against Sapor, king of Persia, his arms were attended with ill success. He was conquered in Mesopotamia, and when he wished to have a private conference with Sapor, the conqueror seized his person, and carried him in triumph to his capital, where he exposed him in all the cities of his empire to the ridicule and insolence of his subjects. When the Persian monarch mounted on horseback, Valerian served as a footstool, and the many other insults which he suffered, excited indignation even among the courtiers of Sapor. The monarch at last ordered him to be flayed alive, and salt to be thrown over his mangled body, so that he died in the greatest torments. His skin was tanned, and painted in red; and that the ignominy of the Roman empire might be lasting, it was nailed in one of the temples of Persia. Valerian perished in the 71st year of his age, A.D. 260, after a reign of seven years.

PUBLIUS LUCINIUS GALLIENUS, a son of the emperor Valerian. He reigned conjointly with his father for seven years, and ascended the throne as sole emperor, A.D. 260. In his youth he showed his activity and military character, in an expedition against the Germans and Sarmatæ; but when he came to the purple, he delivered himself up to pleasure and indolence. His time was spent in the greatest debauchery; and he indulged himself in the grossest and most lascivious manner, and his palace displayed a scene, at once, of effeminacy and shame, voluptuousness and immorality. He often appeared with his hair powdered with golden dust; and enjoyed tranquillity at home, whilst his provinces abroad were torn by civil quarrels and seditions. He heard of the loss of a rich province, and of the execution of a malefactor, with the same indifference; and when he was apprized that Egypt had revolted, he only observed, that he could live without the produce of Egypt. He was of a disposition naturally inclined to raillery and the ridicule of others. When his wife had been deceived by a jeweller, Gallienus ordered the malefactor to be placed in the circus, in expectation of being exposed to the ferocity of a lion. While the wretch trembled at the expectation of instant death, the executioner, by the order of the emperor, let loose a capon upon him. An uncommon laugh was raised upon this, and the emperor observed, that he who had deceived others should expect to be deceived himself. In the midst of these ridiculous diversions, Gallienus was alarmed by the revolt of two of his officers, who had assumed the imperial purple. This intelligence roused him from his lethargy; he marched against his antagonists, and put all the rebels to the sword, without showing the least mercy either to rank, sex, or age. These cruelties irritated the people and the army; emperors were elected, and no less than thirty tyrants aspired to the imperial purple. Gallienus resolved boldly to oppose his adversaries; but in the midst of the preparations, he was assassinated at Milan by some of his officers, in the 50th year of his age, A.D. 268.

SALOMINA, the wife of the emperor Gallienus, eminent for her public and private virtues. She patronised the arts and sciences, and to her clemency Rome was indebted for a short period of prosperity. But her virtues could not preserve her from the murderers of her husband, who assassinated her with him A.D. 268.

LUCIUS PISO, a Roman senator, who attended the emperor Valerian in his unfortunate expedition into Persia, and, after his capture or death, proclaimed himself emperor; but was defeated, taken prisoner, and put to death by Valens, A.D. 261.

TITUS FULVIUS JULIUS MACRINUS, a Roman

emperor, an Egyptian, who, from being a private soldier, rose to the rank of general, and when Valerian was taken prisoner by the Persians, in 258, Macrinus, though in the decline of life, assumed the imperial title, and distributed large sums among the soldiers. He maintained the war with great success against the Persians, but marching into the west to dethrone Gallienus, he was defeated and put to death with his son, A.D. 262.

Q. NONIUS REGELLIANUS, a Dacian, who entered into the Roman army, and was promoted to the highest military honours under Valerian. He was elected by the people in opposition to Gallienus, but was soon after murdered by the soldiers, A.D. 262.

MARCUS CASSIUS LATIENUS POSTHUMIUS, a Roman general, who was elected emperor in Gaul on the death of Valerian, in 260. He defeated the Germans in several actions, and displayed talents and virtues worthy of his dignity; but having associated his son, who possessed eminent virtues and ability, in the government with him, the soldiers mutinied, and put them to death in 267.

VICTORINA, a celebrated matron, who placed herself at the head of the Roman armies, and made war against the emperor Gallienus. Her son Victorinus, and her grandson of the same name, were declared emperors, but when they were assassinated, Victorina invested with the imperial purple one of her favourites called Petricus. She was some time after poisoned, A.D. 269, and according to some by Petricus himself.

PUBLIUS SEMPRONIUS SATURNINUS, a Roman general, who, having gained several victories over the barbarians, assumed the title of emperor, A.D. 263. This was much against his will. On his elevation, he exclaimed, "You have lost a good commander, and have made a wretched emperor." He was a man of great bravery, but was murdered by his soldiers in the year 267.

MANLIUS ACILIUS AUREOLUS, one of the short-lived competitors for the Roman empire, was a native of Dacia, and in his youth followed the humble occupation of a shepherd; but enlisting himself in the Roman army, his valour raised him from the ranks to the command of a body of horse, with which he performed great service to the emperor Gallienus in a battle against the rebel Ingenuus. Afterwards, being commander-in-chief in Illyricum, he defeated Macrinus, who had assumed the purple, and incorporated into his own troops the army of that usurper, which first put to death their leader, together with his son. Aureolus seems for some time to have maintained a partial fidelity to Gallienus, and to have assisted him against Posthumus, who had set up for himself in Gaul. At length, tired of reigning, though almost independently, in Rhætia and on the

banks of the Upper Danube, he accepted openly of the purple offered him by his soldiers, and with a strong force marched into Italy. Gallienus met and defeated him near Milan, in which city Aureolus took refuge, and was besieged by the emperor. While before this place, Gallienus was murdered in a conspiracy, said to have been fomented by the art of Aureolus, who scattered in his camp lists of officers marked out by the tyrant for future execution. The event, however, was of no service to Aureolus; for the new emperor, Claudius II. rejecting all terms of composition from him, obliged him to deliver up the city, and himself at the victor's discretion. Claudius, either really or pretendedly, attempted to save his life, but he was at length sacrificed to the demands of the army, A.D. 268.

FLAVIUS CLAUDIUS, surnamed GOTHICUS CLAUDIUS II., a Roman emperor, was one of those martial characters of barbarian birth, who upheld the decline of Rome. Illyricum, Dardania, and Dalmatia, all claim the honour of having given him birth. His origin was obscure. He was bred to arms, and first obtained distinction under the emperor Decius. Valerian gave him the command of a legion, and afterwards raised him to the important post of general-in-chief of the troops which guarded the Illyrian frontier. He was a man of great valour and conduct, having performed the most eminent services against the Goths, who had long continued to make irruptions into the empire. He was now about fifty-five years old, equally remarkable for the strength of his body and the vigour of his mind; he was chaste and temperate, a rewarder of the good and a severe punisher of transgressors. Thus endowed, he in some measure put a stop to the decline of the empire, and once more seemed to restore the glory of Rome. His first success, upon being made emperor, was against Aureolus, whom he defeated near Milan. His next expedition was to oppose the Goths, against whom he led a very numerous army. These barbarians had made their principal and most successful irruptions into Thrace and Macedonia, swarmed over all Greece, and had pillaged the famous city of Athens, which had long been the school of all polite arts to the Romans. The Goths, however, destroyed all the monuments of taste and learning with the most savage alacrity. It was upon one of these occasions, that, having heaped together a large pile of books to burn them, one of the commanders dissuaded them from the design, alleging that the time which the Grecians wasted on books, would only render them more unqualified for war. But the empire trembled not only on that side, but on every quarter. Above 300,000 of these barbarians, the Heruli, the Trutangi, the Viturgi, and many other uncivilized nations, came down the Danube with 2000 ships, fraught with men and ammunition, spreading terror and devastation on every side. In this state of universal dismay,

Claudius alone continued unshaken. He marched his disproportioned army against the savage invaders; and though but ill proportioned for such an engagement, as the forces of the empire were then employed in different parts of the world, he came off victorious, and made an incredible slaughter of the enemy. The whole of their great army was either cut to pieces or taken prisoners; houses were filled with their arms; and scarce a province of the empire that was not furnished with slaves from those that survived the defeat. These successes were followed by many others in different parts of the empire; so that the Goths, for a considerable time after, made but a feeble opposition. He some time after marched against the revolted Germans, and overthrew them with considerable slaughter. His last expedition was to oppose Tetricus and Zenobia, his two puissant rivals in the empire. But on his march, as he approached near Sirmium, in Pannonia, he was seized with a pestilential fever, of which he died in a few days, to the great regret of his subjects and the irreparable loss of the Roman empire. His reign, which was not of quite two years' continuance, was active and successful; and such is the character given of him by historians, that he is said to have united in himself the moderation of Augustus, the valour of Trajan, and the piety of Antoninus.

M. AURELIUS CLAUDIUS QUINTILLUS, a brother of Claudius, who proclaimed himself emperor, and seventeen days after destroyed himself, by opening his veins in a bath, when he heard that Aurelius was marching against him, about the 270th year of the Christian era.

LUCIUS DOMITIUS AURELIANUS, emperor of Rome, was one of the greatest generals of antiquity, and commanded the armies of the emperor Claudius II., with such glory, that after the death of that emperor all the legions agreed to place him on the throne, A. D. 270. He was a native of Dacia, born of obscure parentage, and was elected emperor in the fifty-fifth year of his age. He was a man of amazing strength and courage, and had risen through all the gradations of military duty. In one engagement he is said to have killed forty of the enemy with his own hand; and in the various battles in which he was engaged, above 900 in all! He carried the war from the east to the west with as much facility, says a modern writer, as a body of troops marches from Alsace into Flanders. He defeated the Goths, Sarmatians, Marcomanni, the Persians, Egyptians, and Vandals; conquered Zenobia, queen of the Palmyrenians, and Tetricus, general of the Gauls, both of whom graced his triumph in 274. In a word, for valour and expedition he might be compared to Julius Cæsar, had he possessed equal clemency and moderation. He showed great clemency indeed to queen Zenobia, although he destroyed her

city, for he gave her lands, and an income sufficient to maintain her in all the splendour of her former royalty without the trouble of it. But his generosity to that princess was sullied by his ordering her secretary, Longinus, the celebrated critic, to be put to death; whose work on the Sublime ought to have procured him respect from any person one degree removed from barbarism. His severities were at last the cause of his destruction. Mneastheus, his secretary, conspired against him, and he was slain by one of his generals in passing with a small guard from Heraclea, in Thrace, towards Byzantium, A. D. 275, after a very active reign of five years, when he was just preparing to enter Persia with a great army.

M. CLAUDIUS TACITUS, a Roman, elected emperor by the senate, after the death of Aurelian. He would have refused this important and dangerous office, but the pressing solicitations of the senate prevailed, and in the seventieth year of his age he complied with the wishes of his countrymen, and accepted the purple. The time of his administration was very popular, the good of the people was his care, and as a pattern of moderation, economy, temperance, regularity, and impartiality, Tacitus found no equal. He abolished the several brothels which under the preceding reign had filled Rome with licentiousness and obscenity, and by ordering all the public baths to be shut at sun-set, he prevented the commission of many irregularities, which the darkness of the night had hitherto sanctioned. The senators under Tacitus seemed to have recovered their ancient dignity and long lost privileges. They were not the only counsellors of the emperor, but they even seemed to be his masters; and when Florianus, the brother-in-law to Tacitus, was refused the consulship; the emperor said, that the senate no doubt could fix upon a more deserving object. As a warrior, Tacitus is inferior to few of the Romans, and during a short reign of about six months he not only repelled the barbarians who had invaded the territories of Rome in Asia, but he prepared to make war against the Persians and Scythians. He died in Cilicia as he was on his expedition, of a violent distemper; or, according to some, he was destroyed by the secret dagger of an assassin on the thirteenth of April, in the 276th year of the Christian era. Tacitus has been commended for his love of learning; and it has been observed, that he never passed a day without consecrating some part of his time to reading or writing. He has been accused of superstition, and authors have recorded, that he never studied on the second day of each month, a day which he deemed inauspicious and unlucky.

FLORIANUS, a man who wore the imperial purple of Rome for two months, A. D. 276.

MARCUS AURELIUS PROBUS, from the son of a gardener, became, by his great valour as a soldier, and his emi-

nent virtues, emperor of Rome, to which dignity he was raised by the army. "Reflect maturely," said he, to the soldiers, "you will be discontented with your choice; I cannot flatter you;" but they paid no regard to his remonstrances, and soon after the army of Florianus, repenting that they had preferred him to so great a man, murdered him and eagerly submitted to Probus.

Probus then wrote to the senate in respectful terms, laying before them the state of affairs, and added, "It is your business to judge whether I be worthy of the empire; I request you to regulate that matter as you shall think most proper." Being without difficulty acknowledged by the senate, he followed the example of Tacitus, and left them the absolute direction in civil matters, contenting himself with little more than the command of the army.

Probus was incessantly employed, sometimes in Europe, sometimes in Asia, in repulsing the barbarians or extinguishing revolts; and three or four usurpers having fallen in their attempts, peace was every where restored, during which the soldiers were employed in useful works; but their mutinous spirit was not quelled. The emperor obliging them to dig a canal, and drain some marshes near Sirmium, the place of his nativity; they killed him in a sedition, A. D. 282. To him France, Spain, and Hungary, are indebted for their vines.

SEXTUS JUSTUS SATURNINUS, a Roman general, very highly esteemed by Aurelian, and regarded as the best of his generals. The people of Alexandria proclaimed him emperor in 280, but he refused the title. The troops, however, compelled him to accept it. He slew himself not long after, at Apamea, where he was when the place was besieged by Probus. Saturninus was a man of great merit and experience; he had been driven into rebellion by the absence of his sovereign, the levity of the Alexandrian people, the pressing instances of his friends, and his own fears, though he knew not what fear was when in the presence of an enemy; but, from the moment of his elevation, he never entertained a hope of empire, or even of life. "Alas," he said, "the republic has lost a useful servant, and the rashness of an hour has destroyed the services of many years. You know not the misery of sovereign power; a sword is suspended perpetually over our head. We dread our very guards; we distrust our companions. The choice of action or repose is no longer in our disposition; nor is there any age, or character, or conduct, that can protect us from the censure of envy. In thus exalting me to the throne you have doomed me to a life of cares, and to an untimely fate."

MARCUS AURELIUS CARUS was raised from a low station, by his great merit, to be emperor of Rome, A. D. 282, and soon after associated his sons, Carinus and Numerian, in

the empire along with him. He showed himself worthy of the empire, subdued its enemies, and gave the Romans a prospect of happy days; but his career was stopped by an extraordinary death. The account transmitted to Rome, by his secretary, relates, that the emperor lying sick in his tent, a violent tempest arose, attended with uncommon darkness and terrible flashes of lightning; and that after a louder clap of thunder than usual, a rumour arose that the emperor was dead. His tent was set on fire by his chamberlains in the transports of their grief, whence it was generally thought that the emperor was destroyed by lightning; but he really died of disease. Such is this narration, but several historians without hesitation attribute his death to lightning; while Vopiscus, with some probability, accuses the prætorian prefect, Avius Aper, of having occasioned this catastrophe, as he afterwards contrived the murder of Numerian. The burning of the imperial tent is a strong circumstance in corroboration of this suspicion. Carus died about the close of the year 283, after a reign of sixteen or seventeen months.

CARINUS, a Roman emperor, was the eldest son of the emperor Carus, who, soon after his father's election in the year 282, was admitted, together with his brother Numerian, to a participation of the imperial power; and both, being arrived at manhood, were honoured with the title of Cæsars. Carinus was extremely vicious from his youth, and devoted to dissolute pleasures. He was, however, valiant and active; and, therefore, when his father departed for the prosecution of the Persian war, the young prince was directed, first, to suppress some troubles which had arisen in Gaul, and afterwards to fix the seat of his residence at Rome, and to assume the government of the western provinces. Upon the death of Carus, near the close of the year 283, the two brothers, Numerian and Carinus, were unanimously acknowledged as Roman emperors. Born and educated in a private station, their sudden elevation required an uncommon share of virtue and prudence; but Carinus was singularly deficient in these qualities. On his arrival at Rome from the Gallic war, he abandoned himself to the luxury of the capital. He blended in his character effeminacy with cruelty, a love of pleasure with a gross and indiscriminating taste, and a love of public esteem with consummate vanity. In the course of a few months he successively married and divorced nine wives, most of whom he left pregnant; and whilst he wallowed in the grossest pleasures, he beheld with inveterate hatred those who might remember his former obscurity, or censure his present conduct. He banished, or put to death, the friends and counsellors of his youth; and whilst he affected an arrogant and regal demeanour among the senators, he selected his favourites, and even his ministers, from the dregs of the populace. The palace, and even the imperial table, were filled with singers, dan-

cers, prostitutes, and all the various retinue of vice and folly. Before the death of his father the conduct of Carinus had filled him with shame and regret, and he determined to set him aside, and to adopt in his place the brave and virtuous Constantius, who was at that time governor of Dalmatia. But a sudden death prevented the execution of his purpose, and afforded his worthless and degenerate son an opportunity of displaying to the Romans the extravagancies of Heliogabalus aggravated by the cruelty of Domitian. The unrestricted profusion with which he indulged his propensity to every kind of pleasure, supplied him with the means of exhibiting the Roman games of the theatre, the circus, and the amphitheatre, with uncommon splendour; and the vain prodigality which he manifested in this way was enjoyed by the Roman people with surprise and transport. Upon the death of Numerian, Dioclesian was elected emperor by the Roman army assembled at Chalcedon; and the new emperor, fully apprized of the general dissatisfaction occasioned by the conduct of Carinus, made preparation for a civil war. In the spring of the year 285 the forces of the east and west encountered each other in the plains of Margus, a small city of Mœsia, now Servia, in the neighbourhood of the Danube. The eastern army had been reduced in number; and its strength had been exhausted; so that it was not in a condition to contend with the legions of Europe. Its ranks, on the first onset, were broken, and Dioclesian despaired of the purple and of life. But the advantage which Carinus had obtained by the valour of his soldiers he soon lost by the infidelity of his officers. A tribune, whose wife the licentious emperor had seduced, seized the opportunity of revenge, "and by a single blow," says Gibbon, "extinguished civil discord in the blood of the adulterer."

M. AURELIUS NUMERIANUS, a son of the emperor Carus. He accompanied his father into the east with the title of Cæsar, and at his death he succeeded him with his brother Carinus, 282. His reign was short. Eight months after his father's death he was murdered in his litter by his father-in-law, Avius Aper, who accompanied him in an expedition. The murderer, who hoped to ascend the vacant throne, continued to follow the litter as if the emperor was alive, till he found a proper opportunity to declare his sentiments. The stench of his body, however, soon discovered his perfidy, and he was sacrificed to the fury of the soldiers. Numerianus has been admired for his learning as well as his moderation. He was naturally an eloquent speaker, and in poetry he was inferior to no writer of his age.

CAIUS VALERIUS JOVIUS DIOCLESIANUS, a celebrated Roman emperor, born of an obscure family in Dalmatia, in 245. He was first a common soldier, and by merit and success he gradually rose to the office of a general; and at

the death of Numerian, in 284, he was invested with the imperial power. In this high station he rewarded the fidelity of Maximianus, who had shared with him all the subordinate offices in the army, by making him his colleague on the throne. He created two subordinate emperors, Constantius and Galerius, by the title of Cæsars, whilst he claimed for himself and his colleague the superior title of Augustus. Dioclesian has been celebrated for his military virtues; and though he was not polished by education, yet he was a patron of learning. He was bold, resolute, and active, and well acquainted with the arts, which made him respectable even in the eyes of his enemies. But his cruelty to the Christians has been deservedly branded with infamy. After he had reigned twenty-two years in the greatest prosperity he publicly abdicated the crown at Nicomedia in 305, and retired to a private station at Salona. Maximian, his colleague, followed his example, but not from choice; and when he sometime after endeavoured to rouse the ambition of Dioclesian, and persuaded him to re-assume the imperial purple, he received for answer that Dioclesian took now more delight in cultivating his little garden, than he formerly enjoyed in a place where his power was extended over all the earth. He lived nine years after his abdication, in the greatest security and enjoyment, at Salona, and died in 314, in the sixty-ninth year of his age. Dioclesian is the first on record, except Lycurgus and Sylla, who voluntarily resigned his power. His bloody persecution of the Christians forms a chronological era called the era of Dioclesian, or of the Martyrs. It was long used in theological writings, and is still followed by the Copts and Abyssinians. It commenced August 29th, A. D. 284. Dioclesian is always ranked among the ablest and most worthy of the Roman emperors. He possessed a genius fit for command, firmness, activity, vigilance, the love of order, and, in general, a sincere regard for the welfare of his subjects. He discouraged informers, promoted justice, and made many wise and equitable laws; yet he was more respected than beloved; and the spirit of his government was severe, and in some measure oppressive. His mind was uncultivated by letters, and little sensible to the pleasures of society and friendship. He has been compared to Augustus, whom he resembled in several of his qualities as a sovereign; but he had neither the vices of the earlier part of that emperor's life, nor the more amiable features of his mature years.

DOMITIUS DOMITIANUS, general of Dioclesian's army in Egypt. He caused himself to be proclaimed emperor at Alexandria, and died, in 288, a violent death two years afterwards.

ACHILLEUS, or **AQUILEUS**, a Roman general in Egypt, in the reign of Dioclesian, who rebelled, and for five years maintained the imperial dignity at Alexandria. Dioclesian

at last marched against him; and because he had supported a long siege, the emperor ordered him to be devoured by lions.

MARCUS-AURELIUS-VALERIUS-MAXIMIANUS-HERCULIUS-MAXIMIANUS, a native of Sirmum, in Pannonia, was the son of parents who gained their daily subsistence by the labour of their hands. Brought up in rustic manners, and destitute of every advantage of education, he early embraced that way of life which presented the prospect of advancement, and enlisted as a common soldier in the Roman armies. Aspiring to something better than the servile character which he then held, he gradually rose through the several stages of command, distinguished by strength and hardness of body, and the military virtues of courage and obedience. He fought under the emperors Aurelian and Probus on the banks of the Danube, Rhine, Euphrates, and borders of the ocean, acquiring the talents of an experienced soldier, if not of a great general. His manners were not changed in his progress, but he remained rude and ferocious, with a propensity to the grossest debauchery. In the course of his service, he contracted an intimacy with his fellow-soldier Dioclesian, who, when elevated to the imperial dignity, remembered the valour, courage, and hardihood of Maximian, and rewarded his fidelity by making him his colleague in the empire, and by ceding to him the command of the provinces of Italy, Africa, and Spain, and the rest of the western territories of Rome. The personal superiority of Dioclesian was, however recognized in the assumed epithet of Jovius, while Maximian took that of Herculus. Maximian showed the justice of the choice of Dioclesian, by his victories over the barbarian tribes with whom he was called to contend. As soon as Dioclesian entered into the twentieth year of his reign, he celebrated, in conjunction with Maximian, that memorable era, as well as his own great successes, by the pomp of a Roman triumph. This triumph was dignified by several circumstances of superior celebrity and good fortune. Africa and Britain, the Rhine, the Danube, and the Nile, furnished their respective trophies; but the most distinguished ornament was of a more singular nature, a Persian victory, followed by an important conquest. The representation of rivers, mountains, and provinces, were carried before the imperial car. The images of captive wives, the sisters and the children of the great king, afforded a new and grateful spectacle to the vanity of the people. Not long after this, a severe illness inspired Dioclesian with the design of abdicating his power, which resolution he carried into effect in the month of April or May, 305. Maximian was induced by his authority to follow his example, and on the same day divested himself of the purple at Milan, and retired to a delightful villa in Lucania. He was compelled by Galerius, in the creation of a new Cæsar, to pass over his own

son Maxentius, and nominate Severus. When that son broke through this disposition and assumed the purple at Rome in 306, Maximian repaired thither, and, at his request and that of the senate, re-assumed the imperial dignity, and was now anxious that this son should yield all authority into his hands. A singular contest for empire followed between father and son, which was decided, by the soldiers in favour of the son. Maximian retired in confusion into Illyricum, and endeavoured to engage Galerius in his cause. Disappointed in his expectations, he returned to the court of his son-in-law Constantine, apparently contented with his lot, but in truth watching an opportunity for recovering his power; and while Constantine, in 309, was engaged on the banks of the Rhine in repelling an invasion of the Franks, he spread the report of Maxentius's death, and hastily resumed once more the ensigns of office. The intelligence of this event caused Constantine to return speedily into Gaul, who seized upon Maximian, and confined him to the palace under strict watch; but without intending to inflict a severer punishment. The clemency of Constantine inspired Maximian with the dark design of murdering him; and he had the wickedness and temerity to solicit his daughter Fausta to join him in the conspiracy. She informed her husband of the plot, and through their contrivance, a slave, who was a eunuch, was placed in the emperor's bed, whom Maximian stabbed to the heart, on the supposition that it was his master. Upon this detection, he was judged unworthy to live, and being permitted to choose his death, he strangled himself. Such is the generally accredited account; but Gibbon represents the matter differently; he says, that Maximian was delivered into the hands of his son-in-law by the treachery of his army, in consequence of which, a secret and irrevocable sentence of death was pronounced against the usurper, and he obtained the same favour which he granted to Severus, and it was published to the world, that, oppressed by the remorse of his repeated crimes, he strangled himself with his own hands. After he had lost the assistance, and disdained the moderate councils of Dioclesian, the second period of his active life was a series of public calamities and personal mortifications, which were terminated in about three years by an ignominious death. He deserved his fate; but we should find more reason to applaud the humanity of Constantine, if he had spared an old man, the benefactor of his father, and the father of his wife. During the whole of this melancholy transaction, it appears that Fausta sacrificed the sentiments of nature to her conjugal duties.

FLAVIUS VALERIUS CONSTANTIUS CHLORUS, a partner in the Roman empire, was the son of Eutropius, a Dardanian noble, by a niece of the emperor Claudius II. His education was military, and he was but slightly tinctured with

letters. He learned the art of war in service under the emperors Aurelian and Probus, and seems, during the life of the first of these, to have attained to a considerable command, as a victory, obtained over a German nation in 274, is attributed to his conduct. Under the emperor Carus, in 282 or 283, he was made governor of Dalmatia. Though a brave soldier, his character was gentle and humane, and his morals regular. When it was thought advisable by the emperors Dioclesian and Maximian to associate two Cæsars in the cares of government, Constantius and Galerius were the persons appointed, in 292, to the important charge. In the second year of his reign he went over into Britain, and leaving his son Constantine as a kind of hostage in the court of his partner in the empire, took up his residence at York. He there continued, till falling sick, he began to think of appointing his son for his successor. He accordingly sent for him with all speed; but he was past recovery before his arrival; however, he received him with marks of the utmost affection, and raising himself in his bed, gave him several useful instructions, and bequeathed to him the empire.

To his military fame Constantius added the virtues of frugality, chastity, temperance, clemency, justice, and mercy. Though not a professed Christian himself, he would not suffer the Christians to be injured; and on his death-bed he particularly recommended them to the protection of his son and successor, Constantine the Great.

HELENA, mother of Constantine the Great, was probably the daughter of an innkeeper of Drepanum, in Bithynia. She attracted the notice of Constantius Chlorus on one of his journeys; and their commerce, whether commencing with marriage or not, seems undoubtedly to have terminated in that union. It was a condition of the adoption of Constantius by Maximian in 292, that he should divorce his low born wife, and take a spouse of imperial blood. From this time, Helena lived in obscurity till the death of her husband, and the accession of her son Constantine, who treated her with great respect. Upon his conversion to Christianity, she followed his example, and became extremely zealous for her new faith. She had the title of Augusta, and empress at court and in the armies, and the entire disposal of a large revenue. She died at the age of eighty, in 328, and was interred in the imperial mausoleum at Rome. Her son honoured her memory, by giving the name of Helenopolis to her native place, Drepanum. She is canonised as a saint by the Roman Catholic Church.

C. VALERIUS MAXIMIANUS GALERIUS, a Roman emperor, was a herdsman of Dacia, and entering into the army as a private soldier, rose to several military posts. Dioclesian gave him his daughter in marriage, and in 292 took him as partner in the empire. In 296 he commanded in Mesopotamia, where he was defeated by Narse, king of Persia, but he soon

retrieved his reputation by a great victory, in which the wives, children, and property of that prince fell into his hands. Galerius honoured himself by the humane and respectful manner in which he treated his captives, and the war was terminated by a peace highly advantageous to the empire. The violent persecution of the Christians under Dioclesian, is imputed chiefly to the instigation of Galerius, who inherited from his mother an implacable hatred to them, and had already, in his own army and palace, compelled a rigorous compliance with the rites of heathenism.

Galerius was of a violent character, and greedy of money, which was necessary for him in the pursuit of his ambitious projects. The death of his co-partner Constantius, in 306, was succeeded by the military elevation of his son Constantine to the rank of Cæsar; an event which Galerius learned with extreme indignation, though he found himself obliged to confirm the election. At the close of his life he desisted from persecuting the Christians, and requested their prayers. Galerius died in May, 311, after reigning upwards of nineteen years from his elevation to the rank of Cæsar, and six years with the rank of Augustus.

VALERIA, daughter of the emperor Dioclesian, was married to Galerius, on his being created Cæsar, about 292, afterwards he became emperor. On his death-bed, 311, he recommended Valeria, and his natural son Candidien, whom he had caused her to adopt, having no children of her own, to Licinius, his friend, whom he had raised to be emperor, entreating him to prove their protector and father. Her mother, Prisca, accompanied her in all her troubles, though Dioclesian was still living. Licinius was the slave of avarice and voluptuousness. Valeria was beautiful; he proposed himself to her in marriage, knowing the second marriage would have great heritage of the right of the first. But insensible to love, and too proud to shock that propriety which would not permit an empress to yield to a second marriage, she fled from the court of Licinius, with Prisca, and Candidien, and sought refuge with Maximin, one of the other emperors. He had already a wife and children; and, as the adopted son of Galerius, had been accustomed to regard Valeria as a mother; but his brutal and passionate soul took fire even sooner than that of Licinius.

Valeria was yet in the first year of her mourning; he solicited her favour by means of her confidant, declaring he was ready to divorce his present wife, if she would consent to take her place; she answered, "that still wearing the garb of mourning, she could not think of marriage; that Maximin should remember the husband of Valeria was his father, whose ashes were not cold; that he could not commit a greater injustice than to divorce a wife by whom he was beloved; and that she could

not flatter herself with better treatment ; in fine, that it would be an unprecedented and dishonourable thing for a woman of her rank to engage in a second marriage." This firm and generous answer being taken to Maximin, roused his fury. He proscribed Valeria, made himself master of her possessions, took away from her her officers, or put them to death by torments, and banished her and her mother. To add insult to persecution, he caused to be condemned to death, under a false accusation of adultery, several ladies of the court, who were the friends of Prisca or Valeria. Meanwhile Valeria, exiled to the deserts of Syria, found means to inform Dioclesian of her misery ; he immediately sent an express to Maximin, intreating the surrender of his daughter ; but he was not attended to. He redoubled his solicitations, and implored of gratitude what was due to justice ; but in vain, till the unhappy father sunk, overwhelmed with grief. At length these two unfortunate princesses in order to escape, went disguised to Nicomedia, where Licinius was, and there they mingled unknown among the domestics of Candidien. Licinius soon becoming jealous of him, who was sixteen years of age, caused him to be assassinated. Valeria again fled, and for fifteen months wandered in different provinces, under disguises most proper to conceal her rank. At length she was discovered and arrested, with her mother, in Thessalonica, in the year 315, and at last these two unfortunate princesses, for no other crime than their rank and chastity, were condemned to death by the pitiless Licinius, amidst the useless tears of the people. They were beheaded, and their bodies afterwards thrown into the sea. Some authors assert they were Christians.

CONSTANTINE I., surnamed the Great, first Christian emperor of Rome, the son of Constantius Chlorus, by Helena, was born probably at Naissus in Dardania, about the year 274. He was brought up to arms, and was but slightly tinctured with letters, yet his tall and noble figure, his dexterity in all manly exercises, his courage and activity, joined with prudence, temperance, and affability, early raised him to reputation, and rendered him a favourite with the army and people. He was in his eighteenth year when his father was created Cæsar ; but this elevation of the family was in some measure counterbalanced to him by the divorce of his mother, a woman of mean origin, in order to make way for the second wife of Constantius, who was of imperial kindred. Young Constantine remained in the service of Dioclesian, and signaling his valour in the wars of Egypt, and Persia, was raised to the rank of a tribune of the first order. When Galerius and Constantius received the title and authority of Augusti, Constantine was excluded from the expected rank of Cæsar ; and finding himself endangered by the suspicions of Galerius, and at the same time being sent for by his father, who was in a declining state of health, he secretly left Nicomedia, and with incredible diligence travelled post as

far as Boulogne, in Gaul, where Constantius was preparing to embark for Britain. In this journey, it is said, that Constantine caused all the post horses, to be hamstrung after he had used them, in order to prevent a pursuit. His father died at York, in 306, and Constantine, who was present, was proclaimed emperor by the army. Galerius, at first, refused to admit Constantine to his father's share in the imperial throne; but after having lost many battles, he consented in 308. Galerius died in 311.

Constantine being thus delivered from his greatest opponent, now possessed more power than any of his rivals. The empire was at that time divided between him and three others; Maxentius, who governed in Rome, a person of a cruel disposition, and a steadfast supporter of Paganism; Licinius, who was adopted by Galerius, and commanded in the east; and Maximin, who had formerly been declared Cæsar, with Severus, and who also governed some of the eastern provinces. For some time all things seemed to wear a peaceful appearance, till either ambition, or the tyrannical conduct of Maxentius, induced Constantine to engage in an expedition to expel that commander from Rome. The necessity of leaving a large body of troops on the Rhine, deprived Constantine of the greatest part of his forces. His enterprise appeared rash to his officers; his army murmured, and he was obliged to fly to some extraordinary resource. It is to this period, A. D. 312, that ecclesiastical writers assign the date of Constantine's conversion to Christianity; and a splendid miracle is recorded as the immediate instrument of this change. Eusebius, in his life of the emperor, relates, that in some part of his march, as the day was declining, there appeared to the sight of Constantine and all his army, a luminous cross, above the sun, with the inscription *By This Conquer*; that the emperor, not comprehending the meaning of this sign, was further instructed in the ensuing night by a vision of Christ himself, bearing his cross, and directing him to form a similar standard, under which he might assuredly march to victory; and this was the origin of the famous labarum, afterwards borne in the armies of Constantine. But Eusebius, who published this account twenty-six years after the alleged event, neither particularizes the place of the apparition, nor cites any witness to it but the testimony of the emperor himself, who, in a private conversation, related the circumstance to him, and confirmed it by an oath. Nor do any of the fathers of the fourth and fifth centuries make the least allusion to this prodigy in their writings. Its evidence, then, entirely depends on the veracity and accuracy of Eusebius and Constantine, which will operate on different minds according to the degree of proof previously required to substantiate a miraculous relation. With respect to the conversion of Constantine, it appears to have been a gradual

process. From the beginning of his power he protected his Christian subjects in Gaul from persecution, but he was long ignorant of the very elements of their religion, and practised various Pagan superstitions.

Constantine, by having thus avowed himself a Christian, attached his soldiers to his interest, who were mostly Christians, lost no time in entering Italy with 90,000 foot, and 8000 horse, and soon advanced to the very gates of Rome. Maxentius, who had long given himself up to ease and debaucheries, now began to make preparations when it was too late. He first put in practice all the superstitious rites which Paganism taught to be necessary; and then consulted the Sibylline books; from whence he was informed, that on that great day the enemy of Rome should perish. This prediction, which was equivocal, he applied to Constantine; wherefore, leaving all things in the best posture, he advanced from the city with an army of 100,000 foot, and 18,000 horse. The engagement was for some time fierce and bloody, till his cavalry being routed, victory declared upon the side of his opponent Constantine, and he himself was drowned in his flight by the breaking down of a bridge, as he attempted to cross the river Tiber.

The senate now declared Constantine first Augustus, and Licinius his associate, in the empire, in 313. These princes published an edict in their joint names in favour of the Christians, but soon after Licinius, jealous of Constantine's renown, conceived an implacable hatred against him, and renewed the persecutions against the Christians. This brought on a rupture between the emperors, and a battle, in which Constantine was victorious. A short peace ensued, but Licinius having shamefully violated the treaty, the war was renewed, when Constantine totally defeated him, and he fled to Nicomedia, where he was taken prisoner and strangled in 323. Constantine, now become sole master of the whole empire, immediately formed the plan of establishing Christianity as the religion of the state; for which purpose, he convoked several ecclesiastical councils; but finding he was likely to meet with great opposition from the Pagan interest at Rome, he conceived the design of founding a new city, Constantinople, to be the capital of his Christian empire. This step precipitated the downfall of the empire. After this it never resumed its former splendour.

The glory Constantine had acquired by establishing the Christian religion, was tarnished by the part he took in the persecutions carried on by the Arians, towards the close of his reign against their Christian brethren who differed from them; seduced by Eusebius of Nicomedia, he banished several eminent prelates. In this he was evidently wrong, for persecution for speculative opinions, on points of faith, in which good men of all ages have differed, cannot by any means be justified.

The Christian religion is far more a practical than a speculative system. The house of Constantine became the scene of some severe domestic tragedies. As the histories of that period are entirely at variance with each other, it is not easy to ascertain the motives which induced him to put his wife Fausta and his son Crispus to death. The most plausible account is this; Fausta the empress, who was a woman of great beauty, but of extravagant desires, had long, though secretly, loved Crispus, Constantine's son by a former wife. She had tried every art to inspire the youth with a mutual passion, but finding her more distant efforts ineffectual, had even the impudence to make him an open confession of her desires. Crispus received her addresses with detestation, and she, in revenge, accused him to the emperor Constantine, who, fired at once with jealousy and rage, sentenced him to death without a hearing; nor did his innocence appear till it was too late for redress. The only reparation therefore that remained, was the putting of Fausta, the wicked instrument of his former cruelty, to death; she was accordingly executed with some others who had been accomplices in her falsehood and treachery. The emperor died A. D. 337, in the 66th year of his age, and 31st of his reign. Constantine was chaste, pious, laborious and indefatigable; a great general, successful in war, securing his success by his valour and genius. He was a protector of the arts, and an encourager of them by his beneficence. If we compare him with Augustus, we shall find that he ruined idolatry by the same address that the other used to destroy liberty. Like Augustus he laid the foundation of a new empire, but less skilful, he could not give it the same stability; he weakened the body of the state by giving it a second head in Constantinople; and transporting the centre motion and strength too near the eastern parts, which soon became a prey to the barbarians. The Pagans were too much his enemies to do him justice. Eutropius says, that in the former part of his reign he was equal to the most accomplished princes, and in the latter to the meanest. The younger Victor, who makes him to have reigned more than 31 years, pretends that in the first ten years he was a hero; in the twelve succeeding ones, a robber; and in the ten last, a spend-thrift. It is easy to perceive, with respect to these two reproaches of Victor, that the one relates to the riches which Constantine took from idolatry, and the other to those with which he loaded the church.

FLAVIA MAXIMIANA FAUSTA, the second wife of Constantine the Great. By her accusations the emperor put his son, Crispus, by a former wife, to death; but her falsehood becoming evident, she was suffocated in a bath A. D. 337.

ABLAVIUS, minister of state under Constantine the Great, who named him for one of his council for his son Constantius;

but that emperor deprived him of his employment, pretending that he did it to gratify his soldiers. Ablavius then retired to his country house in Bithynia, where he lived in philosophical seclusion; but Constantius being jealous of the man he had inspired, sent messengers to inform him, that he had taken him for the ensigns of that dignity, other officers entered, and put him to death.

FLAVIUS CLAUDIUS HANNIBALIANUS, nephew of Constantine the Great, was by him appointed king of Pontus, Cappadoica, and Armenia Minor; but was murdered by Constantius II. A. D. 338.

MARCUS AURELIUS VALERIUS MAXENTIUS, a Roman emperor, was the son of Maximian, and married the daughter of Galerius. The abdication of Maximian and Dioclesian, in 305, made room for the elevation of Galerius and Constantius to the rank of Augustus. Of course, two new Cæsars were to be appointed, but Maxentius, on account of his vicious propensities, was passed over, though, from his birth and rank in the state, he seemed best entitled to that honour. Deprived of what he thought was his natural right, he waited only for an opportunity of asserting his claims; and in 306, he declared himself independant emperor, and, without remorse or compunction, put to death the prefect, and other magistrates who adhered to Galerius. His abdicated father by this time, weary of retirement, resuming his dignity, joined him and Severus; the newly made Cæsar, who marched against them, finding himself deserted by his army, surrendered himself prisoner to the victorious emperors. He was at first received with great humanity, and treated with a respect due to his rank. Maximian himself conducted the captive emperor to Rome, and gave the most solemn assurances that he had secured his life and happiness, by the resignation of the purple. But, in spite of the honour of an emperor, Severus could only obtain an easy death, and an imperial funeral. In February, 307, the sentence was signified to him, but the manner of executing it was left to his own choice. He preferred the favourite mode of the ancients, that of opening his veins, and as soon as he expired, his body was carried to the sepulchre which had been constructed for the family of Gallienus. Galerius, at this time, entered Italy with a powerful army, for the purpose of de-throning Maxentius, but he found the new emperor so strongly defended, and his own troops so wavering in their fidelity, that he thought it best to consult his safety by a retreat. Maximian also became his rival, and attempted to depose him, but the soldiers decided in favour of the younger claimant and Maximian, who aimed at all, lost all, and was obliged to retire with shame and humiliation. Maxentius was now the undisputed master of Italy. He passed into Africa, where he rendered

himself odious by his cruelty and oppressions. His suspicions frequently endangered the lives of persons of rank, and the honour and chastity of their wives and daughters were daily exposed to violation from his desires. The heroic conduct of a Christian lady, who plunged a dagger into her breast, in order that she might escape his embraces, has been recorded by some writers to her honour, though others have questioned the lawfulness of the act; but none have hesitated to hold up the contempt and infamy which it so justly merited. Upon the return of Maxentius to Rome, he was informed that Constantine was come to dethrone him. The resources of Maxentius both in men and money, were still considerable. The prætorian guards felt how strongly their own interest and safety were connected with his cause, and an army was speedily collected. It was far from the intention of the emperor to lead his troops in person. A stranger, says the historian, to the exercises of war, he trembled at the apprehension of so dangerous a contest; and as fear is commonly superstitious, he listened with melancholy attention to the rumours of omens and presages, which seemed to menace his life and empire. Shame at length supplied the place of courage, and forced him to take the field, being unable to sustain the contempt of the Roman people. The circus resounded with their indignant clamours, and they tumultuously besieged the gates of the palace, reproaching the pusillanimity of their idolatrous sovereign, and celebrating the heroic spirit of Constantine. Before Maxentius left Rome, he consulted the Sybilline books. The guardians of those sacred oracles were as well versed in the arts of this world, as they were ignorant of the secrets of fate; and they returned him a very prudent answer, which might adapt itself to the events, and secure their reputation, whatever should be the chance of arms. At length he assembled his forces, and gave his enemy battle; but lost the day, and fled with the utmost precipitation to the city. The bridge, on which he was to cross the Tiber, was in a decayed situation, and he fell into the river, and was drowned. This happened on the 24th September, A. D. 312. The cowardice and luxuries of Maxentius were as conspicuous as his cruelties. He oppressed his subjects with heavy taxes, to gratify the cravings of his pleasure, or the avarice of his favourites, and he was so debauched in his manners, that neither virtue nor innocence was safe, if within his reach. He was naturally deformed, of an unwieldy appearance, and the smallest exertion to him were as Herculean labours.

FLAVIUS VALERIUS SEVERUS II., a short-lived emperor, who was raised to the purple by Galerius; but being deserted by his soldiers when ready to engage Maxentius, he killed himself, A. D. 307.

LICINIUS, a Roman emperor, a native of Dacia, of an ob-

scure origin, and accustomed from his infancy to the toils and hardships of rural life, became a Roman soldier, and rose through all the gradations of the service. He was raised to the rank of Augustus in the year 307. When the civil war broke out between Constantine and Maxentius, the former secured the friendship of Licinius by promising in marriage his sister Constantia, which alliance took place in 313, when the two emperors had an interview at Milan and joined in an edict in favour of the Christians. In the same year Maximin invaded the territories of Licinius, and took Byzantium and Heraclea: his success was very short-lived, for Licinius advanced to meet him, and by his military skill obtained a complete victory. Maximin died soon after, and Licinius succeeded to his authority over the provinces of the East. The conqueror, who was harsh, ignorant, and brutal, knew not how to use his success with generosity or even with humanity; he put to death a great number of persons, and among others Valeria, the widow of Galerius, who had been a great benefactor to Licinius. This lady had taken refuge at his court, but terrified with his savage conduct, she took flight, and with her aged mother wandered long in disguise through the provinces, but being at length discovered, they were both beheaded, and their bodies thrown into the sea. After the display of these barbarities the two emperors did not live long in peace. A civil war broke out between them, in which the first battle was fought in 315; Licinius was vanquished, and after another attempt or two to maintain his ground against his rival, he was obliged to sue for peace, which he obtained on the condition of putting to death Valens, whom he had lately created Cæsar; and of resigning all his European provinces. In 317 he created his own son Cæsar, and peace was maintained during the eight following years. About this period, Licinius, growing suspicious of his Christian subjects, who seemed to be attached to his rival, began to banish them from about his person and palace, and to prohibit bishops from visiting each other, and from holding councils and assemblies. By degrees the restrictions that were laid upon them were exchanged for direct and cruel persecution, which produced another civil war in 323. The rivals met near Adrianople, and after some time spent in skirmishes, a general engagement was brought on, in which the superior skill of Constantine, and valour of his European soldiers, gained a very decisive victory over the much more numerous but less warlike host of Licinius. The vanquished emperor shut himself up within the walls of Byzantium, when his fleet was destroyed in the Hellespont by Crispus, the son of Constantine. Licinius escaped to Chalcedon, and collecting a new army made one more effort to oppose his foe, but being again defeated, he seemed to have abandoned all ideas of ar-

ther resistance. He retired to Nicomedia, rather with a view of gaining some time for negotiation than with the hope of effectual opposition. His wife Constantia, the sister of Constantine, interceded with her brother in favour of her husband, and obtained from his policy, rather than from his compassion, a solemn promise, confirmed by an oath, that after the resignation of the people, Licinius should be permitted to pass the remainder of his days in peace and affluence. Licinius solicited, and accepted the pardon of his offences, laid himself and the insignia of his office at the feet of the conqueror; he was raised from the earth with insulting pity, and was admitted the same day to the imperial banquet, and soon afterwards was sent to Thessalonica, which had been chosen as the place of his confinement. This imprisonment was soon terminated by death, but whether this was occasioned by a tumult of the soldiers, or by a decree of the senate, is uncertain. He was accused of forming a conspiracy, and of holding a treasonable correspondence with the barbarians; but as he was never convicted, either by his conduct or by legal evidence, his innocence, in this respect, has been presumed by many writers. The memory of Licinius was branded with infamy, his statues were thrown down, and by a rash edict, all his laws, and the judicial proceedings of his reign, were at once abolished. By this victory of Constantine, the Roman world was again united under the authority of one emperor.

PERSIA.

SAPOR I., king of Persia, succeeded his father Artaxerxes, founder of the house of Sassan, A. D. 240. He was of a fierce and martial character, strong in body, active and able. One of his first projects was to renew the war with the Roman empire. Having taken the field, he over-ran Mesopotamia and threatened Antioch, when the younger Gordian advanced to meet him. The Persian king withdrew into his own dominions and was followed by Gordian, but this unfortunate prince was murdered by Philip, who assumed the purple as the price of his crimes. As it was unnecessary for the usurper to return, he made peace with Sapor, abandoning to him the countries which he had invaded. After this, Sapor marched against Chosroes, king of Armenia, whom he caused to be assassinated, and then marching into the country, at the head of an irresistible force, reduced it to the condition of a province. He now availed himself of the distracted state of the Roman empire, renewed his incursions, obliged several strong towns to

surrender, and laid siege to Edessa. Valerian, who was at this time emperor, marched to its relief, and the two sovereigns encountered each other in the neighbourhood of that city. Valerian was defeated and made prisoner. Sapor then crossed the Euphrates, and advanced to Antioch, which he took by surprize, and sacked. He next made himself master of Tarsus, in Cilicia, and then laid siege to Cæsarea, in Cappadocia, which after a time, submitted to his power. His victorious arms were checked by the Roman general Balistus, who obliged him to retire towards the Euphrates. At this time Odenatus, the Palmyrene, who had formerly been treated with great insolence by Sapor, appeared as his enemy, and after various successes, drove him across the river. In the mean time the Persian monarch tarnished the glory of his success against Valerian, by his ungenerous and inhuman conduct towards his unfortunate captive. Odenatus afterwards twice advanced as far as Ctesiphon, and reduced to his obedience the countries between Palmyra and the Tigris. After his death, his widow, the celebrated Zenobia, maintained her independence against the Persian arms. Sapor, amidst a variety of fortune, continued to aggrandize himself at the expence of the neighbouring sovereigns till his death, which happened in the year 271 or 272, after a reign of 31 years.

NARSES, a king of Persia, who was defeated by the emperor Maximianus Galerius, in the seventh year of his reign. A. D. 294.

SYRIA.

ODENATUS, a celebrated prince of Palmyra. He very early inured himself to bear fatigues, and, by hunting leopards and wild beasts, accustomed himself to the labours of a military life. He was a faithful friend to the Romans; and when Aurelian was taken prisoner by Sapor king of Persia, Odenatus solicited his release, by writing to the conqueror, and by sending him presents. The Persian tyrant was offended at this liberty, tore the letter, and ordered the presents to be thrown into a river; and commanded Odenatus to appear before him, on pain of being devoted to instant destruction. Odenatus despised this haughty summons, and opposed force by force. He obtained considerable advantages over the troops of Sapor, and took his wife prisoner, with a great booty. In return for these services Gallienus, then emperor, named Odenatus his colleague, and gave the title of Augustus to his children, and of Augusta to his wife, Zenobia. Odenatus, thus invested with new power, resolved to signalize himself more conspicuously,

but he perished by the dagger of one of his own relations whom he had slightly offended at a domestic entertainment. This happened at Emessa about A. D. 267, and Zenobia succeeded him.

ZENOBIA, queen, was a native of Syria, who claimed descent from the Macedonian kings of Egypt. This female was celebrated for the beauty of her person, the harmoniousness of her voice, her mental talents and literary acquirements, and her distinguished heroism and valour, as well as her modesty and chastity. "Her manly understanding," says Gibbon, after recounting her personal beauties and excellencies, "was strengthened and adorned by study. She was not ignorant of the Latin tongue, and possessed in equal perfection the Greek, the Syriac, and the Egyptian languages; she had drawn up for her own use an epitome of oriental history, and familiarly compared the beauties of Homer and Plato under the tuition of the sublime Longinus." She was allied by marriage to Odenatus, king of Palmyra, and delighted in those exercises of war and the chase to which he was devoted. Many of his victories have been ascribed to her military skill and valour. After the death of her husband, about the year 267, she assumed the sovereignty of the East, and governed with equal vigour and policy; so that by her success in warlike expeditions, as well as by the wisdom and firmness of her administration, she aggrandized herself in Asia, and in her authority was recognised both in Cappadocia and Bithynia, when Aurelian succeeded to the Roman empire. Envious of her power, and determined to dispossess her of some of the rich provinces that were comprehended within the extent of her dominion, he marched at the head of a most powerful army to Asia, and having defeated the queen's general, Zabdas, near Antioch, she retreated to Emessa, whither she was pursued by Aurelian. Under the walls of that city another engagement with Zenobia, which was commanded and animated by herself, took place, in which the emperor was again victorious. The queen, thus unfortunate, withdrew the relics of her vanquished forces to Palmyra, her capital, and was pursued thither by Aurelian. The favourable terms that were offered to Zenobia being refused, the city was besieged, which, after long resistance, the queen determined not to surrender, but as she apprehended famine within the walls, she mounted a swift dromedary and hastened towards the Euphrates, with a view of seeking an asylum in the Persian territories. But being overtaken in her flight she was brought back to Aurelian, who received her with a stern countenance, and questioned her, how she could dare to resist the emperors of Rome. She replied, "Because I could not acknowledge as such a Gallienus and others like him; but I recognise by that title you, who know how to conquer." At Emessa the fate of Zenobia was submitted to the judgment of a

tribunal, at which Aurelian presided; and the Roman soldiers demanded her death. She, in a manner unworthy of her former fame, saved her own life by throwing the blame of her resistance on her ministers and counsellors; Longinus was one of these, who, with several others, was put to death in the year 273. Zenobia was reserved to grace the triumph of Aurelian, and on the appointed day she preceded, on foot, following a magnificent chariot, which she had designed, in the days of her prosperity, for a very different kind of entry into Rome. She was encircled, it is said, with chains of gold, and almost sunk under the loads of jewels with which she was adorned. Afterward she was treated with humanity by the victor, and had assigned to her an agreeable residence near the Tiber, where she passed the remainder of her days as a Roman matron. Whether she contracted a second marriage with a Roman senator, as some have affirmed, is uncertain; but however this be, her surviving son, Vaballat, withdrew into Armenia, and possessed a small principality granted to him by the emperor, and her family was not extinct in the fifth century.

BRITAIN.

CARAUSIUS, emperor of Britain, was a native of Flanders, and by his skill as a pilot gained the confidence of the emperor Probus and his successors, who entrusted to him several maritime commands. Maximian employed him to defend the coasts of Gaul against the piratical Franks and Saxons. In this situation he acquired so much wealth by his prizes as to excite the jealousy of the emperor, who intended to put him to death. Carausius, apprized of his design, sailed for Britain, where he assumed the imperial title in 287. He kept up a formidable fleet, and by retaining possession of Boulogne, was enabled to resist all the attempts of the Romans to expel him. They were obliged also to acknowledge his independance by a treaty. Carausius ruled in an arbitrary manner, and was murdered by one of his domestics in 293. Several of his coins are extant.

ALLECTUS, the confidential friend and prime minister of Carausius, emperor of Britain, who apprehending punishment for several crimes with which he was chargeable, murdered his master, A. D. 294, and usurped the imperial dignity, which he maintained for three years. During this period Constantius was preparing for the recovery of Britain; and at length the principal squadron, destined for this enterprise, which was assembled in the mouth of the Seine, was entrusted to the command of the prefect Asclepiodorus. The weather proved favourable, and under

the cover of a thick fog the invaders escaped the fleet of Allectus, which had been stationed off the Isle of Wight to receive them, and landed in safety on the western coast; and convinced the Britons, says Gibbon, "that a superiority of naval strength will not always protect their country from a foreign invasion." As soon as the troops were landed, the intrepid commander set fire to the ships, and marched forward to meet the enemy. The usurper had posted himself near London in expectation of an attack from Constantius, who commanded the fleet of Boulogne; but upon hearing of the descent of Asclepiodorus, he made forced marches to oppose his progress. With a small body of harassed and disheartened followers, Allectus encountered the imperial troops, and the engagement soon terminated in his total defeat and death; so that a single battle decided the fate of this great island. When Constantius landed on the shores of Kent, he was welcomed by the loud and unanimous acclamations of obedient subjects; and Britain, after a separation of ten years, was thus restored, A. D. 297, to the body of the Roman empire.

SCOTLAND.

ATHIRCO, the 29th king of Scots, according to Buchanan, succeeded his father, Ethodius II., A. D. 238. Like Nero, he is said to have begun well; but having afterwards degenerated into a monster of lust and cruelty, Nathalocus, one of his chiefs, whom he had irritated by violating two of his daughters, took arms against him; whereupon Athirco killed himself.

NATHALOCUS, king of Scotland, succeeded Athirco. He, behaving tyrannically, was killed by his nobles in the eleventh year of his reign, A. D. 253.

FINDOCUS, succeeded to the throne of Scotland on the death of Nathalocus. He proved a good monarch, but was killed while hunting by the instigation of his brother Carausius, in the eleventh year of his reign, A. D. 263.

DONALD II., succeeded to the Scottish throne on the death of his brother, Findocus. He reigned only one year, being killed in battle by Donald III., lord of the isles.

DONALD III. usurped the Scottish throne on the death of Donald II., and reigned twelve years. He was killed by Crathilinthus, the son of Findocus, A. D. 277.

CRATHILINTHUS, king of Scotland, succeeded Donald III., and proved a good monarch. Meantime his uncle, Carausius, had acquired great fame by his repeated victories

over the Romans, and was elected king of the Britons. Crathilinthus died after a reign of twenty-four years, A. D. 301.

FINCORMACHUS, king of Scotland, succeeded his cousin Crathilinthus. He was a brave and pious prince, and assisted Octavius, king of the Britons, in a successful battle against the Romans, wherein 16,000 Romans were slain, and 15,000 Britons; for which service Westmoreland and Cumberland were ceded to Scotland. He died in the forty-seventh year of his reign, A. D. 348.

ROMACHUS, nephew of Crathilinthus, succeeded Fincormachus, king of Scotland. He, for his cruelty, was beheaded by his nobles, A. D. 351.

PHILOSOPHY.

AMMONIAS, surnamed Saccas, was born in Alexandria. He was one of the most celebrated philosophers of his age; and adopting, with alterations, the Eclectic philosophy, laid the foundation of that sect which was distinguished by the name of the new Platonics. This learned man was born of Christian parents, and educated in their religion; the outward profession of which, it is said, he never deserted. As his genius was vast and comprehensive, so were his projects bold and singular; for he attempted a general coalition of all sects, whether philosophical or religious, by framing a system of doctrines which he imagined calculated to unite them all, the Christians not excepted, in the most perfect harmony. In pursuance of this design, he maintained, that the great principles of all philosophical and religious truths were to be found equally in all sects; that they differed from each other only in their method of expressing them, and in some opinions of little or no importance; and that, by a proper interpretation of their respective sentiments, they might easily be united into one body. Accordingly, all the Gentile religions, and even the Christian, were to be illustrated and explained by the principles of this universal philosophy; and the fables of the priests were to be removed from Paganism, and the comments and interpretations of the disciples of Jesus, from Christianity. In conformity to this plan, he insisted, that all the religious systems of all nations should be restored to their original purity, and reduced to their primitive standard, viz. the ancient philosophy of the East, preserved uncorrupted by Plato; and he affirmed, that this project was agreeable to the intention of Jesus Christ, whose sole view in descending upon earth was to set bounds to the reigning superstition, to remove the errors that had blended themselves with the reli-

gious of all nations, but not to abolish the ancient theology from which they were derived. He therefore adopted the doctrines which were received in Egypt concerning the universe and the Deity, considered as constituting one great whole; concerning the eternity of the world, the nature of souls, the empire of Providence, and the government of the world by *dæmons*. He also established a system of moral discipline, which allowed the people in general to live according to the laws of their country and the dictates of nature; but required the wise to exalt their minds by contemplation, and to mortify the body, so that they might be capable of enjoying the presence and assistance of the *dæmons*, and of ascending after death to the presence of the Supreme Parent. In order to reconcile the popular religions, and particularly the Christian, with this new system, he made the whole history of the heathen gods an allegory; maintaining that they were only celestial ministers, intitled to an inferior kind of worship. And he acknowledged that Jesus Christ was an excellent man, and a friend of God; but alleged that it was not his design entirely to abolish the worship of *dæmons*, and that his only intention was to purify the ancient religion. This system, so plausible in its first rise, but so comprehensive and complying in its progress, has been the source of innumerable errors and corruptions in the Christian church. At its first establishment it is said to have had the approbation of Athanasius, Pantænus, and Clemens the Alexandrian, and of all who had the care of the public schools belonging to the Christians at Alexandria. It was afterwards adopted by Longinus, the celebrated author of the *Treatise on the Sublime*, Plotinus, Herennius, Origen, Porphyry, Sopater, Edisius, Eustathius, Maximus of Ephesus, Priscus, Chrysanthius, the master of Julian, Julian the Apostate, Hierocles, Proclus, and many others, both Pagans and Christians. The above opinions of Ammonius are collected and re-collected from the writings and disputations of his disciples, the modern Platonists; for he himself left nothing in writing behind him; indeed, he imposed a law upon his disciples not to divulge his doctrines among the multitude; which injunction, however, they made no scruple to violate.

PLOTINUS, a Platonic philosopher, born at Lycopolis, in Egypt, A. D. 204. He attended the most famous professors of philosophy, in Alexandria, but was not satisfied with their lectures. But, upon hearing Ammonius, he became so fond of his system, that he studied under him for eleven years. He then travelled for farther improvement into Persia and India, and followed the Roman army, in 243, when the emperor Gordian set out on his unfortunate expedition against the Persians; in which he lost his life, and our philosopher narrowly escaped sharing the same fate. In 244 he returned to Rome, where he

read philosophical lectures, which were attended by the people of all ranks, patricians and plebeians, and rendered him very popular. Among other learned pupils the celebrated Porphyry attended him six years; and his reputation for integrity and virtue, as well as learning, became so great, that his arbitration was often applied for to decide or prevent law-suits; and many persons of property, when dying, left their tutorage and their estates to his care. The emperor Gallienus, and his empress Salonina, had so great an esteem for him, that they once intended to rebuild the city of Campania, and assign it over, with its territory, to Plotinus, to be colonized by a set of philosophers upon the plan of Plato's republic; but were dissuaded by some courtiers who envied his merit. But, with all his virtues and merits, Plotinus held some very absurd opinions. He not only entertained the utmost contempt for all terrestrial enjoyments, but despised matter so philosophically that he was ashamed that his soul was obliged to be lodged in a body, which he considered as a prison. From this principle he lived not only very temperately, but even abstemiously, and slept very little, and hence there is reason to believe his brain was in some degree affected; for though a Pagan to the end of his life, he pretended to many of those visions and illuminations by the Deity, which the superstitious devotees in all ages and religions have boasted of. In short, he boasted that he not only had a familiar dæmon or angel, like Socrates, but that he had even often been united to the Deity himself. Yet of this Deity he appears to have entertained some very confused notions. He wrote two books to prove, that "all being one and the same;" which is the very atheistical doctrine of Spinoza; and he inquires, in another tract, "Whether there are many souls or only one." Full of these romantic metaphysical ideas and uncertainties, he died, A. D. 570, aged 66, with these words; "I am labouring with all my might to return the divine part of me to that divine whole which fills the universe!" He left fifty-four treatises on various subjects; which his disciple, Porphyry, collected and arranged in *Enneades*, or volumes of nine tracts each, and published with his life. Marsilius Ficinus, at the desire of Cosmo de Medicis, translated this work into Latin, which was published at Basil in 1559, and reprinted along with the Greek in 1580, folio.

PORPHYRY, a famous Platonic philosopher, born at Tyre in 233, in the reign of Alexander Severus. He was the disciple of Longinus, and became the ornament of his school at Athens, from thence he went to Rome, and attended Plotinus, with whom he lived six years. After Plotinus's death he taught philosophy at Rome, with literature, geography, astronomy, and music. He lived till the end of this century, and died in the reign of Dioclesian. There are still extant his book on the

Categories of Aristotle; a Treatise on Abstinence from flesh; and several other pieces in Greek. They were printed at Cambridge, in 1655, 8vo. with a Latin version. He also composed a large treatise against the Christian religion, which is lost. It was answered by Methodius, Eusebius, St. Jerome, &c. The emperor, Theodosius the Great, caused it to be burnt in 388.

ORIGEN, a Platonic philosopher, and the disciple and friend of Porphyry, who studied philosophy under Ammonius; supposed to have been the founder of the Origenians.

CHALCIDIUS, a famous Platonic philosopher, who wrote a commentary on Plato's *Timæus*, which is much esteemed. This work has been translated from the Greek into Latin, printed at Leydon in 1617, 4to.

GENTILIUS AMELIUS, an eclectic philosopher, was a native of Tuscany, and the contemporary of Porphyry, and studied the principles of the Stoic philosophy under Lyimachus. He became afterwards acquainted with the writings of Numenius, and from him learned and adopted the dogmas of Plato, but at length in his progress became the disciple of Plotinus. For twenty-four years he associated with this master; and probably, never would have quitted him, if Plotinus, on account of his health, had not been obliged to go to Campania. Amelius then settled at Apamea, in Syria. It was a strong proof of the similarity of his talents and opinions to those of Plotinus, that he was employed by him to solve difficulties proposed by his disciples, and to refute the objections and calumnies of his enemies. He made large collections from the lectures and disputations of the schools. He then ventured to write his own thoughts. He was author of nearly an hundred treatises, none of which have descended to our times. One of them was a discussion on the difference between the doctrines of Numenius and Plotinus. Eusebius, Theodoret, and St. Cyril, quote a passage from Amelius, in which he brings the beginning of the Gospel of St. John, in confirmation of the doctrine of Plato on the divinity of nature. He had an adopted son, Justin Hesychnius, to whom he left his writings. The time of his death is not known.

SOPATER, a philosopher of Apamea, who flourished under Constantine the Great. He was a disciple of Jamblicas, and succeeded him as head of the Platonists.

NOETIUS, a philosopher of Ephesus, the founder of the sect of Noetians. He pretended that he was another Moses sent by God, and that his brother was another Aaron.

ADELPHUS, a philosopher, who mingled the doctrines of Plato with the tenets of the Gnostics. He was opposed by Plotinus.

POETRY,

AURELIUS OLYMPIUS NEMESIANUS, a Latin poet, who was born at Carthage, and flourished about A. D. 281, under the emperors Carus, Carinus, and Numerian; the last of whom was so fond of poetry, that he contested the glory with Nemesianus, who had written a poem upon fishing and maritime affairs. There are still extant, a poem of our author called *Cynegeticon*, and four eclogues; they were published by Paulus Manutius in 1538; by Barthelet, in 1613; at Leyden, in 1653, with the notes of James Vlitias. Giraldi has preserved a fragment of Nemesianus, which was communicated to him by Sannasarius, to whom we are obliged for our poet's works; for having found them in the Gothic characters he procured them to be put into the Roman, and sent them to Paulus Manutius. Although this poem has acquired some reputation, it is greatly inferior to those of Oppian and Gratian upon the same subject; yet Nemesianus's style is natural, and has some degree of elegance. His poem was so much esteemed in the eighth century, that it was read among the classics in the public school, particularly in the time of Charlemagne, as appears from a letter of the celebrated Hincmar, bishop of Rheims, to his nephew, Hincmar of Laon.

TITUS CALPURNIUS or **CALPHURNIUS**, a Roman poet, who flourished in the reigns of Carus, Carinus, and Numerianus. He was a native of Sicily, and wrote seven eclogues, addressed to Nemesianus, another Bucolic poet. They seem to have obtained considerable reputation formerly, and some have classed them next to the Eclogues of Virgil; but though not without some pleasing description of rural objects, they display the declining taste of the age by a want of purity in the style, and of nature in the sentiments.

CAIUS VECTIUS AQUILINUS JUVENCUS, one of the first of the Christian poets, was born of an illustrious family in Spain. He put the life of Christ into Latin verse, in four books; but his Latin is not pure.

SOTERICUS, a poet and historian, who flourished in the reign of Dioclesian. He wrote a panegyric on that emperor, and a life of Apollonius Tyranæus. His works were much esteemed, but are now lost, except a few fragments preserved by the scholiast of Lycophron.

LITERATURE.

DIONYSIUS LONGINUS, celebrated for his treatise on the sublime, is supposed by some to have been a native of

Athens, by others, of Syria. In his youth he travelled for improvement. He was known at Rome, Alexandria, and other cities distinguished for literature; and attended upon the lectures of all the eminent masters in eloquence and philosophy. Such was the extent of his erudition, that he was styled by his contemporaries, "The living library." He appears to have taught philosophy at Athens, where Porphyry was one of his disciples. He was invited to the court of Palmyra, by its illustrious queen, Zenobia, who took his instructions in the Greek language, and made use of his counsels on political occasions. This distinction was fatal to him, he was executed by order of the emperor Aurelian, who proved victorious over the troops of Zenobia, and took her prisoner. The queen, to save herself, imputed the resistance which she made to her counsellors, of whom Longinus was suspected to be the principal. The philosophy of Longinus supported him in the hour of his trial, and he submitted to his fate with resignation and cheerfulness. This event took place in the year 273. Gibbon observes, on this circumstance, that the fame of Longinus will survive that of the queen who betrayed, or the tyrant who condemned him. Genius and learning were incapable of moving a fierce unlettered soldier, but they had served to elevate and harmonize the soul of Longinus. Without uttering a complaint, he calmly followed the executioner, pitying his unhappy mistress, and bestowing comfort on his afflicted friends. He was author of numerous writings. Dr. Pearce has collected the titles of twenty-five; but his *Treatise on the Sublime*, already referred to, is the only one remaining; and this, as is well known to scholars, is in a mutilated and imperfect state. The best editions of it are those of Hudson, Pearce, and Josep. It has been translated into the English; but it is one of those works which scarcely admits of a translation. Speaking of this treatise, Mr. Smith, the translator, says, "It is one of those valuable remnants of antiquity, of which enough remains to engage our admiration, and excite an earnest regret for every particle of it that has perished. It resembles those mutilated statues which are sometimes dug out of ruins; limbs are broken off, which it is not in the power of any living artist to replace, because the fine proportion, and delicate finishing of the trunk, excludes all hope of equalling such masterly performances."

ACHILLES TATIUS, a Greek writer of Alexandria, who is supposed to have lived in this century. Suidas says, that at the close of his life he became a convert to Christianity, and was made a bishop. He wrote a *Treatise on the Sphere*, or rather, a *Commentary on Aratus*, part of which only is extant; but his romance, entitled "*The Loves of Clitophon and Leucippe*," has been often printed.

ATHENÆUS, a Greek grammarian, born at Naucratis, in Egypt, in this century, one of the most learned men of his time. Of all his works we have none extant but his *Deipnosophis*, i. e. the *Sophists at Table*; there is a great fund of facts and quotations in this work, which renders it very agreeable to admirers of antiquity, as they are no where else to be met with.

APHTHONIUS, of Antioch, a rhetorician, who wrote a work entitled "*Progymnasmata Rhetorica*," *Rhetorical Exercises*, first published in Greek by Aldus, at Venice, in 1508; afterwards, with Hermogenes and Longinus, in 8vo. at Geneva, in 1569; and, with a translation and notes, at Upsal, in 1670, by Scheffer. Other editions have appeared for the use of their schools. To the same author are ascribed fables, printed with those of *Æsop* at Franckfort in 1610.

CENSORINUS, a learned grammarian, is supposed to have been of the Martian family, and to have been eminent at Rome in the times of Alexander Severus, Maximian, and Gordian. In the first year of the emperor Gordian, A. U. C. 991, A. D. 238, he wrote his famous book, "*De Die Natali*," which has been of great use to chronologers by connecting the principal æras of various events of antiquity. It was dedicated to Tiberellius, of the equestrian order, and has been often cited with commendation by Sidonius, Cassidorus, Prician, and others.

HEGESIPPUS, author of an account of the Destruction of Jerusalem, still extant, flourished posterior to the reign of Constantine the Great. His work was printed at Cologne in 8vo. in 1559.

AGATHEMER, a Greek writer, and geographer, who lived subsequent to Ptolemy, and is placed by some writers in this century.

EXUPERIUS, a celebrated rhetorician, who was a native of Bourdeaux, and taught eloquence at Toulouse and Narbonne. In this last mentioned city he was entrusted with the education of the two princes, Dalmatius and Hannibal, nephews of the emperor Constantine. Before this, Exuperius had been obliged to leave Toulouse, where the inhabitants set little value on his talents, but at Narbonne he was received with the respect due to him. The two princes, his pupils, conferred upon him the government of a province in Spain. Here he is said to have amassed great riches, and after holding the situation for many years, returned to his native country, and settled at Cahors, where he died. Ausonius bestows high praises on his general character and eloquence.

APSINES, the Phœnician, born at Gadara of Phœnicia, a hearer of the rhetorician Basilicus, under the emperor Maximin, flourished about the year 236. He was a friend of Philostratus, who celebrates his memory, and his accuracy as a writer,

in his last book concerning the Sophists. His remains are to be found in Mamutius's Collection of Rhetoricians, published in folio at Venice, in 1608.

CLAUDIUS MAMERTINUS, an orator, who is known by two panegyrics which he pronounced in honour of Maximian Hercules. Another Claudius Mamertinus, supposed to be the son of Claudius Mamertinus, was in high favour with the emperor Julian, who gave him great employments, and raised him to the consulate, A.D. 362. He pronounced a panegyric on that emperor in his presence, which is extant.

EUMENIUS, an orator, was a Greek by family, but born at Autun. He delivered two fine orations, in Latin, to Constantine the Great at Treves, in which city he taught rhetoric with reputation. The remains of his works are in the "Panegyrici Veteres."

RELIGION.

ST. FABIAN succeeded St. Anterus in the pontificate, in the year 236. Eusebius relates, that in an assembly of the people and clergy, held for the election of a pastor in his room, a dove, to the great surprise of all present, settled on the head of St. Fabian; that this miraculous sign united the votes of the clergy and people in promoting him, though a layman and a stranger. He governed the church sixteen years, sent St. Dionysius and other preachers into Gaul, and condemned Privatus, the promoter of a new heresy in Africa, as appears from St. Cyprian. St. Fabian died a glorious martyr in the persecution of Decius in 250, as St. Cyprian and St. Jerome bear witness. The former writing to his successor, St. Cornelius, calls him an incomparable man, and says, that the glory of his death was equal to the purity and holiness of his life.

CORNELIUS, bishop or pope of Rome, who succeeded Fabian, in 250, was opposed by Novatian, which gave rise to a schism which long disturbed the peace of the church. On the persecution of the Christians by Gallus, Cornelius was banished, but died soon after in 252.

LUCIUS I., pope, succeeded to the see of Rome on the death of Cornelius, in the year 252. He was banished from Rome immediately after his ordination, under the reign of Gallus; but he soon returned, to the great joy of his flock, who crowded to meet him. On this occasion St. Cyprian wrote him a letter, congratulating him upon his return from his exile, as he says he had done before upon his ordination and confession. In this letter he observes, that he was perhaps recalled to be imolated in the sight of his flock, that they might be encouraged and animated by his Christian constancy and resolution. In a letter afterwards written to pope Stephen, Cyprian calls Lucius

a martyr ; but the ancient writers are silent on the subject of his death ; and, perhaps the expression of that father in that place is not to be understood strictly, but would be more properly rendered a confessor.

STEPHEN I., bishop of Rome, succeeded Lucius, A. D. 253. He had a dispute with St. Cyprian and Firmilian, about the re-baptism of heretics which he condemned. He suffered martyrdom, A. D. 257, during the persecution under Valerian.

SIXTUS II., a native of Athens, succeeded Stephen I. as bishop of Rome, A. D. 257. A persecution was at this time raging against the Christians in consequence of a rescript of the emperor Valerian, directing that search should be made for all bishops, priests, and deacons, in order to be put to death. Sixtus was one of the first victims, and suffered by beheading, after having occupied the papal chair between eleven and twelve months. A. D. 259.

DIONYSIUS, pope, or bishop of Rome, was advanced from the office of presbyter to the episcopal dignity in this city, July 22, A. D. 259, and died December 26, A. D. 269. Soon after the commencement of his episcopate, about the year 260, or 261, the Christians at Cæsarea, in Cappadocia, were reduced to great distress, by the invasion of some barbarous people, upon which this good bishop wrote them a letter of sympathy and comfort, and sent some persons to redeem such of the brethren as had been taken captive. This benefit was long held in grateful remembrance at Cæsarea. Dionysius was a writer in the Sabellian controversy, and corresponded with his name-sake of Alexandria on this subject. A large fragment of what he wrote on this point remains cited in a book of Athanasius. He also addressed a letter to the bishop of Alexandria upon the question of the baptism of heretics. The decretal epistles that have been ascribed to him are allowed to be spurious, nor does any part of his genuine writings remain beside the fragments above mentioned. Eusebius and Basil represent him as a person of great learning and personal merit. From the fragments that remain of his writings, it sufficiently appears that he concurred with other Christians of that time in acknowledging the Divine Scriptures, contained in the Old and New Testaments, to be the rule of faith by which all doctrines were to be tried.

FELIX I., pope, and a saint in the Roman Calendar, was born at Rome, and succeeded in the pontificate in the year 269. Little more is known of this pontiff than that he reigned, and in his time a persecution was commenced by Aurelian against the Christians, to which it has been supposed that Felix fell a sacrifice, after he had filled the papal chair between five and six years. In the third volume of the "Collectio Con-

ciliorum" is a fragment of a letter which this pope wrote to Maximus, bishop of Alexandria, against the tenets of Sabellius and Paul of Samosata, and which was read in the councils of Chalcedon and Ephesus.

EUTYCHIANUS, bishop or pope of Rome, succeeded to that high office on the death of Felix, in the year 275, and presided over the church about eight or nine years, when he died. Catholics have considered him as a martyr to the cause of truth; but historians, in general, infer, from the unmolested state of Christians, at that period, in Rome, that he died a natural death. There are two decretal epistles of this pope extant, relative to subjects of ecclesiastical discipline.

CAIUS, pope, is supposed to have been a native of Dalmatia. He was elected to the pontifical chair after the death of Eutychianus, in 283, and possessed it, between twelve and thirteen years. The church of Rome reckons him among the martyrs; but history affirms that he concealed himself during Dioclesian's persecution, and that he died in peace in 296. He made a decree, that bishops should pass through the seven inferior orders of the church before they assumed the episcopal office.

MARCELLINUS, a pope and saint, succeeded Caius in 296. He signalized himself by his courage in a severe persecution. The Donatists charged him with having sacrificed to idols; from which he was vindicated by Augustine. He died in 304.

MARCELLUS I., pope, succeeded Marcellinus in 304. The emperor Maxentius banished him from Rome for excommunicating an apostate. He died in 309.

EUSEBIUS, pope, a native of Greece, son of a physician, perhaps he himself at one period was a physician, succeeded Marcellus in the see of Rome. It is believed that he filled the pontificate but a very few months. He was a violent opponent to the re-admission of lapsed Christians to communion, and his conduct on this head created great dissensions at Rome, to put an end to which, the emperor Maxentius banished him to Sicily.

MELCHEADES succeeded to the popedom, of whom nothing worthy of note is on record.

SILVESTER I., pope, was elected to the see of Rome in January 314. In that was held the council of Arles, to which Silvester was invited, but excusing himself on account of age, he sent two presbyters and two deacons as his deputies. To the general council of Nice, in 325, he also sent deputies, which council, it is observed, was convened by the emperor and not by the pope, nor did the latter preside in it. It was during this pontificate that the hierarchy of the Christian church as it has ever since existed, founded upon the model

of the civil government of the empire took its origin. Silvester of whom nothing personally is recorded, died in 335, after having held the papal see nearly twenty-two years.

MARK, a pope and saint, succeeded Silvester I. in 336, and died the same year. There passes under his name, an epistle addressed to St. Athanasius.

ASTERIUS, a Christian writer of the Arian sect, flourished at the beginning of this century. He was a native of Cappadocia, and by profession a sophist. Forsaking Gentilism he professed Christianity. In the time of Maximian's persecution, probably about the year 304, his courage failed him, and he consented to sacrifice to the Pagan divinities; but he was afterwards recalled to the faith by his master, Lucian of Antioch. He associated much with Arian bishops, frequented their synods, and was desirous of being himself bishop of some city; but, on account of his temporary lapse into Paganism, this honour was refused him.

ARNOBIUS, professor of rhetoric at Sicca, in Numidia. Being bred up a Pagan, he at first opposed Christianity; but in consequence of certain dreams, he became desirous of embracing it. For this purpose he applied to the bishops to be admitted into the church. But they had some distrust of him, and before they would admit him, insisted on some proofs of his sincerity. In compliance with this demand, he wrote against the Gentiles; wherein he refuted the absurdities of their religion, and ridiculed their false gods. In this treatise he has employed all the flowers of rhetoric, and displayed great learning; but from an impatience to be admitted into the body of the faithful, he is thought to have been in too great a hurry in composing his work, and not having exact knowledge of the Christian faith, he published some very dangerous errors. Mr. Bayle remarks that his notions about the origin of the soul, and the cause of natural evil, and several other important points, are highly pernicious. St. Jerome, in his epistle to Paulinus, is of opinion that his style is unequal and too diffuse, and that his book is written without method; but Dr. Cave thinks this judgment too severe, and that Arnobius wants neither elegance nor order in his composition. Vossius styles him the Varro of the ecclesiastical writers. Du Pin observes, that his works are written in a manner worthy of a professor of rhetoric; the turn of his sentiments is very oratorical; but his style is a little African, his expressions being harsh and inelegant. We have several editions of his work against the Gentiles; one published at Rome in 1542, others at Basil, Paris, and Antwerp; and one at Hamburg in 1610, with notes by Gerhard Elmenhorstius. He wrote also a piece, entitled, "De Rhetoricæ Institutione," which is not extant.

HIEROCLES, a cruel persecutor of the Christians, and a

violent promoter of the persecution under Dioclesian, flourished A.D. 302. He wrote some books against the Christian religion, in which he pretends to find some inconsistencies in the Holy Scriptures, and compares the miracles of Apollonius Tyanæus to those of our Saviour. He was refuted by Lactantius and Eusebius. The remains of his work were collected into one volume, by bishop Pearson, and published 1654, with a learned dissertation prefixed.

BERYLLUS, bishop of Bostra in Arabia, flourished about the year 230. He maintained that Christ before his incarnation had no proper subsistence, nor any divinity but that of the Father residing in him. The bishops being assembled in order to dissuade him from this opinion, and having had several conferences with him upon the subject, Origen was declared to engage in the dispute, which he did with such success, that Beryllus immediately retracted his opinion. The acts of these conferences were long preserved; and Jerome testifies that the dialogue between Origen and Beryllus was extant in his time, and that the latter was reckoned among the ecclesiastical writers.

St. LAWRENCE was, by birth, a Spaniard, and treasurer of the church of Rome, being deacon to pope Sixtus, about the year 257. Soon afterwards, his bishop was killed by the soldiers of Valerian the emperor, with whom our saint would willingly have died. Lawrence refusing to deliver up the church treasure, which they imagined to be in his custody, he was laid upon a gridiron, and broiled over a fire: this torture he bore with such incredible patience and cheerfulness, that he told his tormentors to turn him round, as he was done enough on one side. This martyrdom was so highly esteemed, that Pulcheria, the empress, erected a temple to his honour, which was afterwards either rebuilt or greatly enlarged by Justinian. In this temple, the gridiron on which he died was deposited with great pomp and solemnity; and, if we may believe St. Gregory, it became famous for abundance of miracles. The celebrated palace of the Escorial is dedicated to this saint.

AARON, a Briton, honoured with the title of saint, according to the venerable Bede, in the year 303 suffered martyrdom with his brother Julius, during the persecution of the emperor Dioclesian. Accounts remain of two churches dedicated to St. Aaron and St. Julius, in which their bodies were interred, at Caer Leon, the ancient metropolis of Wales.

St. GEORGE, the patron of England, was supposed to have suffered martyrdom in the reign of Dioclesian. Little is known of his history, though he is celebrated by many ecclesiastical writers.

St. PETER, bishop of Alexandria, A. D. 300. He was

regarded as one of the most illustrious prelates of his time, and suffered martyrdom in 311. He formed the Penitential Canons. Some of his letters have been preserved by Theodoret.

METHODIUS, a father of the church, who was bishop of Olympus or Patara in Lycia, and afterward of Tyre in Palestine, suffered martyrdom at Chalcis in Greece towards the end of Dioclesian's persecution, in the year 302. He composed many works in a clear and elaborate style, which were extant in Jerome's time. F. Combesis collected several considerable fragments of this writer, cited by Epiphanius, Photius, and others; and printed them with notes of his own, together with the works of Amphilochus and Andreas Cretenensis, in folio, Paris 1644.

· **St. IRENÆUS**, bishop of Sirwich, suffered martyrdom on the 25th March 304, during the persecution of Dioclesian and Maximianus.

· **URBANUS ASTERIUS**, a Christian divine, whether bishop or presbyter is uncertain. He was probably the author of a treatise against the Montanists, of which large extracts are preserved in Eusebius. The work was the substance of the author's arguments in a disputation which he held at Ancyra in Galatia.

· **SABELLIUS**, an ancient Unitarian, and philosopher of Egypt, but a native of Lybia, who taught that there is but one person in the Godhead, and gave rise to the sect of the Sabellians. The Sabellians maintained, that the Word and the Holy Spirit are only virtues, emanations, or functions of the Deity; and held, that he who is in heaven is the Father of all things, that he descended into the virgin, became a child, and was born of her as a son; and that having accomplished the mystery of our salvation, he diffused himself on the apostles in tongues of fire, and was then denominated the Holy Ghost. This they explained by resembling God to the sun, the illuminative virtue or quality of which was the Word, and his warming virtue the Holy Spirit. The word, they taught, was darted like a divine ray, to accomplish the work of redemption; and that being re-ascended to heaven, the influences of the Father were communicated after a like manner to the Apostles. They were anathematized in a council held at Constantinople, A.D. 381.

· **DIONYSIUS**, bishop, and probably native of Alexandria, succeeded Heraclius in the chair of the catechetical school of that city, A.D. 231 or 232, and upon his death was chosen bishop in his room, A. D. 247 or 248. He died in the twelfth year of the emperor Gallienus, in the year of Christ 264 or 265. Dionysius was descended from a Gentile family of rank and wealth; and after his conversion to the Christian faith, became

a disciple of Origen, and was afterwards numbered among his most distinguished scholars. The period of his episcopate was peculiarly trying and difficult, but such was his prudence, that he conducted himself in such a manner as to close his life with reputation. During this period there happened the two persecutions of Decius and Valerian, beside a pestilence that ravaged the whole Roman empire, and other public calamities, together with some private commotions, in which Alexandria was concerned. It was also at this time that the Christian church was agitated by the controversies about Novatianism, the Millennium, the baptism of heretics, and the doctrine of the Trinity, in all which Dionysius signalized himself by his learning, zeal, moderation, and prudence. Soon after Decius's edict of persecution, which was published at Alexandria in the beginning of the year 250, Dionysius was seized by order of Sabinus, prefect of Egypt, and committed to custody at Taposyris, a small village in that part of Egypt, called Mareotis. But being rescued from this confinement, he retired to a desert part of Libya, till the termination of this persecution, when he returned to his charge at Alexandria some time in the year 251.

Soon after the commencement of the persecution under Valerian and his son Gallienus, before the end of the year 257, Dionysius was summoned before Emilian, then prefect of Egypt, who required him to renounce the Christian religion; but to this authoritative mandate the bishop replied without hesitation, that we ought to obey God rather than man, (Acts, v. 29.), and assured the prefect that he was a worshipper of the one God, and could worship no other, nor could he ever cease to be a Christian. Upon which he ordered Dionysius and his associates to a place called Cephro, in Libya, under a strict prohibition that they should not hold any assemblies. During his exile, he retained a tender affection and concern for his people, and exercised his ministry among those who were his companions in tribulation. In this state of banishment he continued about two or three years; and in the year 261, he returned to his people at Alexandria, among whom he officiated to their great satisfaction and profit. But the peace of this city was of short duration; for it was again afflicted with sedition and war, and then with pestilence. In these distressing scenes, Dionysius exhibited an admirable example of fortitude, piety, and humility, and of zeal in promoting the edification and tranquillity of the Christian church. Of the numerous epistles and treatises which were written by him, we have remaining only one entire epistle, and considerable fragments of others preserved by Eusebius. In the controversies of his time, Dionysius seems to have taken an active part. He strongly opposed the opinion of Novatian on the subject of repentance, and the treatment of lapsed Christians. He was also adverse

to the gross notions of the millennium, that prevailed in some parts of Egypt and he endeavoured to appease the contentions that subsisted between Stephen bishop of Rome, and Cyprian bishop of Carthage; and the letters which he wrote on this occasion manifest an excellent spirit of candour and Christian charity. He wrote also against the doctrine of Sabellius concerning the Trinity, and against Paul of Samosata, whose peculiar opinions will appear under their respective articles. Dionysius's own opinion, with regard to the Trinity, seems to have been much the same with that of Arius.

BABYLAS, a Christian bishop and martyr, flourished under the emperor Gordian. He was chosen to the see of Antioch in the year 238, and governed that church about thirteen years, when he fell in the persecution of Decius. The tomb of Babylas having been removed from Antioch to the grove of a temple of Apollo, and a church erected over his remains; the oracle was silenced, by the presence, as was supposed, of this saint's body but more probably, as Van Dale conjectures, by an apprehension of the priests, that the Christians, who daily visited the tomb of the martyr, would detect their imposture. Julian soon afterwards demolished this church, and the Christians removed the relics of their saint in triumph to Antioch. The night following, the temple of Apollo was consumed, and the Christians of Antioch asserted, that through the prayers of St. Babylas the edifice had been struck with lightning. Julian, however imputed the fire to the Christians, and treated them with severity.

THASCIUS CÆCILIVS CYPRIANVS, a principal father of the Christian Church, born at Carthage about the beginning of the third century. His parents were heathens; and he himself continued such till the last twelve years of his life. He applied himself early to the study of oratory; and some of the ancients, particularly Lactantius, inform us, that he taught rhetoric in Carthage with the highest applause. Cyprian's conversion is fixed by Pearson to A.D. 246. He was at Carthage, where, as St. Jerome observes, he had often employed his rhetoric in the defence of paganism. His conversion was brought about by one Cæcilius, a priest of the church of Carthage, whose name Cyprian afterwards took; and between whom there ever after subsisted so close a friendship that Cæcilius at his death committed to Cyprian the care of his family. Cyprian was a married man himself; but as soon as he was converted, he resolved upon a state of continence, which was then absurdly thought a high degree of piety. As a proof of the sincerity of his conversation, he wrote in defence of Christianity, and composed his *De Gratia Dei*, which he addressed to Donatus; he next composed a piece *De Idolorum Vanitate*, upon the vanity of idols. Cyprian's behaviour, both

before and after his baptism, was so highly pleasing to the bishop of Carthage, that he ordained him a priest a few months after, though it was rather irregular to ordain a man thus in his very noviciate. But Cyprian was so extraordinary a person, and thought capable of doing such singular service to the church that the usual period of probation was dispensed with. He consigned over all his goods to the poor, and gave himself up entirely to divine things. When, therefore, the bishop of Carthage died the year after, viz. A. D. 248, none was judged so proper to succeed him as Cyprian. The repose, which the Christians had enjoyed during the last forty years, had greatly corrupted their manners; and therefore Cyprian's first care, after his advancement to the bishopric, was to reform abuses. Luxury was prevalent among them; and many of their women were not strict in the article of dress. This led him to draw up his piece *De Habitu Virginum*, concerning the dress of young women; in which, besides what he says on that particular, he inculcates many lessons of modesty and sobriety. In 249, Decius issued very severe edicts against the Christians; and in 250, the heathens in the circus and amphitheatre of Carthage, insisted upon Cyprian's being thrown to the lions; Cyprian upon this withdrew from Carthage to avoid the fury of his persecutors. He wrote, in the place of his retreat, pious and instructive letters to those who had been his hearers, and also the *Libellatici*, or those pusillanimous Christians, who procured certificates of the heathen magistrates, to show that they had complied with the emperor's order, in sacrificing to idols. At his return to Carthage he held several councils on the repentance of those who had fallen during this persecution, and other points of discipline; he opposed the schemes of Novatus and Novatianus, and contended for the re-baptizing of those who had been baptized by heretics. At last he died a martyr in the persecution under Valerian and Gallienus, in 258, Cyprian wrote eighty-one letters and several treatises. The best editions of his works are those of Pamilius in 1568; of Rigaltius in 1648; and of Oxford in 1682. His works have also been translated into English, by Dr. Marshall, 1717, folio.

PAUL of SAMOSATA, so denominated from the place of his birth, was a celebrated unitarian prelate in the third century, after whom such Christians as entertained the same opinions were generally called Paulians, or Paulianists, till the council of Nice. He was raised to the see of Antioch in 260, and went to Zenobia, queen of Palmyra. Paul represented to the queen that the Trinity consisted not of the real persons, but only three attributes; and that the Saviour had appeared on earth not as a God, but as a man endowed with superior wisdom. This doctrine drew upon him the censures of the church. He was deposed by a synod at Antioch, 270, and excommunicated.

His followers, called Paulianists, did not increase. Lardner makes the following observations respecting Paul; "as we have not now before us any of Paul's writings, and have his history from adversaries only, we cannot propose to judge distinctly of his talents, nor draw his character at length; however, from the several particulars before put down, and collected from divers authors, some things may be concluded; and I apprehend that, laying aside for the present the consideration of his heterodoxy, we shall not mistake much if we conceive of him after this manner. He had a great mind, with a mixture of haughtiness, and too much affection for human applause. He was generally well respected in his diocese, and by the neighbouring bishops; in esteem with the great, and beloved by the common people. He preached frequently, and was a good speaker. And from what is said by the fathers of the council, of his rejecting or laying aside some hymns, as modern, and composed by moderns, it may be argued that he was a critic; which is a valuable accomplishment at all times, especially when uncommon."

ST. FIRMILIAN, bishop of Cæsarea in Cappadocia, and the friend of Origen. He took part with St. Cyprian in the dispute concerning the re-baptization of heretics. He presided at the first council of Antioch against Paul of Samosata, and died in 269.

PONTIUS, an ecclesiastical writer, was a native of Africa, and flourished about the year 250. He was appointed deacon to St. Cyprian, in the church of Carthage, and attended that father in his various fortunes, particularly during his last exile, and at his martyrdom. Pontius was the biographer of his friend, and wrote "The Life and Passion of Cyprian," which is generally prefixed to his works. Pontius is thought by some writers to have suffered martyrdom in the year 258.

NOVATUS, a priest of Carthage, who to avoid being punished for a crime, joined with the deacon, named Felicitissimus, against St. Cyprian. He went to Rome in 251, and there found Novatian, with whom he contracted a friendship; and afterwards promoted his consecration to the see of Rome. This produced a very great schism.

NOVATIAN, a heresiarch of the third century, who excited much interest, was first a pagan philosopher. He was baptized in bed when dangerously ill; recovering, he was afterwards ordained priest of the Church of Rome, his bishop having obtained this favour for him, which the clergy and people were not disposed to grant. By his wit, knowledge, and eloquence, he might have been peculiarly serviceable to the church, had he not with cowardice shrunk from persecution. His ambition to be made a bishop likewise misled him. On the death of Fabian, bishop of Rome, he wrote a letter to St.

Cyprian; but the promotion of Cornelius to that dignity excited his envy and jealousy to such a pitch, that he separated from the new bishop, and from all who professed to believe, what Novatian strenuously denied, that the church could receive those again who had been guilty of idolatry. He soon got a number of followers among the laity, and some even among the clergy. Novatus, a priest of Carthage joined him, with his adherents. He got himself consecrated bishop of Rome in a most infamous and clandestine manner, by three weak men whom he had imposed upon, and one of whom did penance for his concern in the business. But he never was acknowledged as bishop of Rome, Cornelius being confirmed, whilst he was condemned and excommunicated. He still, however, taught his doctrine, and at length became the head of the party which bears his name. Besides the letter mentioned above, St. Jerome says, he wrote on the Passover, on the Sabbath, on Circumcision, on the High-Priests, on Prayer, on Jewish Meals, and on Firmness of Mind, &c. with a large treatise on the Trinity. None of them appear under his own name, and some are thought spurious.

SABAS, the founder of the sect called Messalians, who maintained that the Gospel is to be followed literally. In conformity with this rule Sabas made himself an eunuch. This sect appeared about 310, but became extinct at the close of that century.

ST. JANUARIUS, the patron saint of Naples, where his head is occasionally carried in procession in order to stop the eruptions of Vesuvius. The liquefaction of his blood is a famous miracle at Naples. This saint suffered martyrdom about the end of the third century. When he was beheaded, a pious lady of Naples caught about an ounce of his blood, which, tradition says, has been carefully preserved in a bottle ever since, without having lost a single grain of its weight. This of itself, were it demonstrable, might be considered as a greater miracle than the circumstance on which the Neapolitans lay the whole stress, viz. that the blood, which has congealed and acquired a solid form by age, is no sooner brought near the head of the saint, than, as a mark of veneration, it immediately liquefies. This experiment is made twice a year, and is considered by the Neapolitans as a miracle of the first magnitude. The substance in the bottle, which is exhibited for the blood of the saint, is supposed to be something naturally solid, but which melts with a small degree of heat. When first brought out of the cold chapel, it is in its solid state; but when brought before the saint by the priest, and rubbed between his warm hands, and breathed upon for some time, it melts; and this is the whole mystery. The head and blood of the saint are kept in a kind of press, with folding doors of sil-

ver, in the chapel of St. Januarius, belonging to the cathedral church. The real head is probably not so fresh and well preserved as the blood. On that account it is not exposed to the eyes of the public, but is inclosed in a large silver bust, gilt and enriched by jewels of high value. This being what appears to the people, their idea of the saint's features and complexion are taken entirely from the bust. The blood is kept in a small repository by itself. The chemical process for performing this pretended miracle, is by a solution of gold by muriatic acid. Though this acid has no action on gold in its metallic state, yet if the metal is previously attenuated, or reduced to a calx, either by precipitation from aqua regia, or by calcination in mixture with calcinable metals, this acid will perfectly dissolve it, and keep it in solution. This solution is of a yellow colour, gives a purple stain to the skin, bones, and other solid parts of animals, and strikes a red colour with tin. In distillation the nitrous acid arises, and the muriatic acid remains combined with the gold in a blood-red mass, soluble in spirits of wine. If towards the end of the distillation the fire is hastily raised, part of the gold distils in a high saffron coloured liquor, and part sublimes into the neck of the retort, in clusters of long slender crystals of a deep red colour, fusible in a small heat, deliquating in the air, and easily soluble in water. By repetitions of this process the whole of the gold may be elevated except a small quantity of white powder, whose nature is unknown. This red sublimate of gold being easily fusible by the heat of the hand, is exhibited by the Neapolitan priests for St. Januarius's blood. The French are said, in their first invasion of Naples, during the revolutionary furor, to have thrown the miraculous bottle into the bay, but it found its way again to the priests, and the French no longer disputed the reality of the miracle, because they derived advantage from the popular delusion.

ANATOLIUS, bishop of Laodicea in Syria, was a native of Alexandria, and flourished under the emperors Probus and Caius. He was eminently distinguished among his contemporaries for his acquaintance with Greek learning and philosophy, and for his knowledge of arithmetic, geometry, astronomy, grammar, and logic. Whether he was born of Christian parents, or became a convert from paganism to Christianity is not certain. It is highly probable that he was a Christian long before he became bishop of Laodicea; for he is spoken of as enjoying the friendship of the preceding bishop of that see, at the time of the siege of Bruchium, or Pyrchium, one of the quarters of the city of Alexandria, which is supposed to have happened in the reign of Gallienus, about the year 263. A memorable incident occurred during this siege, which places the character of Anatolius in an amiable light. Anatolius was shut up in Bruchium; his friend Eusebius was without, among

the Romans, the besiegers. When the besieged were severely harassed by famine, Anatolius contrived to inform his friend of their situation, and to entreat him, who had great interest with the Roman commander, to obtain permission, that such as were unfit for the use of arms might leave the city. Permission was granted, and aged persons, children, women, ecclesiastics, and many others, cloathed in their habits, escaped; and great multitudes of them were entertained by Eusebius.

After this, but at what time or upon what occasion is not known, Anatolius left Alexandria, and went into Syria; where Theotecnas, bishop of Cæsarea, ordained him bishop, intending him for his successor, and, in fact, making him his colleague; but Anatolius, on his way to a council held at Antioch on the affairs of Paul of Samosata, passing through Laodicea, immediately after the death of Eusebius, was detained by a body of Christians in that city, and was appointed their bishop. He was a great ornament of the Christian church. Eusebius mentions, as a proof of his eloquence and his extensive knowledge and learning, a treatise written by Anatolius concerning Easter, "*De Paschate, or, Canones Paschales,*" from which he makes a large extract. An ancient Latin version of this work, said to be by Ruffinus, and to be, in the main, a faithful copy of the genuine work, was published by Ægidius Bucherius, in folio, at Antwerp, in 1634. We also learn from Eusebius and Jerome, that he wrote ten books of "*Institutes of Arithmetic,*" extracts of which are preserved in a collection, entitled "*Theologumena Arithmetica.*" Fragments of Anatolius are published by Fabricius, whence appears the high estimation in which he held mathematical learning, as connected with philosophy.

OSIUS, bishop of Cordova in Spain, was born in 257. He became the confidant of Constantine who, by his persuasion, convened, in 323, the council of Nice, where Osius presided. The emperor Constantius persecuted him with so much cruelty to make him turn Arian, that Osius, at the age of one hundred, was induced to sign a confession of faith prescribed to him. He was then permitted to return to his diocese, where he died soon after extremely penitent for his weakness, and renouncing the Arian doctrine with great indignation.

THEODORUS GREGORY, surnamed *Thaumaturgus*, bishop of Neo-Cæsarea, the metropolis of Cappadocia, was a native of that city. He was converted by Origen to Christianity. He governed his church with such success, that the power of working miracles was attributed to him, whence he acquired his surname. He assisted at the council of Antioch, in 255, against Paulus Samosatenus, and died in 270. He had the satisfaction of leaving only seventeen idolaters in his diocese, where there were but seventeen Christians when he was ordained. Of his

works there are still extant, a gratulatory oration to Origen, a canonical epistle, and some other pieces.

HILARION, the founder of the monastic life in Palestine, was born at Gaza, A. D. 291, of a Pagan family, but embraced Christianity; and having visited St. Anthony the anchoret in Egypt, followed his example on returning to his own country, and obtained a great number of followers. He returned at last to the island of Cyprus, where he died in 371.

MELETIUS, bishop of Lycopolis in Thebais, was a founder of the sect called by his name. Having apostatized in the Dioclesian persecution, he was degraded from the episcopal function by Peten, archbishop of Alexandria, on which he formed a schism about the year 301. His followers united with the Arians, and justified apostacy on the ground of self-preservation. They were condemned by the first council of Nice.

St. PAMPHYLUS, a priest and martyr of Cæsarea in Palestine, to which city he presented a library, consisting of most of the works of the ancients. He transcribed the Bible with his own hand, and with the utmost exactness. Montfaucon has published his explication of the Acts of the Apostles. He was put to death about 308.

PAPHNUTIUS, bishop of Thebais in Egypt, who in the persecutions of Galerius and Maximinus suffered great tortures, and had his right eye wrenched out, after which he was sent to the mines. He assisted at the council of Nice in 325, and was lodged in the palace of Constantine. He opposed a motion for enforcing celibacy on the clergy, and defended Athanasius at the council of Tyre.

ARIUS, a celebrated divine, the head and founder of the **ARIANS**, a sect which denied the eternal divinity and substantiality of the Word. He was born in Libya, near Egypt. Eusebius, bishop of Nicomedia, a great favourite of Constantia, sister of the emperor Constantine, and wife of Licinius, became a zealous promoter of Arianism. He took Arius under his protection, and introduced him to Constantia; so that the sect increased, and several bishops embraced it openly. There arose, however, such disputes in the cities, that the emperor assembled the council of Nice, where the doctrine of Arius was condemned, A. D. 325. Arius was banished by the emperor, all his books were ordered to be burnt, and capital punishment was denounced against all who dared to keep them. After five years banishment he was recalled to Constantinople, where he presented the emperor with a confession of his faith, drawn up so artfully, that it fully satisfied him. Notwithstanding this, Athanasius, now bishop of Alexandria, refused to admit him and his followers to communion. This so enraged them, that, by their interest at court, they procured that pre-

late to be deposed and banished. But the church of Alexandria still refusing to admit Arius into their communion, the emperor sent for him to Constantinople, where, in terms less offensive, the emperor commanded Alexander, the bishop of that church, to receive him the next day into his communion; but that very evening Arius died. The manner of his death was very extraordinary; as his friends were conducting him in triumph to the great church of Constantinople, Arius pressed by a natural necessity, stepped aside, but expired on the spot, his bowels gushing out; owing, as was suspected, to poison, though his enemies asserted it was by miracle. It would seem however that it is easier to believe, that mortified and irritated priests, in the moment when the man whom they had banished as an heresiarch, was returning triumphantly into the bosom of the church, might think it their duty to deliver her from their most formidable enemy, than that the Deity would, by a miracle, bring a man to an ignominious and shocking end, for no other end, than because he could not believe in the mysteries of consubstantiality and eternal generation. Arius was confessedly a man of considerable talents and learning. He was courteous and affable in his manners. And whatever may be thought of his opinions, his morals were untainted; and there is no reason to doubt the sincerity of his piety. Had his party prevailed during his life, it is highly probable, that after his death, he would have been enrolled among the saints. But his opinions did not die with him, his party continued still in great credit at court. Athanasius indeed, was soon recalled from banishment, and as soon removed again; the Arians being countenanced by the government, and making and deposing bishops as it best served their purposes. In short, this sect continued with great lustre above 300 years; it was the reigning religion of Spain for above two centuries; it was on the throne both in the east and west; it prevailed in Italy, France, Pannonia, and Africa; in succeeding ages it yielded, on the one side, to the irresistible authority of the catholic church, and on the other, to that bold spirit of enquiry, which led Socinus and his followers to adopt and propagate the opinion, that Christ had no existence prior to his appearance on earth, and that he was only a mere man endowed with supernatural powers. Since the rise of the Socinian sect, Arianism has gradually declined, and, among those who have professed this system, its tenets have undergone a material change; and Christ is held to be, not as Arius taught, the first and most glorious production of creative power, who, though he had a beginning, existed before, and superior to all other creatures, and was the instrument by whose subordinate agency the universe was formed; but an inferior spirit or angel, the tutelar Divinity of this terrestrial globe.

EUSEBIUS, surnamed **PAMPHILUS**, one of the most learned men of his time, born in Palestine about the end of the reign of Gallienus. He was the intimate friend of Pamphilus the martyr; and, after his death, took his name. He was ordained bishop of Cæsarea in 313. He had a considerable share in the contest relating to Arius; whose cause he and several other bishops defended, being persuaded that Arius had been unjustly persecuted by Alexander, bishop of Alexandria. He assisted at the council of Nice in 325; when he made a speech to the emperor Constantine on his coming to the council, and was placed next him on his right hand. He was present at the council of Antioch, in which Eustathius, bishop of that city, was deposed; and though he was chosen by the bishop and people of Antioch to succeed him, he refused it. In 335, he assisted at the council of Tyre, held against Athanasius; and at the assembly of bishops at Jerusalem, at the church there. By these bishops he was sent to the emperor Constantine to defend what they had done against Athanasius, when he pronounced the panegyric on that emperor, during the public rejoicings in the thirtieth year of his reign. Eusebius died in 338.

Dr. Jortin styles Eusebius "the most learned bishop of his age, and the father of ecclesiastical history. Like the illustrious Origen," says he, "of whom he was very fond, he hath had warm friends and inveterate enemies; and the world hath ever been divided in judging of his theological sentiments. The Arians and Unitarians have always laid claim to him—and in truth any party might be glad to have him. He scrupled at first to admit the word consubstantial, because it was unscriptural; but afterwards for the sake of peace and quiet, he complied with it in a sense which he gave to it. He seems to have been neither an Arian nor an Athanasian, but one who endeavoured to steer a middle course, yet inclining more to the Arians than the Athanasians." The principal works of Eusebius are: 1. A Chronicon, which is imperfect. 2. *Præparationes Evangelicæ*. 3. *De Demonstratione Evangelicæ*, the best edition of which is that of Valesius, at Paris, in 1672. It was also printed with the other ecclesiastical historians, by Reading, at Cambridge, in 3 vols. folio, 1720. 5. *Epistolæ ad Cæsarienses de fide Nicæna*. 6. *De Locis Hebraicis*. 7. *Oratio de laudibus Constantini*. 8. *De vita Constantini*.

COLLUTHUS, priest of Alexandria, who held the heresy, that God was not the author of the wicked; and that he had nothing to do with the evils or calamities of life. He assumed the episcopal function without any authority, and was condemned by a council held at Alexandria in 324.

ALEXANDER, bishop of Alexandria. He succeeded Achillas in the see of Alexandria, in the year 312, or 313.

He was present at the council of Nice in 325, and died at Alexandria in that year or the next. This prelate is spoken of by Theodoret as an excellent defender of the evangelical doctrine. He wrote numerous letters to bishops who espoused contrary sides in the Arian controversy; but of these only two remain, one in Socrates, to the bishops of the Catholic church throughout the world; the other, in Theodoret, to Alexander of Byzantium, with fragments of some others. He expresses himself with great acrimony against Arius and his followers, calling them apostates, impious, and enemies of Christ.

St. ANTHONY, was born in Egypt in 251, and inherited a large fortune, which he distributed among his neighbours and the poor, retired into solitude, founded a religious order, built many monasteries, and died A.D. 356. Many ridiculous stories are told of his conflicts with the devil and of his miracles. There are seven epistles extant attributed to him, St. Anthony is sometimes represented with a fire by his side, signifying that he relieves persons from the inflammation called after his name; but always accompanied by a hog, on account of his having been a swineherd, and curing all disorders in that animal. To do him the greater honour, the Romanists in several places keep at common charges a hog denominated St. Anthony's hog, for which they have great veneration. Some will have St. Anthony's picture on the walls of their houses, hoping by that to be preserved from the plague; and the Italians, who do not know the true signification of the fire painted at the side of their saint, concluding that he preserves houses from being burnt, invoke him on such occasions. Both painters and poets have made very free with this saint and his followers; the former, by the many ludicrous pictures of his temptation; and the latter, by divers epigrams on his disciples or friars; one of which is the following, printed in Stephen's *World of Wonders*:

Once fedd'st thou, Anthony, an hefd of swine,
And now a herd of monks thou feedest still.
For wit and gut alike both charges bin;
Both loven filth alike, both like to fill
Their greedy paunch alike; nor was that kind
More beastly, sottish, swinish, than this last.
All else agrees; one fault I only find,
Thou feedest not thy monks with oaken mast.

St. Anthony gives the denomination to an order of religious founded in France about the year 1095, to take care of those afflicted with St. Anthony's fire; the erysipelas got this denomination, as those afflicted with it made their peculiar application to St. Anthony of Padua for a cure. It is known, that

anciently particular diseases had their peculiar saints; thus, in the ophthalmia, persons had recourse to St. Lucia, in the tooth-ache, to St. Apollonia, in the hydrophobia to St. Hubert, &c.

MANES, or MANICHŒUS, one of the Persian Magi, who, having embraced Christianity, mingled his own philosophical opinions with its doctrines, and thus became founder of the Manichœan system. Manes flourished about A. D. 277. St. Epiphanius says, his original name was Cubricus, and that he changed it for *Manes*, which, in the Persian or Babylonish language, signifies *vessel*. A rich widow, whose servant he had been, dying without issue, left him a great deal of wealth, after which he assumed the title of the apostle or envoy of Jesus Christ. He next assumed that of the PARACLETE, whom Christ had promised to send, which Augustine explains by saying, that Manes endeavoured to persuade men, that the Holy Ghost did personally dwell in him with full authority. He left several disciples, and among others Addas, Thomas, and Hermas. These he sent in his life-time into several provinces to preach his doctrine. Manes, having undertaken to cure the son of Sapor king of Persia, and not succeeding, was put in prison upon the young prince's death, whence he made his escape, but was apprehended soon after, and flayed alive. However, the oriental writers, cited by D'Herbelot and Hyde, tell us, that Manes, after having been protected in a singular manner by Hormizdas, who succeeded Sapor, but who was not able to defend him against the united persecutions of the Christians, the Magi, the Jews, and the Pagans, shut him up in a strong castle to preserve him from his enemies. They add, that after the death of Hormizdas, Varanes I., his successor, first protected Manes, but afterwards gave him up to the fury of the Magi, whose resentment against him was owing to his having adopted the Sadducean principles, as some say; while others attribute it to his having mingled the tenets of the Magi with the doctrines of Christianity. However, it is certain that the Manichœans celebrated the day of their master's death. It has been a subject of much controversy whether Manes was an impostor. The learned Dr. Lardner has examined the arguments on both sides; and though he does not deny that he was an impostor, he does not discern evident proofs of it. He acknowledges, that he was an arrogant philosopher and a great schemist; that he was much too fond of philosophical notions, which he endeavoured to bring into religion; nevertheless he observes, that every bold dogmatiser is not an impostor. St. Epiphanius gives a catalogue of several pieces published by Manes, and adds extracts out of some of them. These are the Mysteries, Chapters, Gospel, and Treasury.

ADIMANTUS, of the sect of the Manichees, flourished about the end of the third century. He denied the authority of the Old Testament, in a book which was answered by St. Augustine.

St. CATHARINE, a virgin of Alexandria celebrated for her learning, as well as piety, who is said to have suffered martyrdom, under the emperor Maximin, about A.D. 236. Her body being afterwards discovered on mount Sinai, gave rise to the order of Knights of St. Catharine.

APOLLONIA a female Christian martyr, whose life was made a sacrifice to intolerance, in the year 248, at Alexandria. Her persecutors struck her upon the face, and beat out her teeth; then lighting a fire without the city, they threatened to burn her alive, unless she would join with them in pronouncing certain profane words. Begging a short respite, and being set free, she immediately threw herself into the fire, and was consumed.

ABDON, a Persian who suffered martyrdom in support of Christianity under Decius, in the year 250.

AGATHA, a Sicilian martyr, A.D. 251, was of a noble family at Palermo. Her beauty inspired Quintius, governor of Sicily, under the emperor Decius, with the most violent love; and, being a Christian, he employed not only intreaties, but menaces, to seduce her; till, wearied out by the obstinacy of her virtue, he thought only of vengeance. Her body was cruelly mangled, and afterwards rolled on burning coals and broken potsherds.

St. MARGARET, a celebrated virgin, who is said to have suffered martyrdom at Antioch, A. D. 275. The ancient martyrologists make no mention of her name, and she did not become famous till the eleventh century. There is no more foundation for what is said concerning her relics and girdles, than for the stories which are told of her life. A festival however, is still held in honour of her memory, on the 20th of July. The Orientals pay reverence to her by the name of Saint Pelagia, or Saint Marina, and the western church by that of Saint Geruma, or Saint Margaret.

St. IRENÆUS, a deacon, who in 275 suffered martyrdom in Tuscany, under the reign of Aurelian.

AMPHIBALUS, one of our early confessors, who is said to have converted our British proto-martyr St. Alban to the Christian faith, and both suffered under the emperor Dioclesian. He is said to have written several homilies, and a work "Ad Instituendam Vitam Christianam," and to have been indefatigable in promoting Christianity, but authentic particulars of his life are now beyond our reach.

ALBAN, a celebrated saint and martyr, who is said to have been the first person who suffered martyrdom for Christianity

in Britain; and is therefore usually styled the proto-martyr of this island. He was born at Verulam, and in his youth took a journey to Rome, in company with Amphibalus a monk of Caerleon, and served seven years as a soldier under the emperor Dioclesian. At his return he settled in Verulam; and, through the example and instructions of Amphibalus, renounced the errors of paganism, in which he had been educated, and became a convert to the Christian religion. It is generally agreed, that Alban suffered martyrdom during the great persecution under Dioclesian; but authors differ as to the year when it happened; Bede and others fix it in 286; some refer it to the year 296; but Usserius places it in 303. His martyrdom, according to Bede happened as follows. Being yet a pagan, or at least not known to be a Christian, he entertained Amphibalus in his house. The Roman governor being informed thereof, sent a party to apprehend Amphibalus; but Alban, putting on the habit of his guest, presented himself in his stead, and was carried before that magistrate. The governor having asked him of what family he was? Alban replied, "To what purpose do you enquire of my family? if you would know my religion, I am a Christian." Then being asked his name, he answered, "My name is Alban; and I worship the only true and living God, who created all things." The magistrate replied, "If you would enjoy the happiness of eternal life, delay not to sacrifice to the great gods." Alban answered, "The sacrifices you offer are made to devils; neither can they help the needy or grant the petitions of their votaries." His behaviour so enraged the governor, that he ordered him immediately to be beheaded. In his way to execution, he was stopped by a river, over which was a bridge so thronged with spectators that it was impossible to cross it; the saint, as we are told, lifted up his eyes to heaven, and the stream was miraculously divided, and afforded a passage for himself and one thousand more persons. Bede does not indeed give us the name of this river; but, notwithstanding this omission, the miracle, we suppose, will not be the more or less believed. This wonderful event converted the executioner upon the spot, who threw away his drawn sword, and falling at St. Alban's feet, desired he might have the honour to die with him. This sudden conversion occasioning a delay in the execution, till another person could be got to perform the office, St. Alban walked up to a neighbouring hill, where he prayed for water to quench his thirst, and a fountain of water sprang up at his feet; here he was beheaded on the 23d of June. The executioner is said to have been a signal example of divine vengeance; for as soon as he gave the fatal stroke, his eyes dropt out of his head. We may see the opinion of Milton in regard to this narrative, in his history of England. His words are these, speak-

ing of St. Alban, "The story whose martyrdom, foiled and worse martyred with the fabling zeal of some idle fancies, more fond of miracles than apprehensive of the truth, deserves no longer digression!"

BLASE, a saint and martyr, bishop of Sebasta in Cappadocia. He is a person of great note among the woolcombers, who always carry an effigy or representation of him, as the inventor or patron of their art. There was an order of knighthood also instituted in honour of him; and his day, which stands now marked in our Calender, was Feb. 3. He suffered death in the reign of Dioclesian. Before his death, which was by beheading, he was whipped, and had his flesh torn ferreis pectinibus, with iron combs; and this seems to be the only foundation for the respect paid to his memory by the woolcombers:

EUSTATHIUS, a saint in the Greek and Roman churches, was born at Sida in Pamphylia. He was at first bishop of Berea, and next of Antioch. He zealously opposed the Arians, for which they procured him to be deposed and banished to Thrace, where he died in 337. The testimonies of ecclesiastical historians concerning the character of Eustathius are rather discordant. Jerome places him among those Christian writers, who were remarkable for secular learning, as well as for their knowledge of the Scriptures. Socrates reckons him among those obscure persons who had endeavoured to raise their own reputation by opposing Origen. Sezoinen, however, commends him for his eloquence as well as piety, and says that his works were in his time much esteemed. By Theodoret he is called the great Eustathius. Of his numerous writings there are few remains extant of undisputed genuineness, excepting fragments which have been collected by Fabricius. His treatise on the Pythoness was printed in 1689, 4to.

ANASTASIA, a Christian martyr at Rome, in the Dioclesian persecution. She was born in that city, of Prebextat, a Pagan, and a Christian woman, named Flausta, who instructed her in the principles of her own religion. After the death of her mother, she was married to Publius Patricius, a Roman knight, who obtained a rich patrimony with her; but he no sooner discovered her to be a Christian, than he treated her harshly, keeping her confined, and almost in want of necessities, while he lavished the wealth which he had received with her in luxury and extravagance.

On his death, in the course of a few years, Anastasia gave herself more freely to the study of the Holy Scriptures, which had always been her delight, and to works of charity. Her fortune, though very large, scarcely sufficed for the relief of the poor, and the professors of Christianity, by whom the prisons were at that time filled.

Her retired manner of life, and her charities, soon led to a suspicion of her religion. She, and three of her female servants, sisters, were arrested by the officers of the emperor, who wanted to make them sacrifice to idols. This they constantly refused to do; on which the three sisters were put to death upon the spot, and Anastasia conducted to prison. She was then exiled to the island of Palmaria; but soon afterwards brought back to Rome, and burnt alive. Her remains were buried in a garden, by a Christian named Apollonia, and a church afterwards built upon the spot.

ST. AGNES. St. Jerome says, that the tongues and pens of all nations are employed in the praises of this saint, who overcame both the cruelty of the tyrant and the tenderness of her age, and crowned the glory of chastity with that of martyrdom. Rome was the theatre of the triumph of St. Agnes; and Prudentius says, that her tomb was shown within sight of that city. She suffered not long after the beginning of the persecution of Dioclesian, whose bloody edicts appeared in March, in the year of our Lord 303. We learn from St. Ambrose and St. Austin, that she was only thirteen years of age at the time of her glorious death. Her riches and beauty excited the young noblemen of the first families in Rome to vie with one another in their addresses, in order to gain her in marriage. Agnes answered them all, that she had consecrated her virginity to a heavenly spouse, who could not be beheld by mortal eyes. Her suitors finding her resolution impregnable to all their arts and importunities, accused her to the governor as a Christian; not doubting but threats and torments would overcome her tender mind, on which allurements could make no impression. The judge at first employed the mildest expressions and most inviting promises; to which Agnes paid no regard. He then made use of threats, but found her soul endowed with a masculine courage, and even desirous of racks and death. At last, terrible fires were made, and iron hooks, racks, and other instruments of torture, displayed before her, with threats of immediate execution. The young virgin surveyed them all with an undaunted eye; and with a cheerful countenance beheld the fierce and cruel executioners surrounding her, and ready to despatch her at the word of command. She was so far from betraying the least symptom of fear, that she even expressed her joy at the sight, and offered herself to the rack. She was then dragged before the idols, and commanded to offer incense; "but could by no means be prevailed on to move her hand, except to sign the cross," says St. Ambrose.

The governor was highly exasperated to see himself baffled by one of her tender age and sex. Therefore, resolved upon

her death, he condemned her to be beheaded. Agnes, transported with joy on hearing this sentence, and still more at the sight of the executioner, went to the place of execution more cheerfully, says St. Ambrose, than others go to their wedding. The executioner had secret instructions to use all means to induce her to a compliance; but Agnes also answered she could never offer so great an injury to her heavenly Master; and having made a short prayer, bowed down her neck to adore God, and receive the stroke of death. The spectators wept to see so beautiful and tender a virgin loaded with fetters, and to behold her fearless under the very sword of the executioner, who, with a trembling hand, cut off her head at one stroke. Her body was buried at a small distance from Rome, near the Nonietan road. A church was built on the spot in the time of Constantine the Great, and was repaired by pope Honorius in the seventh century.

ST. LUCY, a virgin martyr, was born at Syracuse. She refused to marry a young man who paid his addresses to her, because she had determined to devote herself to religion, and, to prevent his importunities, gave her whole fortune to the poor. The youth, enraged at this denial, accused her before Paschasius, the heathen judge, of professing Christianity; and Lucy, after much cruel treatment, fell a martyr to his revenge, in the year 305.

PRISCA, a Roman lady, was early converted to Christianity, but refusing to abjure her religion, and to offer sacrifice when she was commanded, was horribly tortured, and afterwards beheaded, under the emperor Claudius, in the year 275.

AFRA, a martyr in Crete, during the Dioclesian persecution; a pagan and courtesan. Afra had no sooner heard the Gospel preached, than she was struck with horror at her past life. She confessed her sins, and was baptized; but her former lovers, enraged that they should no longer obtain admission at her house, denounced her as a Christian. She was examined, confessed her faith before the judge with firmness, and was burnt alive. Her mother and three servants, who had shared her crimes and repentance, were arrested, as they watched at her tomb, and suffered the same punishment.

CRISPIANUS and CRISPINUS, two legendary saints, whose festival is on the 25th of October. They were brethren, born at Rome, from whence they travelled to Soissons in France, about A.D. 303, to propagate the Christian religion, and that they might not be chargeable to others for their maintenance, they exercised the trade of shoe-makers; but the governor of the town discovering them to be Christians, ordered them to be beheaded; from which time the shoe-makers have claimed them as their tutelar saints.

HISTORY AND BIOGRAPHY.

JULIUS AFRICANUS, an excellent historian, the author of a chronicle, which was greatly esteemed, and in which he reckons 5,500 years from the creation of the world to Julius Cæsar. This work, of which we have now no more than what is to be found in Eusebius, ended at the 221st year of the vulgar æra. Africanus also wrote a letter to Origen on the history of Susanna, which he reckoned supposititious; and we have still a letter of his to Aristides, in which he reconciles the seeming contradictions in the two genealogies of Christ, recorded by St. Matthew and St. Luke.

AVITUS ALPHIUS, a Roman biographer, probably lived about the time of Alexander Severus. His contemporary, Terentianus Maurus, mentions him, as well as Priscian the grammarian. Of his portraits, in miniature, the following lines, describing, in part, the adventure of the school-master at Fali-sci, will be a sufficient specimen.

'Twas then Falisci's pedagogue,
A crafty, sly, and treach'rous rogue,
Giving his boys a morning walk,
Cheated their ears with pleasant talk,
Till, far beyond the city wall,
Into the hostile camp they fall.

He wrote in the same manner the history of the Carthaginian war.

HERODIAN, an eminent Greek historian, who flourished at Rome in the reigns of Severus, Caracalla, Heliogabalus, Alexander, and Maximin. His history begins from the death of Marcus Aurelius the philosopher; and ends with those of Balbinus and Maximin, and the beginning of the reign of Gordian. It is written in very elegant Greek; and there is an excellent translation of it into Latin, by Angelus Politianus. It was published by Henry Stephens in 4to in 1581, by Bøder, at Strasburg, in 1662, in 8vo: and by Hudson, at Oxford, in 1699, 8vo.

ÆLIUS SPARTIANUS, a Latin historian, who flourished about A.D. 290, and wrote the lives of all the Roman emperors, from Julius Cæsar to Dioclesian. He was a relation of Dioclesian, and dedicated his work to him. Of these lives, only six are extant; viz. those of Adrian, Verus, D. Julianus, Septimius Severus, Caracalla, and Geta; which are published among the *Scriptores Historiæ Augustæ*.

FLAVIUS VOPISCUS, a Roman historian, who flourished about A.D. 303, and wrote the lives of the emperors Aurelian, Tacitus, Florianus, Probus, Firmus, Carus, Carinus, &c.

He is one of the six historians, whose works are extant and printed, under the title of *Historiæ Augustæ Scriptores*; but he excels the rest in elegance.

VULCATIUS, a senator in the reign of Dioclesian, who attempted to write an history of all such as had reigned at Rome, either as lawful sovereigns or by usurpation. Of his works, nothing is extant but an account of Avidius Cassius, who revolted in the east during the reign of M. Aurelius, which some ascribe to Spartianus.

POLLIO TREBELLIUS, a Latin historian, who flourished about A. D. 305. He wrote the lives of the Roman emperors. The beginning of this work is lost; but part of the life of Valerian, the reigns of the two Gallieni, and the reigns of the thirty tyrants, are extant.

JULIUS CAPITOLINUS, a Latin historian, who wrote the lives of the emperors Antoninus Pius, Verus, Albinus, Macrinus, the two Maximins, and the three Gordians. These are come down to us, but some others which he composed are lost. He is neither a pure, nor an exact writer, and his matter is chiefly copied from Herodian.

ÆLIUS LAMPRIDIUS, a Latin historian, who lived under Dioclesian and Constantine the Great. His lives of four emperors, Antoninus, Commodus, Diadurmenus, and Heliogabalus, are extant. Some attribute the life of Alexander Severus to him, but the M.S. in the Palatine library ascribes it to Spartian.

ONESIMUS, a Macedonian nobleman and historian, who flourished at Rome, and was patronized by the reigning emperors. He wrote the lives of the emperors Probus and Carus with great elegance and accuracy.

FLAVIUS EUTROPIUS, a Latin author, who was secretary to Constantine the Great, and afterwards bore arms with the emperor Julian, whom he followed in his expedition against the Persians. He made an abridgment of the Roman history, from the foundation of Rome to the reign of Valens, to whom it is dedicated. There is an edition of this work by Miss Le Ferre, afterwards Madame Dacier, published at Paris for the use of the Dauphin in 4to, in 1683, but the best edition is that of Leyden, 1762, 8vo.

CAS-CHIRI, or **CAS-CHERI**, is the surname of Imam Abul Hassan, who wrote the lives of the Mussulman saints. Yafei makes mention of this book in the work he composed on the same subject: he is likewise author of the book entitled "Lathaif," which is highly esteemed for its ingenious fictions, and its spiritual allegories. This Imam is in universal esteem as one of the greatest divines of Mohammedanism; it is he who explains the right way who never stops till he is arrived at the end of his journey, which is the union with God. He

likewise makes this reflection on the chapter in the same book, entitled *Anaam*, where it is said that we must avoid both inward and outward sins;—the reason, he says, is presently subjoined in these words; “God has loaded you with benefits both within and without; therefore, adds he, these benefits ought to be not only the motive to the keeping of the commandments and the avoiding of sin, but they should teach us also that the best means of obtaining the pardon of our transgressions is to be continually thanking God for his favours.” This Imam has made an abridgment of the book of Jakieddin, entitled “*Sahih*.”

MUSIC.

ST. CECILIA, the patroness of music has been honoured as a martyr ever since the 5th century. Her story, as delivered by the notaries of the Roman church, is, that she was a Roman lady, born of noble parents about A.D. 235. That her parents married her to a young pagan nobleman, named Valerianus; who going to bed on his wedding night, was told by his spouse, that she was nightly visited by an angel, and that he must forbear to approach her, otherwise the angel would destroy him. Valerianus desired that he might see his rival the angel; but his spouse told him that was impossible, unless he would consent to become a Christian. This he consented to, and was baptized by pope Urban I.; after which returning to his wife, he found her in her closet at prayer, and by her side, the angel in the shape of a beautiful young man, clothed with brightness. After some conversation with the angel, Valerianus told him, that he had a brother named Tiburtius, whom he wished to partake of the grace which he himself had received. The angel told him, that his desire was granted, and that they should both be crowned with martyrdom in a short time. Upon this the angel vanished, and his prophecy was soon fulfilled. Tiburtius was converted, and he and his brother were beheaded. Cecilia was offered her life if she would sacrifice to the Roman idols, but she refused; upon which she was thrown into a caldron of boiling water: others say that she was stifled in a dry bath, an inclosure, from whence the air was excluded, having a slow fire beneath. There is a tradition of St. Cecilia, that she excelled in music; and that the angel was drawn from the celestial regions by the charms of her melody. This has been deemed authority sufficient for making her the patroness of music. The above legend has given occasion to painters and sculptors to exercise their genius in representations of her playing on the organ or harp. The poets have not neglected this lady. Mr. Pope's ode is well known.

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PERIOD XIX.

FROM CONSTANTINE II. TO THEODOSIUS II.

[CENT. IV.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A.D.

- 303 The tenth persecution under Dioclesian.
- 305 The two emperors resign and the two Cæsars succeed them.
- 311 Constantius dies in Britain, and Constantine the Great begins to reign.
- 313 The tenth persecution ends by an edict of Constantine, who professes and establishes the Christian religion. In his reign cardinals begin.
- 314 Three bishops sent from Britain to the council of Arles.
- 323 The first general council at Nice wherein 318 fathers attended against Arius, and composed the famous Nicene Creed.
- 328 Constantine removes the seat of empire to Constantinople.
- 330 A dreadful persecution of the Christians in Persia, which lasts 40 years.
- 331 Constantine orders all the heathen temples to be destroyed.
- 334 300,000 Samaritans revolted from their masters.
- 341 The Gospel propagated in Ethiopia by Frumentius.
- 360 The first monastery founded near Poitiers in France, by Martin.
- 373 The Bible translated into the Gothic language.
- 376 The Goths settled in Thrace.
- 379 The cycle of Theophilus commenced.

DURING this period the Roman empire was divided into the eastern and western; each under the government of different emperors. This division began under Valens and Valentinian, and was finally settled under the two sons of Theodosius, Arcadius, and Honorius, of whom the former reigned in the east, and the latter in the west.

We see that mighty empire, which once occupied nearly the whole world, now weakened by division, and surrounded by enemies. On the east, the Persians; on the north, the Scythians, Sarmatians, Goths, and a multitude of other barbarous nations, watched all occasions to break into it; and miscarried in their attempts, rather through their own barbarity, than the strength of their enemies.

GOVERNMENT.

ROME.

CONSTANTINE II., surnamed the Young, the eldest of the three surviving sons of Constantine the Great, was born in
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316, and at an early age was created Cæsar, and sent to hold his court in Gaul. At his father's death, in 337, he succeeded to his allotted portion of the empire, Gaul, Spain, and Britain, and also obtained possession of Constantinople, with a certain superiority of rank above the rest. During a reign of three years nothing is heard of him, except that he favoured Athanasius, who had been banished into his dominions, and sent him back to his church. At length, dissatisfied with his proportion of the spoils of his massacred kinsmen, he urged his brother Constans to yield him the provinces of Africa; and finding himself amused by a fruitless negotiation, he was led by his impatience to make an irruption into the dominions of Constans, by way of the Julian Alps. He laid waste the country about Aquileia; but being decoyed into an ambuscade with a few attendants, was surrounded and slain, A.D. 340. His body was thrown into the river Ausa; but being afterwards discovered, was sent to Constantinople, and interred there near the tomb of his father. Constantine II. is said to have been a prince of great accomplishments, and he had gained glory during his father's life by his victories over the Goths and Sarmatians; but his aggression of his brother is not to be vindicated, and his fate seems to have been unpitied.

FLAVIUS JULIUS CONSTANTIUS II., second son of the emperor Constantine, by Fausta; was born at Sirmium in 317. He was declared Cæsar in 323, and elected emperor in 337. The soldiers, to secure the throne to the three sons of Constantine, massacred the uncles and cousins of those princes, with the exception of Julian, and his brother Gallus. Asia, Syria, Egypt, and Thrace, were allotted to Constantius as his portion of the empire. Constantius was soon involved in a war with Sapor, king of Persia, who made an incursion into Mesopotamia, and laid siege to Nisibis. Constantius marched to its relief, and in a long war which ensued, many bloody battles were fought, generally to the disadvantage of the Romans. Yet Nisibis defended itself in three different sieges: and at the battle of Singara, in 348, the Romans gained possession of Sapor's camp, but from want of discipline were driven out with great loss. Whilst Constantius was engaged in the Persian war, a civil war broke out between his two brothers; in which Constantine II. lost his life; and ten years afterwards, the survivor, Constans, was put to death in the revolt of Magnentius.

Magnentius enjoyed the fruits of his usurpation in the west. Nepotian, a nephew of Constantine, who had escaped the massacre of his family, attempting to seize upon the city of Rome, had perished together with his mother and his principal partizans. Vetricio, an old experienced general, so illiterate that he could not even read, had been proclaimed Augustus in Pannonia, but wanted the qualifications necessary for maintaining

his high fortune. Constantius at last marched from Asia, at the head of all his forces, in order to deprive Magnentius of his dominions.

General Vetranio had already entered into a league with Magnentius, and marched against the emperor; but instead of coming to an engagement, he entered into a treaty into which he was duped by Constantius, who corrupted his troops, and forced him to abdicate his authority. It is said that he consoled him with an extraordinary piece of morality, conceived in these terms: "You lose only an insignificant name, which has nothing real than the mortifications it brings with it; and you are going to enjoy solid happiness, without a mixture of uneasiness." It is added, that the good old man, charmed with his retirement, sent him a letter, containing the following words: "You are wrong in not taking a share in that felicity which you have the art of procuring for others." Such men had a claim to the title of philosophers. They either affected that character, or the historians have spoken for them. While the unwarlike Constantius was amusing himself with holding a council at Sirmium, Magnentius approached at the head of his army. When ready to pass the Save, he was met by an envoy from the emperor, with proposals of peace, which he rejected, and advanced to Mursa on the Drave, the destined scene of a celebrated action, decisive of the fate of the empire. The battle was fought with great fury; more than fifty thousand of the best troops were cut to pieces; Magnentius's Gauls performed wonders, and were slain almost to a man; but at last the usurper turned his back, after having lost Marcellinus, to whom he was indebted for his promotion.

Constantius did not appear in the field, but with trembling expectation waited the event of the engagement in a neighbouring church, where he was attended by the Arian bishop of Mursa. That crafty impostor had taken precautions to be informed of the success, and all at once proclaimed the victory, pretending that the news had been brought to him by an angel. The emperor giving entire credit to the miracle, honoured him as a saint, and attributed to him all the success of his arms. It is easy to judge what gross errors in conduct must spring from such low superstition; we shall see Constantius striking upon all the shoals of credulity and weakness.

The year following, Magnentius, who for his cruel tyranny was an object of universal detestation at Rome, took refuge in Gaul, was defeated in Dauphine by the emperor's generals, and perceiving that his soldiers were resolved to deliver him up, in a transport of despair murdered his cousins, his friends, and even his mother, after which he stabbed himself with his own sword. His brother Decentius, who had been created Cæsar, soon after strangled himself; and thus Constantius, in 353,

became sole master of the Roman empire. His conduct towards the vanquished is differently represented ; but upon the whole it appears, that a very severe inquisition was carried on against all who were involved in the guilt of rebellion, and that there were many victims. As soon as Constantius was delivered from this enemy, he became more despicable and cruel than ever. A continual prey to his suspicions, every thing was to him an object of dread ; and his terrors and distrust were increased by the vile eunuchs with whom his palace was filled, for the infamous custom of keeping eunuchs had found its way into the court, with other abuses of oriental despotism. Under pretence of destroying the usurper's party, he exercised the most odious tyranny. The encouragement of informers produced the ordinary effects ; for one criminal a thousand innocent persons were put to death. The eunuch Paul, secretary, or rather satellite of the prince, filled every quarter of the empire with marks of his injustice, and raised a general alarm. Great Britain was the principal scene of his barbarous inquisition. Martinus, its governor, sensibly touched with the miseries of the public, and foreseeing that he would one day be involved in them in his turn, formed a design to rid the world of this savage monster, but failed in the attempt, and laid violent hands upon himself. All sentences of death, which, according to custom were presented to the emperor, were confirmed without exception ; and the empress Eusebia dared not solicit the pardon even of a single person. The tyrannical orders and caprices of the court struck more terror than the invasion of the Franks, Alemains, and other barbarians. Constantius being now intoxicated with his power, assumed the titles of Master of the World, and Eternal. This ridiculous pride was accompanied with all the refinements of tyranny. Never had informers so fair a field for displaying their villainy. Dreams were made capital crimes. The persons who where imprudent enough to disclose them, ran the hazard of their lives, if what they had dreamed could possibly be susceptible of a similar interpretation. An informer, the worthy minister of the infamous Paul, was ludicrously styled the Count of Dreams, because he employed himself with a good deal of success in that branch.

In 357, Constantius paid a visit to Rome, which he had never before seen. He entered it with a most splendid train, and was received with the highest honours. He displayed his regard for the ancient capital by adding to its ornaments an obelisk of granite in a single piece, brought from Egypt, and set up in the Circus Maximus. A negociation with Sapor, in 358, failed of producing peace between the two empires, and the Persian king again invaded Mesopotamia. He took Amida after a vigorous resistance, and utterly destroyed it, and after-

wards reduced Singara and Berzabde. Constantius himself then marched into Mesopotamia, but the campaign closed with nothing further memorable on either side.

The rising reputation of Julian now began to excite the fears and jealousy of Constantius; and with a view either of weakening him, or strengthening his own army, he sent an order in 360 for a large body of Julian's troops to march into the East. This step excited discontents among the soldiers, which terminated in their elevation of the prince to the rank of Augustus, which after a decent resistance he accepted, as through compulsion. The embassy he sent to give information of this event was extremely ill received, and the emperor indignantly refused to acknowledge him as a partner. Constantius marched again into Mesopotamia; and on his return married a second wife, by name, Maxima Faustina. The dangers from Sapor induced him the next year also to march to the Persian frontier, while in the mean time he was making hostile preparations against Julian. But that active prince anticipated him, and was already master of Illyricum, when Constantius first heard of his advance. The retreat of Sapor left him at liberty to oppose his rival; and despatching a strong detachment to secure the passes into Thrace, he himself followed with the rest of the army. On his arrival in Tarsus in Cilicia, he was seized with a feverish indisposition, which, however, did not prevent his advance; but it increased so rapidly, that he sunk under it at the town of Mopsucrene, twelve miles further on the road, and thus delivered the empire from the calamities of a new civil war. He died in November, 361, in the forty-fifth year of his age, and twenty-fourth of his reign.

With regard to religion, Constantius was a very zealous Christian, and by many edicts hastened the overthrow of Paganism, the public rites of which he greatly discouraged, though he did not absolutely abolish them. He built many churches, testified the greatest veneration for the clergy, and interested himself in all the niceties of theological controversy. But it is lamented by the orthodox, that through the influence of eunuchs and women he was strongly prejudiced in favour of Arianism, which he promoted by vigorous persecutions of the opposite party, and the decrees of packed and overawed councils. Though he began his reign by recalling the banished Athanasius, he afterwards caused him to be deposed, and never ceased to persecute him. Hence the ecclesiastical writers have treated his memory with great severity; and, indeed, the union of pride and weakness, superstition and cruelty, in his character, seems to justify the sentence, "that he inherited the defects, without the abilities of his father."

FLAVIUS JULIUS CONSTANS I., third son of the emperor Constantine the Great by Fausta, was born about

320. He was created Cæsar by his father at six years of age, and at his death, in 337, succeeded to the sovereignty of Italy, Africa, and the western Illyricum, as his share of the empire. He seems to have been an indolent and voluptuous prince, unfit for the cares of government. The discontents excited in the army by the ignoble character of Constans at length produced a rebellion headed by Magnentius, who assumed the purple at Autun. At the news, Constans, throwing off the imperial robes, fled towards Spain, but before he could reach the sea-port where he intended to embark, he was overtaken by a party of cavalry, at Helena, now Elne, at the foot of the Pyrenees, and put to death in his bed, A. D. 350.

MAGNUS MAGNENTIUS, a usurper of the Roman empire, was by birth a German, who being made a prisoner of war, enrolled himself in the Roman troops, and soon became distinguished for valour. He afterwards became remarkable for his cruelty and perfidy. He conspired against the life of Constans, and had him murdered in his bed. This cruelty was highly resented by Constantius; and the assassin, unable to escape from the fury of his antagonist, murdered his own mother and the rest of his relations, and afterwards killed himself by falling upon a sword, which he had thrust against a wall. This happened in August, 353, about the fiftieth year of his age, after a reign of three years and seven months. Magnentius was a professed Christian, and is said to have been an eloquent speaker, and a friend to polite literature. He was the first of the followers of Christianity who ever murdered his lawful sovereign.

MAGNUS DECENTIUS, brother to Magnentius, who was the occasion of his being emperor after the death of Constans, 350. On the news of his brother's death, Decentius strangled himself.

FLAVIUS CLAUDIUS CONSTANTINUS GALLUS, a brother of the emperor Julian, raised to the imperial throne under the title of Cæsar, by Constantius, his relation, whose sister, Constantina, he married. Antioch was appointed for his residence, and he was charged with the government of the eastern provinces, and their defence against the Persians. He was violent and suspicious, and sometimes condescended himself to assume the character of a spy under a disguise. Many persons of rank were put to death in consequence of his jealousy and enmity. At length the emperor Constantius was apprised of his conduct, and sent two delegates to admonish him and reform his government. Their haughty behaviour so irritated the violent temper of Gallus, that he caused them both to be seized, bound, and after being dragged through the streets of Antioch, to be thrown into the river. After this he had nothing to expect but punishment from the imperial court; he was very

reluctant to comply with the artful invitation of Constantius to come and visit him at Milan. The death of Constantina, who was going to appease her brother, aggravated his danger. At length he set out with a numerous train; but upon his arrival at Adrianople, an order met him to leave behind him his retinue, and proceed with a few post carriages. When he came to Petovia, in Pannonia, he was arrested by a military officer; stript of his ensigns of dignity, and carried away to imprisonment at Pola, in Istria, and was beheaded like a common malefactor. This catastrophe took place in 354, the fourth year after his elevation.

FLAVIUS JULIUS DELMATIUS, a nephew of Constantine the Great, honoured with the title of Cæsar, and put in possession of Thrace, Macedonia, and Achaia. His great virtues were unable to save him from a violent death, and he was assassinated by his own soldiers.

FLAVIUS POPILIUS NEPOTIAN, a short lived emperor of Rome, was nephew of Constantine the Great by his sister Eutropia, and on the death of his cousin Constans, was proclaimed emperor; but was murdered by Anicetus after one month's reign.

JULIAN, a famous Roman emperor, a son of Julius Constantius, the brother of Constantine the Great, born at Constantinople. He was styled the Apostate, because he professed the Christian religion before he ascended the throne, but afterwards openly embraced paganism, and endeavoured to abolish Christianity. He made no use of violence, however, for this purpose; but behaved with a politic mildness to Christians; recalled all who had been banished on account of religion under Constantius; and endeavoured to pervert them by his caresses, and by temporal advantages covered over by artful pretences; but he prohibited Christians to plead before courts of justice, or to enjoy any public employments. He even prohibited their teaching polite literature, well knowing the great advantages they drew from prophane authors in their attacks upon paganism and irreligion. Though he on all occasions showed a public contempt for the Christians, whom he called Galileans, yet he was sensible of the advantage he obtained by their virtue and the purity of their manners; and therefore incessantly proposed their example to the Pagan priests. At last, however, when he found that all other methods failed, he gave public employments to the most cruel enemies of the Christians, whence the cities in most of the provinces were filled with tumults and seditions, and many of them were put to death. Historians mention, that Julian attempted to prove the falsehood of our Lord's prediction with respect to the temple of Jerusalem by rebuilding it; but that all his endeavours served only the more perfectly to verify it. After he made his public entry at Con-

stantinople, he determined to continue the Persian war, and check those barbarians, who had for sixty years derided the power of the Roman emperors. When he had crossed the Tigris, he burned his fleet, and advanced with boldness into the enemy's country. His march was that of a conqueror, he met with no opposition from a weak and indigent enemy, for the country of Assyria had been left desolate by the Persians, and Julian, without corn or provisions, was obliged to retire. As he could not convey his fleet again over the streams of the Tigris, he took the resolution of marching up the sources of the river, and imitating the bold return of the ten thousand Greeks. As he advanced through the country he defeated the officers of Sapor, king of Persia; but an engagement proved fatal to him, and he received a deadly wound as he animated his soldiers to battle. He expired the following night, the 27th of June, A. D. 363, in the 32d year of his age. His last moments were spent in a conversation with Maximus the philosopher about the immortality of the soul, and he breathed his last without expressing the least sorrow for his fate, or the suddenness of his death. Julian's character has been admired by some, and censured by others; but the malevolence of his enemies arises from his apostacy. As a man, and as a monarch, he demands our warmest commendations; but we must blame his idolatry, and despise his bigotted principles. He was moderate in his successes, merciful to his enemies, and amiable in his character. He abolished the luxuries which reigned in the court of Constantinople, and dismissed with contempt the numerous officers which waited upon Constantius, to anoint his head or perfume his body. He was frugal in his meals, and slept little, reposing himself on a skin spread on the ground. He awoke at midnight, and spent the rest of the night in reading and writing, and issued early from his tent to pay his daily visit to the guards around the camp. He was not fond of public amusements, but rather dedicated his time to study and solitude.

When he passed through Antioch in his Persian expedition, the inhabitants of the place, offended at his religious sentiments, ridiculed his person, and lampooned him in satirical verses. The emperor made use of the same arms for his defence, and rather than destroy his enemies by the sword, he condescended to expose them to derision, and unveil their follies and debaucheries in a humorous work, which he called "Misopogon," or beard-hater. He imitated the virtuous example of Scipio and Alexander, and laid no temptation for his virtue by visiting some female captives that had fallen into his hands. In his matrimonial connections, Julian rather consulted policy than inclination, and his marriage with the sister of Constantius arose from his unwillingness to offend his benefactor, rather than to obey the laws of nature. He was buried at

Tarsus, and afterwards his body was conveyed to Constantinople. He distinguished himself by his writings, as well as by his military character. Besides his *Misopogon*, he wrote a history of Gaul. He also wrote two letters to the Athenians; and, besides, there are now extant sixty-four letters on various subjects. His *Cæsars* is the most famous of all his compositions, being a satire upon all the Roman emperors from Julius to Constantine. It is written in the form of a dialogue, in which the author severely attacks the venerable character of M. Aurelius, whom he had proposed to himself as a pattern, and speaks in scurrilous and abusive language of his relation Constantine. It has been observed of Julian, that, like Caesar, he could employ at the same time his hand to write, his ear to listen, his eyes to read, and his mind to dictate. The best edition of his works is that of Spanheim, fol. Lips. 1696; and of the *Cæsars*, that of Hensinger, 8vo. Gothæ, 1741.

PROCOPIUS, a relation of the emperor Julian, to whom he rendered essential services, but after the death of Jovian he retired among the barbarians of the Chersonesus. When Valens marched into Syria, Procopius returned to Constantinople, and proclaimed himself emperor, A.D. 365. He forced Valens to abdicate the throne, but the following year he was defeated in Phrygia, and beheaded.

JOVIAN, the Roman emperor, elected by the army, after the death of Julian the Apostate, in 363. He at first refused, saying, he would not command the idolatrous soldiers; but upon an assurance that they would embrace Christianity, he accepted the throne, and immediately shut all the pagan temples, and forbid their sacrifices. But he did not long enjoy the dignity to which his merit had raised him; being suffocated in his bed by the fumes of a fire which had been made to dry the chamber, in 364, and the 33d year of his age, and the 8th month of his reign.

VALENTINIAN I., emperor of the west, a renowned warrior, but a tyrant over his subjects. He was the eldest son of Gratian. He gave the empire of the east to his brother Valens, in 364, after which he defeated the Germans, and quelled the revolt in Africa. The Quadi having taken up arms in 374, he marched against them and ravaged their country with fire and sword, which compelled them to sue for peace; but while he was speaking to their ambassadors he broke a blood-vessel through passion, of which he died Nov. 17, 375, being about the age of 54, and in the 12th year of his reign. He habituated himself to scenes of torture and death, till he took delight in them; and it is related that his prime ministers were two enormous bears kept in cages near his person, whom he employed as executioners for his private amusement. Yet his general administration was beneficial to the empire, which he

defended from its foes with vigour, and rendered flourishing by good laws and useful institutions.

FLAVIUS VALENS, emperor of the East, was born at Cibalis in Pannonia, and associated in the empire with his brother Valentinian, A.D. 364, at the age of thirty-six. To him his brother, to whom he was much attached, assigned the eastern portion of the Roman dominions, comprehending the whole of Asia, [with Egypt and Thrace; upon this division, Valens made Constantinople the seat of his empire. Alarmed by the movements of the Persians on the borders of his territory, he departed for Syria, and at Cæsarea, in Cappadocia, he was informed that Procopius had taken possession of his capital. The emperor was so terrified by this intelligence, that he intended to negotiate with the usurper, and to propose to him an abdication of the empire. His ministers, however, advised him to detach a body of troops, in order to suppress the insurrection at its commencement; but these troops joined Procopius, and contributed to his success. At length many of the insurgents abandoned their commander, who rendered himself unpopular by his rapacity and tyranny, and he was ultimately betrayed to Valens, who ordered him to be beheaded. The emperor was thus established on the throne; but his conduct was such as to cool the ardour of his friends, and to excite enmity and opposition. In process of time, from the year 366 to 369, he contended successfully with the Goths, and having reduced them to great distress, consented to conclude a treaty with them, which was ratified with great magnificence in barges upon the Danube. Having accomplished this object, Valens returned in triumph to Constantinople.

Valens, having received his Christian creed from Eudoxus, the Arian bishop of Constantinople, disgraced himself by becoming a persecutor of the Athanasians; and in a contest between these two parties, he acted in a manner so rigorous and violent, as to entail indelible reproach on his memory. In 371 he lost his only son, and in the following year he defeated the Persians, and afterwards readily consented to a truce. Whilst he was passing the winter at Antioch, in the year 374, he manifested, in his treatment of persons who recurred to magical practices for ascertaining the name of the future successor to the imperial throne, the jealous cruelty of his character. Many persons were involved in real or suspected guilt, and consigned to the punishment of torture, banishment, or death. Having resided five years at Antioch, watching the motions of the Persian king, repressing the incursions of the Saracens and Isaurians, and conducting state inquisitions and religious persecutions, his attention was excited by a terrible inroad of the Huns upon the territories of the Visigoths; and these Goths, having obtained permission to cross the Danube, penetrated

into the cultivated part of Thrace. The Gothic tribes were joined by the Huns and Alans. The emperor arrived at Constantinople in 378, and, urged by the clamours of the people, marched against the enemy to the vicinity of Constantinople. An engagement ensued, which proved singularly disastrous to the Romans. Valens, deserted by his guards, and wounded, betook himself to a cottage, in which his attendants were dressing his wound; the cottage was beset by the enemy, who being resisted, set fire to a pile of faggots, which consumed the emperor and all that were with him. Thus did Valens terminate his life at the age of fifty, and in the sixteenth year of his reign. His character, as it has been delineated by historians, merits in many respects contempt and detestation. He was nevertheless modest and temperate in his mode of living; addicted to no private vice or superfluous expence; ready to listen to the complaints of his subjects, and to protect them from the oppression of the military, among whom he preserved exact discipline; and it has been said that the eastern provinces in general were never happier than under his government.

GRATIAN, the son of Valentinian I. by his first wife, was associated in the empire by his father at Amiens, in 365, and succeeded him as emperor of the west in 367; a prince equally extolled for his wit, eloquence, modesty, chastity, and zeal against heretics. He associated Theodosius with him in the empire, and advanced the poet Ausonius to the consulate. He made a great slaughter of the Germans at Strasburgh, and hence was surnamed Almanicus. He was the first emperor who refused the title of Pontifex Maximus, on account of its being a pagan dignity. He was assassinated by Andragathius in 383, in the 24th year of his age.

MAGNUS MAXIMUS, a Spaniard, was general of the Roman army in Britain when he proclaimed himself emperor, A. D. 383. Gratian marched against him but was defeated, and assassinated. Maximus having made himself master of Gaul, Britain, and Spain, fixed the seat of his empire at Treves. He next marched into Italy, where he committed dreadful cruelties, but was at last besieged in Aquileia by the emperor Theodosius. His soldiers delivered him up to Theodosius, who caused him to be beheaded, in 388. Maximus is stigmatized as the first Christian prince who shed the blood of his Christian subjects on account of their religious opinions. Priscillian and six of his followers were executed by the sentence of his pretorian prefect at Treves.

ARBOGASTES, a Frank by nation and a soldier of fortune, rose by his merit to the second rank in the army, and the title of count, under the emperor Gratian, and after his death engaged in the service of Valentinian the younger, and Theodosius. By the latter he was sent into Gaul to oppose Victor

the son of Maximus, whom he defeated and killed. The army, with which he had ingratiated himself by his liberality and valour, then raised him without consulting the court, to the post of general, in which he acquitted himself with moderation and fidelity till the departure of Theodosius for Constantinople. But after that event, he began to aim at the entire management of the state, and, by filling every post with his creatures, reduced the young Valentinian to the condition of a mere dependant upon his will. The emperor, perceiving and resenting his situation, resolved to discharge him, and for that purpose presented him from the throne with a paper announcing his dismissal. The haughty count, after reading it, coolly told him, that as his authority was not derived from him, it did not depend upon his pleasure; and contemptuously threw the paper on the ground. Valentinian, in a rage, attempted to draw the sword of one of the guards, but was prevented. Within a few days the young emperor was found dead, and little doubt could be entertained of the author of the fact, though Arbogastes endeavoured to make it believed that he had killed himself. The count, not choosing to assume the purple himself, as being a barbarian by origin, set up the rhetorician Eugenius, a faithful dependant, whom he had raised to the rank of master of the offices. Theodosius immediately prepared for war against the usurper; but it was not till two years afterwards, A.D. 394, that he entered Italy with his army. Arbogastes waited for him at the foot of the Alps, and exerted all his valour and skill in the defence. In the first conflict he was victorious; but on a renewal of the battle next day his army was entirely defeated; to which event a sudden storm that blew in his men's faces greatly contributed. After discharging every duty of a general and a soldier, he made his escape to the mountains, where he wandered some days. At length, despairing of being able to evade the search making for him, he put an end to his life.

VALENTINIAN II., Roman emperor of the west, son of Valentinian I. by the Empress Justina, was born in 371. On the death of his father in 375, his half brother Gratian, who had been made a partner in the empire, being at a distance, the principal ministers and officers of the deceased Emperor sent for Justina and her son, and immediately invested him with the ensigns of sovereign power. Gratian, though offended by this assumption of authority, readily acquiesced in the nomination, and accepted his young brother as a partner, whom he always treated with affection; and by his advice, Justina and her son took up their residence at Milan. The share of the empire allotted to Valentinian was Italy, Illyricum, and Africa.

He was a prince celebrated for his virtues, and above all for his moderation: yet a conspiracy was formed against him by

Arbogastes, the commander-in-chief of his armies; and he was strangled in the year 392. See ARBOGASTES.

GRATIAN, a British soldier in the Roman army, who was crowned emperor by the legions in Britain, about A.D. 407, but was murdered by them within four months.

EUGENIUS, an obscure man, who from being a grammarian was proclaimed emperor in Dauphine by count Arbogastes, after the death of Valentinian the younger, in 392. He crossed the Alps, and made himself master of Milan. But in 394 he was defeated and slain by the emperor Theodosius.

FLAVIUS THEODOSIUS, a Roman emperor of the east, surnamed Magnus, from the greatness of his exploits. He was invested with the imperial purple by Gratian, and appointed emperor in Thrace and the eastern provinces, which had been in the possession of Valentinian. The first years of his reign were marked by different conquests over the barbarians. The Goths were defeated in Thrace, and 4000 of their chariots, with an immense number of prisoners of both sexes were the reward of the victory. This glorious campaign intimidated the inveterate enemies of Rome; they sued for peace, and treaties of alliance were made with distant nations, who wished to gain the favours and friendship of a prince whose military virtues were so conspicuous. Some conspiracies were formed against the emperor, but Theodosius totally disregarded them; and while he punished his competitors for the imperial purple, he thought himself sufficiently secure in the love and affection of his subjects. His reception at Rome was that of a conqueror; he triumphed over the barbarians, and restored peace in every part of the empire. He died of a dropsy at Milan, in the 60th year of his age, after a reign of 16 years, the 7th of January, A.D. 395. His body was conveyed to Constantinople, and buried by his son Arcadius, in the tomb of Constantine. Theodosius was the last of the emperors who was the sole master of the whole Roman empire. He left three children, Arcadius, and Honorious who succeeded him, and Pulcheria. Theodosius has been commended by ancient writers as a prince blessed with every virtue, and debased by no vicious propensity. Though master of the world he was a stranger to that pride and arrogance which too often disgrace the monarch; he was affable in his behaviour, benevolent and compassionate, and it was his wish to treat his subjects as himself was treated when a private man, and a dependant. Men of merit were promoted to places of trust and honour, and the emperor was fond of patronizing the cause of virtue and learning. His zeal as a follower of Christianity has been applauded by all the ecclesiastical writers, and it was the wish of Theodosius to support the revealed religion, as much by his example, meekness and Christian charity, as by his edicts and ecclesiastical institutions.

His want of clemency, however, in one instance, was too openly betrayed; when the people of Thessalonica had unmeaningly, perhaps, killed one of his officers, the emperor ordered his soldiers to put all the inhabitants to the sword, and no less than 6000 persons, without distinction of rank, age, or sex, were cruelly butchered in that town in the space of three hours. This violence irritated the ecclesiastics, and Theodosius was compelled by St. Ambrose to do open penance in the church, and publicly to make atonement for an act of barbarity which had excluded him from the bosom of the church and the communion of the faithful. In his private character Theodosius was an example of soberness and temperance, his palace displayed becoming grandeur, but still with moderation. He never indulged luxury, or countenanced superfluities, was fond of bodily exercise, and never gave himself up to pleasure and enervating enjoyments. The laws and regulations which he introduced in the Roman empire, were of the most salutary nature.

RUFINUS, minister of state to the emperors Theodosius and Arcadius, was a native of Elusa, now Eause, in the Gallic province of Novempopulonia, the modern Armagnac. He was brought up to the profession of law, and being possessed of a bold and ready elocution, with much address, and an advantageous person, he attracted notice at the court of Constantinople, and about 390 was raised by Theodosius to the post of master of the offices. In 392 he was nominated to the consulship, with Arcadius for his colleague; and during the same year was entrusted with the important post of prefect of the east. He disguised his ambition and other vices under the mask of piety, by which he secured the confidence of the religious emperor. Cruel and vindictive by nature, he stimulated his master to command the shocking massacre of Thessalonica; he procured the disgrace and exile of the brave general Promotus, who had chastised his insolence by a blow; and he effected the ruin of the prefect Tatiannus, and the execution of his son Proculus, in order to make way for his own prefecture of the east.

After the death of Theodosius in 395, Rufinus succeeded to absolute authority over the eastern empire, in the name of the feeble Arcadius; and he made use of his power for the gratification of his passions, especially that of avarice. As a means of securing his authority, and even of raising himself to a partnership of the empire, he had planned the marriage of his daughter to the emperor. But the great chamberlain Eutropius, with the other court eunuchs, discovering that Arcadius had no desire for the union, and wishing to set up an empress of their nomination, contrived to place in his view Eudoxia, the beautiful daughter of the Frank Bauto. He became enamoured at the sight; and Rufinus, after his return, was mortifi-

fied by the emperor's marriage with his daughter's rival. This disappointment, and the fear of losing the power he possessed, inspired him, it is said, with the most criminal designs, and he is charged with plotting the destruction of his sovereign, and with inviting the Huns and Goths to invade the empire, in order to create general confusion. The famous Stilicho was at this time omnipotent in the western empire, as minister of the young Honorius, brother to Arcadius, and claiming, from the appointment of Theodosius, the guardianship of both his sons, he prepared to march into the East in order to assert his authority there. At the head of the armies of both parts of the empire, he had crossed the Alps, and was near Thessalonica, when Rufinus, dreading his approach, procured an order from Arcadius, for the eastern forces to separate from Stilicho and march to Constantinople. The general did not venture to disobey, and placed them under the command of Gainas the Goth, with whom he had concerted his plan. The army arrived before the capital of the East in November, 395, and the emperor with Rufinus advanced to meet it. The minister is said to have expected that his partizans would take that opportunity of proclaiming him emperor, and had prepared the purple robe, diadem, and donative for the occasion. By the direction of Gainas, however, the wings wheeling round enclosed their victim, and upon a signal, a soldier advancing plunged his sword into his breast. He fell and was immediately despatched, and his head, fixed upon a pole, was born in triumph through the streets of Constantinople.

FLAVIUS JULIUS CONSTANTINE, a private soldier, who was raised by the army in Britain to the imperial dignity, in 407, on which he crossed over to Gaul, and conquered that country and Spain. He fixed his court at Arles, where he was besieged by Constantius, the general of the emperor Honorius. Constantine surrendered, on the promise that his life should be spared, which, however, was basely violated, and he and his son were put to death by the emperor's orders, in retaliation, it was said, for a similar breach of faith by Constantine, in putting to death two of the cousins of Honorius. This event happened in 411.

GAINAS, a soldier, who was, on account of his valour, raised by Theodosius to the command of all the Goths, and other barbarians in his service. He attached himself to Stilicho, and was employed by him in the massacre of the prefect Rufinus; Gainas gave the signal of death, and a daring soldier plunged his sword into the breast of the guilty prefect, who fell, groaned, and died at the feet of the affrighted emperor. As a reward of this deed, he was created by Eutropius a general of the Roman army, but dissatisfied with his

situation, and disdaining to submit to the orders of a base eunuch, he is supposed to have fomented the revolt of his countryman Tribigild, with whom he was connected by a domestic, as well as by a natural alliance. He took the command against the rebel, but was secretly inclined to favour his cause, and in a few months openly united his forces to those of Tribigild, and after plundering several provinces advanced to Constantinople, and Arcadius the emperor resigned his authority and his person into his hands, and upon the faith of the barbarian, agreed to an interview. The church of Euphemia was selected for the purpose. Gainas bowed with reverence at the feet of the emperor, but demanded the sacrifice of his ministers Aurelianus and Saturninus, but when the axe was lifted up over their bare necks, he declared himself contented to commute the capital part of the punishment into perpetual exile. In his early youth, Gainas had passed the Danube as a suppliant and fugitive; his elevation had been the work of valour and fortune, and his indiscreet or perfidious conduct was the cause of his downfall. He claimed for himself and his Arian followers, the possession of a peculiar church, but the public toleration of heresy wounded the pride of the Catholics; every quarter of Constantinople was filled with tumult and disorder. The barbarians gazed with such ardour on the rich shops of the jewellers, and the tables of the bankers, which were covered with silver and gold, that it was judged prudent to remove those dangerous temptations from their sight. They resented the injurious precaution, and attempted to attack and destroy with fire the imperial palace; in the tumult, seven thousand of the Goths perished, Gainas was declared a public enemy, and in a short time afterwards he, and the greater part of his followers, were slain in a battle with the king of the Huns.

GILDO, a general in Mauritania, who was raised by the emperor Theodosius to the chief command in Africa. During the reigns of Arcadius and Honorius he maintained a kind of independence, and ruled, at his pleasure, the provinces under his command, which he oppressed by every species of tyranny. When the empire was divided between Arcadius and Honorius, the two sons of Theodosius, he was persuaded to acknowledge the authority of Arcadius, the master of the East, although his allegiance was due to Honorius. The Roman senate, upon the revolt, denounced him a public enemy. About the same time a deadly quarrel had arisen between Gildo and his younger brother, Mascezel, on which the latter had taken refuge in the court of Honorius. Gildo, with a brutality that can never be sufficiently execrated, satiated his disappointed vengeance upon the two children of his brother, whom he barbarously murdered. Mascezel, anxious for revenge, landed a body of troops in Africa, and encamped in the face of a numerous army of Moors col-

lected by Gildo. These intimidated by the superior discipline of the Europeans, fled almost without a blow. Gildo escaped to the sea-shore, where he embarked for a foreign country, but, being driven back by adverse winds, he was seized by the inhabitants and thrown into a dungeon. There a voluntary death saved him from the cruel fate which his conscience told him he might expect from his injured brother. The revolt of Gildo, says the historian, was considered as an event of so much importance to the empire, that the poet Claudian made the "Gildonic war" the subject of one of his panegyrics, to the honour of Stilicho, who was the commander in it against Gildo.

STILICHO, a commander who distinguished himself in the decline of the Roman empire, was of Vandal origin, and the son of an officer of cavalry in the service of the emperor Valens. Brought up to arms, he rose rapidly through various gradations to the post of master general of the cavalry and infantry of the Roman, or at least of the western, empire. He accompanied Theodosius in all his wars, and maintained the Roman dignity in ratifying a treaty with the king of Persia. On his return, he married Serena, the niece and adopted daughter of Theodosius. Although Rufinus, who was the confidential minister of Theodosius, was jealous of Stilicho, and wished to depreciate him in the estimation of the emperor, he was counteracted by the influence of Stilicho's wife; so that he was with the emperor at the time of his death, in 395, and entrusted by him with the guardianship of his two sons, Arcadius and Honorius. The latter who had the western empire for his share, appointed Stilicho for his prime minister; and he began his administration by renewing the ancient alliances of the Romans with the German nations, and establishing peace. In 397, Stilicho resorted to the succour of Greece, which was ravaged by Alaric. Having either neglected or betrayed his trust, by suffering Alaric to escape, he was obliged to withdraw from Greece, and was declared at Constantinople a public enemy, with confiscation of all his estates in the east. Stilicho exerted himself with vigour in recovering Africa, which had revolted from the western empire; and acquired new influence by the marriage of his daughter Maria to the young emperor Honorius—an union elegantly celebrated by Claudian, the perpetual panegyrist of Stilicho. When the timid Honorius was alarmed by the irruption of Alaric into Italy in the year 403, and disposed to quit Milan, the seat of his government, and to retire to one of the Gallic provinces, Stilicho opposed this disgraceful measure, and collecting a powerful force, vanquished the Goths at Pollentia, and obliged them to retreat. Nevertheless Alaric breaking through the passage of the Appennines with his cavalry, spread an alarm that reached even Rome, so that Stilicho advised the purchase of his retreat from Italy, with a sum of money. When Alaric had finally de-

feated him, the policy of Stilicho was publicly arraigned for suffering him to escape. In 406, Italy was again invaded by a vast multitude of barbarians, who penetrated as far as Florence, laid siege to the city, and reduced it to great distress. Stilicho hastened to the relief of the besieged, dispersed the barbarians, forced them to surrender, and put to death their commander, Radagaisus, who had been taken prisoner. Although Italy was again delivered by Stilicho, Alaric still remained at the head of new levies of Goths, and other barbarian warriors. Stilicho, either from motives of personal ambition, or of state necessity, entered into a negociation with Alaric, by virtue of which he was declared master-general of the Roman armies in Illyricum. Whilst Stilicho was forming a purpose of leading an army of Romans and Goths to Constantinople, and concurring with Alaric in making an extravagant demand upon Ravenna, the feeble-minded Honorius was connecting himself with a new favourite, who succeeded in impressing the mind of the emperor with alarms of the treasonable intentions of Stilicho. Honorius determined to visit the camp of Pavia; and soon after his arrival at it, a pretext was formed for massacring all the friends of Stilicho, who occupied distinguished posts in the army and state. Stilicho received intelligence of this measure at Bologna; and a council, which he summoned, advised him to march immediately, and revenge the slaughter of his friends. Whilst he was hesitating a Gothic chief rushed into his camp, killed his guard, and penetrated into his tent, whence he had but just time enough to escape. Flying to Ravenna, he took sanctuary in a Christian church; but being deceived by count Heraclian, who appeared at the gates with a body of troops, and confiding in his oath, that he meant only to secure him, surrendered himself into their hands. Upon this the treacherous count produced an order for his immediate execution, to which he submitted with a firmness becoming the military character which he had acquired. His son Eucherius was soon after apprehended and put to death; and his daughter Hermantia, who had succeeded her sister in the imperial bed, was divorced. Stilicho's surviving friends were cruelly tortured, in order to procure the confession of a supposed conspiracy against the emperor; but they suffered in silence. This castastrophe occurred in the year 408. The apparent piety of Olympius, the new favourite of Honorius, has induced the ecclesiastical historians to treat the memory of Stilicho with great severity; but Zosimus, though upon the whole not favourable to him, acquits him of the treason laid to his charge; and the poetry of Claudian eulogizes him as the hero of his age.

ARCADIUS, emperor of the east, eldest son of Theodosius the Great, was born, A. D. 377, in Spain, his father being then a private person. At the early age of six he was invested with

the purple by his father ; and he received his education in the palace of Constantinople. Theodosius, at his decease in 395, divided the empire between his two sons, Arcadius and Honorius ; allotting to the former Thrace, Asia, Minor, Syria, and Egypt, with Dacia, Macedonia, and half of Illyricum. Arcadius possessed none of the qualities which could enable him to rule such an extensive dominion. He was guided in his government by his ministers. Arcadius married Eudoxia, a bold ambitious woman. After a nominal possession of the throne between thirteen and fourteen years, he died, A.D. 408, aged 31. He left one son, Theodosius, in the eighth year of his age, and four daughters. It is impossible, says Mr. Gibbon, to delineate the character of Arcadius ; since, in a period very copiously furnished with historical materials, it has not been possible to remark one action that properly belongs to the son of the great Theodosius.

HONORIUS, emperor of the west, the second son of Theodosius the Great, was associated in the empire with his brother Arcadius, A.D. 395. The reins of government were, during his minority, placed in the hands of the illustrious Stilicho, whose daughter Maria the young emperor married in 398. As his character opened, he appeared of a cold constitution both of body and mind, addicted to puerile amusements, void alike of vigour and talents, and in all respects unfit for the station to which the chance of birth had destined him. He was neither bold nor vicious, but he was of a modest and timid disposition, unfit for enterprise, and fearful of danger. He married two wives, but left no issue. He died at Ravenna, of a dropsy, in the 39th year of his age, August the 15th, 423.

JOHN, secretary to the emperor Honorius, usurped the throne after his master's death, in 423. He was taken prisoner at Ravenna, and beheaded in 425.

EUTROPIUS, the eunuch, minister of the emperor Arcadius, who rose by base and infamous practices from the vilest condition to the highest pitch of opulence and power, was probably a native of Asia. In the year 395 he was made great chamberlain to Arcadius, emperor of the east. After the fall of Rufinus, he succeeded that minister in the confidence of his master, and rose to unlimited authority. All persons of whatever rank humbled themselves before the favourite, who became the capricious disposer of honours and emoluments of every kind ; and in 399, he, an eunuch, even assumed the dignity of consul, a disgrace to Rome never before equalled. Honours, if such they may be denominated, of every kind were accumulated upon him ; the towns were filled with his statues, and he was entitled the third founder of Constantinople. His predominant passion was the love of money, and of course, the most shameful venality directed all appointments to the high offices

of the state. As a security to his person, a law of treason was passed, which extended the penalties of that crime to every attempt against the ministers and servants, as well as against the person of the emperor. Such a shield was not sufficient to defend him from the influence of court intrigue. An insult which he offered to the empress, caused her to implore the protection of her husband, and at the same moment complaints were offered against him from other quarters, which induced the emperor to sign his condemnation, and the fallen and justly execrated favourite was obliged to seek refuge in the sanctuary of a church, from the pulpit of which Chrysostom pronounced an eloquent discourse, pointing him out to the people as an example of the instability of human grandeur. He afterwards surrendered himself on promise that his life should be spared, and was condemned to perpetual exile in Cyprus. Thither he was conveyed, but being hastily brought back and tried on another charge, he was condemned and beheaded in the year 399.

CONSTANTIUS, a Roman general of Nyssea, who married Placidia, the sister of Honorius, and was proclaimed emperor, an honour he enjoyed only seven months. He died universally regretted, A.D. 421, and was succeeded by his son Valentinian in the west.

PULCHERIA, a daughter of the emperor Theodosius the Great. She was eminent for her piety, moderation, and virtue.

PERSIA.

SAPOR II., king of Persia, son of Hormouz, or Hormisdas II. was born in the year 310: he was not born till after the decease of his father, and had the singular fortune of being declared monarch before his birth; for at his father's death, when the ambition of the princes of the royal blood was excited by the want of an heir apparent, the magi ventured to assert not only the pregnancy of the widow, but that she had conceived a son; and the satraps in consequence paid homage to their unborn sovereign. During the minority of Sapor, his capital was plundered by Thair, an Arabian prince, who carried away the king's aunt; but this insult was revenged by him as soon as he came to years of maturity, and Thair and his people fell under his authority. The moderate use which he made of his victory caused him to be acknowledged by the Arabs as the protector of their nation. At the instigation of the magi, Sapor became a persecutor of the Christians residing in his dominions; who, he was led to believe, were more attached to the emperor Constantine than himself. Sapor was anxious to

recover from the Romans the provinces which they possessed beyond the Tigris, and for the purpose of gaining information of the military strength of the empire, he sent a solemn embassy to Constantinople, under the pretext of renewing the peace between the two nations. This was amicably received by Constantine, who returned a letter, in which he pleaded with the king in favour of the Christians, and in the event obtained for them better treatment. Sapor, however, gave such indications of his intention to make good his claims upon the provinces that formerly were a part of the Persian dominions, that Constantine is said to have been preparing for an expedition into the east, when death put an end to his projects. Immediately upon this event, Sapor broke into the Roman borders, and made himself master of several important fortresses in Mesopotamia. In a number of actions on the Roman and Persian borders, between Constantius and Sapor, the arms of the latter had generally the advantage. At the battle of Singaria, however, in 348, the Romans put the Persians to flight, and took possession of their camp, a son of Sapor's being made prisoner in the pursuit, and inhumanly massacred; but in the end, the Persians rallied and repulsed the Romans with great slaughter. He was unable, with his utmost efforts to make himself master of the strong city of Nisibis, which was defended with unabating constancy by its Christian inhabitants. An insurrection in his eastern provinces led him to attempt a negotiation with the Roman emperor; but his claims were so high that no treaty could be agreed on. The subsequent civil wars in the Roman empire, gave the Persian monarch an advantageous opportunity of again passing the boundaries, and in the year 359 he crossed the Tigris, and laid siege to Amida. This place, after a vigorous defence, was carried by storm, and all its remaining inhabitants were either massacred or carried into slavery. After this, Sapor was principally employed in securing his conquests, till the succession of Julian to the empire, whom he wished to make his friend. But the Roman emperor rejected the overtures, and declared his intention of speedily visiting the Persian capital at the head of his army. This expedition took place in the year 363, but it was fatal to the invader. Julian was killed in an action, and his successor, Jovian, had no other way of extricating himself from his difficulties, than by accepting the terms of accommodation which Sapor offered. These were, the restitution to the Persian empire of the contested provinces, and the strong city of Nisibis, which had proved impregnable to his arms. Sapor faithfully performed on his part the conditions, by which the safe retreat of the Romans was secured, and the termination of this invasion proved the most glorious event of his reign. He was now left at liberty to pursue his schemes of aggrandizement in other

quarters, and marching into Armenia, he got possession of the king, whom he put to death, and then reduced the country. Sapor died in the year 380, with the renown of having been one of the greatest princes of his time.

SAPOR III., the son of Sapor II., succeeded his uncle Artaxerxes V. A.D. 384. He had not the fortune of his predecessors, but being defeated by Theodosius the Great, was obliged to sue for peace. He died after a short reign of five years, A.D. 389.

ISDECERDE, king of Persia, succeeded his uncle Sapor, He was debauched, cruel, and avaricious. He made war on the eastern emperors who refused to pay him tribute, and obliged Theodosius the younger to make peace. He persecuted the Christians with severity, and died, as it is said, by the kick of a horse, in 420.

GOTHS, &c.

ATHANARIC, king of the Tervingi, the first king of the Visigoths, who settled in Spain and part of Gaul, about A.D. 369. The Goths under him were much divided between the Arian and orthodox opinions; insomuch that after a victory obtained over Athanaric, by the Huns and Alans, those of his subjects who adopted the former opinion, emigrated under the command of Fritigern, and settled on the banks of the Ister, in Thrace. Athanaric died A.D. 381.

ALARIC I., king of the Visigoths, was descended from an illustrious family, and served in the wars between the Goths and Romans till the year 382, when his countrymen submitted to Theodosius. He afterwards served in the imperial army, but being refused a chief command, he revolted against Arcadius. After ravaging several countries, he entered Greece, which he desolated with fire and sword, but while he was in the Peloponnessus he was encountered by the famous Stilicho, and compelled to retire to the mountain of Pholoe in Arcadia, where he was in imminent danger of perishing; but taking advantage of the security of his adversary, he broke the barrier, and penetrated into Epirus. About this time he was acknowledged king of the Visigoths. In 400 he entered Italy, and carried away a quantity of plunder and several captives. Two years afterwards he again entered that country, but was opposed by Stilicho, and after a hard battle lost his wife and children, who were taken prisoners. He then entered into a treaty, and retired across the Po. We next find him employed in the service of Honorius: but he soon entered the Roman territory again, demanding a large sum as arrears which were due to him; this being refused, he advanced to Rome, to which

he laid siege; and the Romans, being driven to the greatest necessity, were obliged to make peace with Alaric on his own terms. He then withdrew to Tuscany, where he waited the arrival of his brother Ataulphus with his troops. The emperor, to prevent this junction, collected his forces, and sent them to attack Ataulphus, which Alaric regarding as a commencement of hostilities, marched against Rome, and the emperor was obliged to make peace with him; this however was soon broken, and Alaric returned to Rome, which he plundered in 410. After this he ravaged Italy, and embarked for Sicily, but a tempest obliged him to re-land; on which he took the city of Cosenza, where he died A.D. 410. He was buried in the bed of the river Busento, whose waters were diverted for the purpose; and the place was concealed by the massacre of the slaves employed in the funeral. The character of a barbarian conqueror requires little further to illustrate it. Alaric seems to have possessed more humanity, moderation, and fidelity to engagements, than many of the same class. His exploits have rendered his name memorable in the most civilized parts of the world—an honour not attained by some greater conquerors.

ATAULPHUS succeeded Alaric as king of the Visigoths in Spain. He married Placidia, daughter of Theodosius the Great. He was murdered by Singeric, one of his domestics, in 415.

PLACIDIA, a daughter of Theodosius the Great, sister to Honorius and Arcadius. She was born about A.D. 388, and was brought up in the palace of Constantinople. At the third siege and sack of Rome by Alaric in 410, Placidia was one of the captives whom the conqueror carried away with him; she was, however, treated with the respect due to her rank and sex. Ataulphus, Alaric's successor, married Placidia in 414. His nuptial presents to her, contained in a hundred basons of gold and gems, the spoils of Rome, were worthy of a royal bridegroom. She bore him a son, who soon died. Shortly after, in 415, Ataulphus was murdered by Singeric, who usurped the Gothic throne, treated the royal widow with great ignominy, obliging her to walk twelve miles before his chariot with a crowd of other captives; she had, however, the satisfaction of seeing him assassinated a few days after his elevation. By a treaty of peace between the Roman empire and the Goths, she was afterwards ransomed for 600,000 measures of wheat, and returned to Italy. In 417, her brother Honorius, as a reward for the services of his general Constantius, compelled her to give him her hand in marriage. This union produced a son, afterwards Valentinian III., and a daughter, named Honoria. By Placidia's instigation, as it is said, Constantius urged Honorius to admit him to a partnership in the empire, in consequence of which elevation she herself obtained the title of Augusta; their titles, however, were not acknowledged at the court of

Constantinople. Placidia again became a widow in 421, after her husband had occupied the throne only seven months.

When her son, Valentinian III., was declared emperor, in 425, Placidia assumed the reigns of government during the minority. Her administration was not remarkable for wisdom or vigour. She died at Rome in 450, at the age of 62.

KANE, a general of the Huns, who having invaded Pannonia, obtained a victory over the Romans at Tulma in Austria, but fell in the battle, and was succeeded by Attila.

FRITIGILA, queen of the Marcomans, who flourished A.D. 396. Being instructed in Christianity by the writings of Ambrose, she embraced it herself, and by her influence occasioned her husband and the whole nation to do the same. By her persuasion, they entered into a durable alliance with the Romans; so that, in the various irruptions of the barbarians on the empire, the Marcomans are never mentioned by historians, though only separated by the Danube.

ENTINOPE of Candia, was one of the chief founders of Venice. He fled from the Goths, in 405, and concealed himself in the marshes on the borders of the Adriatic, and the house he built was the beginning of the republic. The people of Padua sought the same residence afterwards, and twenty-four houses were erected there in 413. His house was afterwards converted into a church, dedicated to St. James, and still exists in the Rialto.

BRITAIN.

CONSTANTINE, brother of Aldroenus, king of Brittany in France was called over by the Britons; and crowned A.D. 413, to defend them against the Scots and Picts. In his battles with these nations, as well as in Gaul and Spain, he was so successful, that he was associated in the western empire by Honorius. He was slain however at last in a battle with the Picts, A.D. 433.

DURSTUS, or DURST, the son of Erp, king of the Picts, began to reign A.D. 406, according to Dr. Anderson; and after fighting one hundred battles, died A.D. 451, aged one hundred. In his reign the gospel was first preached to the Picts by St. Nicinian.

SCOTLAND.

ANGUSIAN, or ÆNEANUS, according to Buchanan, the thirty-seventh king of Scots, succeeded his cousin Romach, A.D. 351, and soon after obtained a victory over Necton king of the Picts; when he came into Camelon, his chief city. But in a subsequent battle, which proved still more obstinate, both kings and many of their nobles were slain, A.D. 354.

FETHELMACHUS, king of Scotland, succeeded **Angusianus**. He invaded the Picts, and harassed their country, defeated them in a battle, and wounded their king; but **Hergustus**, the next Pictish king, corrupted his musician, who used to play him asleep, and murderers being let into his room, they assassinated him about the middle of the fourth century.

EUGENE I., king of Scotland, son of **Fethelmachus**, succeeded his father. In his reign the Roman and Pictish forces were united against the Scots. The Picts were commanded by their king, named **Hungus**, and the Romans by **Maximus**, who murdered **Valentinian III.**, and afterwards assumed the empire. The allies defeated **Eugene** in the county of **Galloway**; but **Maximus** being obliged to return southward on account of an insurrection, the Picts were in their turn defeated by the Scots. Next year, however, **Maximus** marched against the Scots, who being now reduced to extremity, brought into the field not only all the men capable of bearing arms, but the women also. In this engagement the Picts would have been utterly defeated, had not they been supported by the Romans; but **Eugene** being killed with the greatest part of his nobility, the Scots were defeated.

PHILOSOPHY.

JAMBLICHUS, a native of **Chalcis** in **Cœlosyria**. He was the disciple of **Anatolius** and **Porphyry**, from whom he learnt the mysteries of the **Plotinian** system of philosophy, which he taught with reputation, though he clothed it in obscure terms. He died about the year 333. He wrote—1. *The Life of Pythagoras*. 2. *An Exhortation to the Study of Philosophy*. 3. *Three Books on Mathematical Learning*. 4. *Commentary on Nicomachus's Institutes of Arithmetic*. 5. *A Treatise on the Mysteries of the Egyptians, Chaldeans, and Assyrians*; the best editions of which are those of **Aldus**, folio, 1497; **Gale**, in Greek and Latin, folio, 1678, Oxon; and **Kuster**, Amsterdam, 1707, 4to.

JAMBLICUS, a celebrated Platonic philosopher, born at **Apamea**, in **Syria**, and nearly contemporary with the preceding; **Julian** wrote several letters to him, and it is said he was poisoned under the reign of **Valens**. From the circumstances of his having been of the same name and country with the preceding, and also of his having had, like him, a disciple named **Sopater**, it is not to be wondered at that the two philosophers have been confounded together by many writers, and that the productions of **Jamblichus** of **Chalcis** have been improperly attributed to **Jamblicus** of **Apamea**.

ALYPIUS, a philosopher of **Alexandria**, and was contem-

porary with Jamblicus. This occasioned some conferences between them, but no animosity, as Jamblicus wrote his life, in which he praised his virtue and steadiness of mind. Alypius died very old, in the city of Alexandria. In his stature he was so remarkably diminutive as to be called a dwarf.

ÆDESIUS, a Platonic philosopher, was a preceptor in philosophy at Cappadocia, his native place. He was of the school of Plotinus, in which was taught a species of false philosophy, compounded of mysticism and imposture. His immediate predecessors were Porphyry and Jamblichus. He either fancied or pretended that he had supernatural intercourse with divinities. It is related, that, in one of these communications by dream, some god delivered to him an oracle in hexameter verse, which in the morning he found written upon the palm of his hand. The story is told, and the lines are preserved, by his biographer Eunapius, one of the same school, and as great a fanatic as himself.

MAXIMUS a celebrated Cynic philosopher, and magician of Ephesus. He instructed the emperor Julian in magic; and, according to some historians, from his conversation and company the apostacy of Julian originated; as he not only visited him, but even submitted his writings to his critical inspection. Maximus, however, refused to live in the court of Julian, who far from being displeased, appointed him high pontiff in Libya, an office which he discharged with great moderation and justice. When Julian went into the east, the magician promised him success, and even said that his conquests would be more numerous and extensive than those of Alexander. He persuaded his imperial pupil, that, according to the doctrine of Metempsychosis, his body was animated by the soul of Alexander. After the death of Julian, Maximus was almost sacrificed to the fury of the soldiers; but was saved by his friends, and he retired to Constantinople. He was accused of magical practices, before the emperor Valens, and beheaded at Ephesus, A.D. 366. He wrote some philosophical and rhetorical treatises, some of which were dedicated to Julian. They are all lost.

HYPATIA, a learned and beautiful lady, the daughter of Theon, a celebrated philosopher and mathematician, and president of the Alexandrian school, was born at Alexandria about the end of this century. Her father, encouraged by her extraordinary genius, had her not only educated in all the ordinary qualifications of her sex, but instructed in the most abstruse sciences. She made such great progress in philosophy, geometry, astronomy, and the mathematics, that she was esteemed the most learned person of her time. At length she was thought worthy to succeed her father in that distinguished and important employment, the government of the school of Alexandria; and to teach out of that chair where Ammonius, Hierocles, and

many other great men, had taught before; and this at a time when men of great learning abounded at Alexandria, and in many other parts of the Roman empire. Her fame was so extensive, and her worth so universally acknowledged, that she had a very crowded auditory. But although the flower of all the youth of Europe, Asia, and Africa, sat at the feet of this very beautiful instructress, greedily receiving learning and philosophy from her mouth, and many of them, doubtless, love from her eyes; yet we are not sure that she ever listened to any solicitations, as Suidas, who talks of her marriage with Isidorus, relates that she died a maid. Her scholars were as eminent as they were numerous; one of them was the celebrated Synesius, afterwards bishop of Ptolemais. This antient Christian Platonist every where bears the strongest and most grateful testimony to the virtue of his tutoress. He never mentions her without the most profound respect, and sometimes in terms of affection little short of adoration. But it was not Synesius only, and the disciples of the Alexandrian school, who admired Hypatia for her virtue and learning; never was woman more caressed by the public, and yet never woman had a more unspotted character, or more tragical end. She was held as an oracle for her wisdom, which made her consulted by the magistrates in all important cases; and this often drew her among the greatest concourse of men, without the least censure of her manners. In a word, when Nicephorus intended to pass the highest compliment on the princess Eudocia, he thought he could not do it better than by calling her another Hypatia. But while Hypatia reigned the brightest ornament of Alexandria, a kind of civil war which broke out between Orestes the governor, and Cyril the patriarch, proved fatal to the lady. In 415, about 500 monks attacked the governor, and would have killed him, had he not been rescued by the townsmen; but the respect which Orestes had for Hypatia causing her to be traduced among the mob, they dragged her from her chair, tore her to pieces, and burned her limbs. Cyril has been suspected of fomenting this tragedy. Cave endeavours to remove the imputation of such a horrid action from the patriarch; and lays it upon the Alexandrian mob, whom he calls "a very trifling inconstant people." But though Cyril should neither have been the perpetrator, nor the contriver of it, yet he did not discountenance it as he ought; for he was so far from censuring the outrage, that he received the dead body of Ammonius, one of the most forward in that riot, who was justly punished with death, and even made a panegyric upon the ruffian, as if he had died a martyr for truth. Hypatia published commentaries on Apollonius's Conics, Diaphantus's Arithmetic, and other works.

P O E T R Y.

DECIUS, OR DECIMUS, MAGNUS AUSONIUS, one of the best poets of this century, was the son of an eminent physician, and born at Bordeaux. Great care was taken of his education, either because his genius was very promising, or that the scheme of his nativity, which had been cast by his grandfather, made them imagine that he would rise to great honour. He made an uncommon progress in classical learning, and at the age of 30, was chosen to teach grammar at Bordeaux; and afterwards promoted to be professor of rhetoric; in which office he acquired so great a reputation, that he was sent for to be preceptor to Gratian, son of the emperor Valentinian. He was made consul by means of his pupil, then become emperor, A.D. 379; after having filled other considerable posts; for besides the dignity of questor, to which he had been nominated by Valentinian, he was made prefect of the Prætorium in Italy and Gaul, after that prince's death. His compositions have been long admired. The thanks he returned the emperor Gratian is one of the best of his poems, which were too often hurried for publication, and consequently not perfect. He wrote the consular fasti of Rome, a useful performance, now lost. His style is obscure. He lived to a great age. The emperor Theodosius had a great esteem for him, and pressed him to publish his poems. He is generally supposed, by profession, to have been a Christian. The best edition of his poems is that of Amsterdam, in 1671, 8vo.

CLEMENS AURELIUS PRUDENTIUS, a famous Christian poet, under Theodosius the Great, born in Spain, 348. He was first an advocate, afterwards a judge, then a soldier, and at length had an honourable employment at court. We have a great number of his poems, which, from the choice of his subjects, may be termed Christian Poems; but the style is barbarous, and very different from the purity of the Augustan age. His works were printed by Aldus, at Venice, in 1506; and at Rome in 1788, 4to.

VICTORINUS, a Christian writer, who composed an epic poem on the death of the seven children mentioned in the Maccabees, but distinguished himself more by the active part he took in his writings against the Arians.

CLAUDIUS CLAUDIANUS, a Latin poet, under Theodosius, Arcadius, and Honorius. He came to Rome, A.D. 395, when he was about 30 years old, and insinuated himself into Stilicho's favour; who being a person of great abilities both for state and military affairs, though a Goth by birth, was so considerable a person under Honorius that he may be said for many years to have governed the western empire. Stilicho afterwards fell into disgrace and was put to death; and it is supposed

that the poet was involved in the misfortunes of his patron; but he rose afterwards to great favour, and obtained several honours both civil and military. The princess Serena had a great esteem for Claudian, and recommended him to a lady of great quality and fortune in Lybia, whom he married. There are a few little poems on sacred subjects, which have been ascribed by some critics to Claudian, which have made him to be thought a Christian. But St. Austin, who was contemporary with him, expressly says that he was a heathen; Claudian's style is thought by critics to resemble that of Virgil. The principal of his works are his invectives against Rufinus and Eutropius; his Consulates of Honorius; Gildonic and Getic Wars, and other pieces devoted to the praise of Stilicho; his court epithalamiums, and epistles; and his Rape of Proserpine, an unfinished poem, the commencement of a grand epic design. There are besides several short pieces, entitled idylliums, and others called epigrams. Among the latter none is more remarkable than a copy of verses on a sphere of Archimedes, which seems to have been a very curious piece of astronomical clock work, enclosed in a glass case. The best edition of his poems is that of Gesner, 2 vols. 8vo. Leipsic, 1568.

SANCTUS SEVERUS, a Christian rhetorician and poet, was a native of Aquitaine. He wrote an eclogue, which is still extant, where in a dialogue between a Pagan and a Christian, he treats of the mortality of cattle.

LATINUS DREPANIUS PAGATUS, a poet, was a native of Aquitaine. In 388 he was sent to Rome, to congratulate Theodosius on his victory over Maximus; for which he was rewarded with a præ-consulship in Africa; and in 393 with the office of superintendent of the imperial lands. His poems are lost; but his panegyric on Theodosius was printed at Amsterdam, in 1753, 4to.

NUMATIANUS RUTILIUS, a Latin poet, who was prefect of Rome about A.D. 414. He wrote a description of Gaul, under the title of "*Itinerarium*," which was discovered in a monastery in 1494, and printed in 1582. It is also in the "*Corpus Poetarum*."

COMMODIANUS, of Gaza, a Christian author, who wrote a work in Latin verse, entitled "*Institutiones*;" the moral of which is excellent, but the verse extremely heavy. M. Davies published a fine edition of it in 1711, at the end of Minutius Felix.

L I T E R A T U R E.

In consequence of the spread and establishment of Christianity, literature becomes so much connected with religion at this period, that in many cases they cannot be separated. It

will therefore be necessary for the present, under the class of literature, to place many persons who were writers principally on religion; especially when the writers themselves were not divines.

ASE, a celebrated Jewish rabbi, was born at Sora, in Persia, and was chosen chief of the famous academy in that place, in the fourteenth year of his age, which dignity he retained during sixty years, that is, till the year 427, in which he died. Ase was the principal compiler of the Babylonish Talmud. During his long residence at Sora, he published a collection of his decisions, which he divided into four parts; the first contained the rules and maxims of the Mischna, with the doubts and solutions relating to them; the second was chiefly occupied with the various questions of their doctors and the sentiments of the Thanaim and Gemarists; the third comprehended the decisions and maxims published since Judah the saint; and at last recapitulated the texts of Scripture relating to law-suits, with the comments of their learned men. This was the first division of the Babylonish Talmud; but as Ase did not live to complete it, his disciples altered his method, and made several additions, which are thought to have rendered the work more obscure.

DIDYMUS, of Alexandria, an ecclesiastical writer, who though he is said to have lost his sight at five years of age, when he had scarcely learned to read, yet applied so earnestly to study, that he attained all the philosophic arts in a high degree, and was thought worthy to fill the chair in the famous divinity school at Alexandria. He was the author of a great number of works; but all we have now remaining are, a Latin translation of a book upon the Holy Spirit, in the works of St. Jerome, who was the translator; short strictures on the Canonical Epistles; and a book against the Manichees.

AGAPIUS, a Manichæan writer, mentioned by Photius, who is supposed to have lived about the middle of this century. Some say, that he was a disciple of Manes towards the close of the third century, that he opposed the sentiments of Eunomius concerning the Trinity, and that he wrote three books in defence of the Manichæan principles; one a work of 23 books; another consisting of 102 chapters, inscribed to a woman of the same sect, named Urania; and a third, entitled, *Heptalogus*, preserved in the Anathemas against the Manichees, or form of abjuring Manichæism, by Fabricius, Cotelierius, and Tollius. His work, says Photius, was so absurd and impious, that it could only shame and confound those who followed him and the Manichæan doctrines; and he is denominated by the same writer a detestable and impious man, and distinguished as one of the twelve disciples of Manes.

ST. EPHREM, an ancient Christian writer in this century, deacon of Edessa, was born at Nisibe, in Syria, hence styled Syrus. He was greatly esteemed by St. Basil, and St. Gre-

gory of Nice, and other great men. He wrote against the opinions of Sabellius, Arius, Apollinarius, the Manichees, &c. and acquired such reputation by his virtue and his works, that he was called the doctor and the prophet of the Syrians. He died in 378. The best editions of his works are, that of Oxford, in 1708, in folio; and that of Rome, from 1732 to 1736, in Syriac, Greek, and Latin, 6 vols. folio.

ALEXANDER of Lycopolis, a city of Thebais in Egypt, is chiefly known as a writer against the sect of the Manichees. It is uncertain whether he was a pagan or a Christian. The account of Tillemont may deserve attention; he says, that "by his book he appears to have been a pagan philosopher, who observing that some of his fellow disciples embraced the opinions of the Manichees, wrote this piece to confute it by natural and philosophical reasons. He speaks with some respect of Jesus Christ, and prefers his doctrine to that of Mani; but it may be perceived by those very places, that he is by no means a Christian." The work entitled a *Refutation of the Opinions of Manicheus*, was published at Paris, in 1472, folio.

LUCIUS COELIUS FIRMIANUS LACTANTIUS, a celebrated author. According to Baronius, he was an African; but others say, he was born at Fermo, in Ancona, whence Firmianus. He studied rhetoric under Arnobius; he was afterwards a professor of that science in Africa and Nicomedia, where he was so admired, that the emperor Constantine appointed him preceptor to his son Crispus Caesar. Lactantius was so far from seeking the pleasures and riches of the court, that he lived there in poverty. His works are written in elegant Latin. The principal are *De Ira Divina*. *De Operibus Dei*, in which he treats of creation and providence. *Divine Institutions*, in seven books. This is his principal work; he there proves the truth of Christianity, and refutes all the objections that had been raised against it; and he solidly and with great strength, attacks the illusions of paganism. His style is pure, clear, and natural, and his expressions noble and elegant, on which account he has been called the Cicero of the Christians. There is also attributed to him a treatise *De Morte Persecutorum*, but several of the learned doubt its being written by Lactantius. The most copious edition of his works is that of Rome, in 1478, folio, and of Paris, 1748, 2 vols. 8vo.

ARISTÆNETUS, an ancient author, supposed to have lived at this period, to whom are ascribed certain Greek epistles upon the subject of love and gallantry. Some have indeed imagined, that the name is fictitious; and that, as the letters appear to be only a compilation of passages from different writers, such as Plato, Lucian, Philostratus, and others, they are the work of some sophist, who meant to show the use that might be made of such writers; but this is all an uncertainty.

A very neat and elegant edition of these epistles was published by Cornelius de Pauvre at Utrecht, 1736, in 12mo., to which are prefixed the prefaces, and which are accompanied by the notes of former editors, as well as his own.

APOLLINARIUS, the elder, a grammarian and divine, was a native of Alexandria. Leaving his country, he became a grammatical preceptor at Berytus, and afterwards a presbyter at Laodicea, in Syria. His fondness for classical studies he communicated to his son, and they formed an intimate acquaintance with Epiphanius, a learned pagan sophist. This gave great offence to their Christian brethren, and brought upon them the ecclesiastical censure of Theodotus, the bishop of Laodicea; they were afterwards, by George, successor of Theodotus, expelled from the communion of the church, on the same pretence, but in reality for opposing the tenets of the bishop. Under the reign of Julian, when the Christians were prohibited the use of the Greek and Roman classics in their schools, in order that the study of the Greek language might be neglected by the Christians, Apollonarius the elder drew up a grammar in a Christian form, and wrote many books in imitation of the ancients. He translated the books of Moses into Greek heroic verse, and wrote in the same manner the whole history of the Hebrews, down to the time of Saul. This whole work he divided, in imitation of Homer, into twenty-four parts, prefixing to the books, in series, the letters of the alphabet. The remaining historical books of the Old Testament he exhibited partly in hexameters, and partly in a dramatic or lyric form, imitating the tragedies of Euripides, the comedies of Menander, and the odes of Pindar.

RUFINUS, a celebrated Italian, born about the middle of this century at Concordia. He applied himself to the belles lettres, and studied eloquence at Aquileia. He devoted himself to theology. St. Jerome happening to pass through Aquileia, Rufinus formed an intimate friendship with him, but was soon deprived of his company, as he continued his travels in Germany, and then set out for the east. Rufinus resolved to follow him, embarked for Egypt; and, having visited the hermits in the deserts, repaired to Alexandria to hear the renowned Didymus. Here he saw Melania, famed for her virtue and charity. The sanctity of his manners soon obtained her confidence, which continued thirty years, during their residence in the east. The Arians, who ruled in the reign of Valens, persecuted Rufinus; threw him into a dungeon, loaded him with chains, and, after almost starving him to death, banished him to the deserts of Palestine. From this exile he was relieved by St. Melania, who employed her wealth in ransoming those confessors who had been imprisoned or banished. He went next to Jerusalem, highly commended by St. Jerome; and having

built a monastery on Mount Olivet; he there assembled a great number of hermits, whom he animated to virtue by his exhortations. He converted many to the Christian faith, and persuaded above 400 hermits who had joined in the schism of Antioch to return to the church. He also prevailed on many Macedonians and Arians to renounce their errors. But his attachment to the opinions of Origen set him at variance with St. Jerome, who not only retracted all the praises he had lavished upon him, but loaded him with reproaches. Theophilus, their mutual friend, settled their differences, for a short time. Rufinus, having published a translation of the principles of Origen, at Rome, was summoned to appear before pope Anastasius. But he sent an apology for not appearing, with a vindication of his work, in which he attempted to prove that certain errors, of which Origen had been accused, were consistent with the opinions of the orthodox. St. Jerome attacked Rufinus's translation. Rufinus composed an elegant reply, in which he said that being only the translator of Origen, he was not bound to sanction his errors. In 407, he returned to Rome; but in 408, that city being threatened by Alaric, he retired to Sicily, where he died in 410. His works are, A translation of Josephus. A translation of several works of Origen. A Latin version of ten Discourses of Gregory Nazianzen, and eight of Basil. A translation of the Ecclesiastical History of Eusebius, which engaged him near ten years, and to which he was excited by Chromatius of Aquileia. He made many additions to the work, and continued the history from the 20th year of Constantine, to the death of Theodosius the Great. A Vindication of Origen. Two Apologies, addressed to St. Jerome. Commentaries on the Prophets Hosea, Joel, and Amos. Lives of the Hermits. An Explanation of the Creed. His works were printed at Paris, in 1580, folio.

AMBROSIUS AURELIUS THEODOSIUS MACROBIUS, an ancient Latin writer. His country and religion are uncertain. Erasmus, in his Ciceronianus, seems to think he was a Greek; and he himself tells us, in the preface to his Saturnalia, that he was not a Roman, but laboured under the inconvenience of writing in a language which was not natural to him. Barthius reckons him a Christian; but Spanheim and Fabricius suppose him to have been a pagan. It is however certain, that he was a man of consular dignity, and one of the chamberlains to Theodosius. He wrote a commentary upon Cicero's *Somnium Scipionis*, and seven books of *Saturnalia*, which treat of various subjects, and are an agreeable mixture of criticism and antiquity. He made great use of other people's works, borrowing not only their materials, but even their language, for which he makes an apology, at the entrance of his work, "I shall here," says he, "imitate the bees, who suck

the best juices from all sorts of flowers, and afterwards work them up into various forms and orders, with some mixture of their own proper spirit." The *Somnium Scipionis* and *Saturnalia* have been often printed; to which has been added, in the later editions, a piece entitled, *De Differentiis et Societatibus Græci Verbi*. The best editions are the *Variorum*; that of Gronovius; and that of Leipsic, in 1777.

THECLA, a noble and learned lady of Alexandria, in Egypt, who transcribed the whole of the Bible into the Greek language, from the original Septuagint copy, then preserved in the Alexandrian library; and this ancient copy is still preserved, and constitutes the celebrated *Alexandrine Manuscript*, so often appealed to by commentators. It was presented to king Charles I. by Cyrillus Lucaris, patriarch of Constantinople, in 1628.

AMMONIUS the grammarian. His *Lexicon* of Greek synonymes, was printed at Venice, in 1497. It is also in Stephen's *Thesaurus* and Scapula's *Lexicon*.

XENOPHON, the younger, a Greek writer, so called to distinguish him from the historian, was born at Ephesus, about the beginning of this century. He is only known by his *Ephesiaca*, a Greek romance; in five books, which is esteemed, and contains the amours or adventures of Abracomes and Anthia. This romance was printed by Cocceius, at London, in Greek and Latin, in 1726, in 4to.

VALERIUS HARPOCRATION, an eminent rhetorician, of Alexandria, has left us an excellent "*Lexicon upon the ten orators of Greece*." Harpocraton speaks in this work, with much seeming exactness, of magistrates, pleadings at the bar, places in Attica, names of men who had the chief management of affairs in the republic, and of every thing, in short, which has been said to the glory of this people by their orators. His *Lexicon* was printed by Aldus at Venice, in 1603, folio. The best edition is that of Gronovius, Leyden, 1696, 4to.

LIBANIUS, a famous Greek rhetorician and sophist, born at Antioch. He had a great share in the friendship of Julian, the emperor, who offered him the dignity of *Præfectus Prætorio*; but Libanius refused it, thinking the name of sophist, or professor of eloquence, much more honourable. There are still extant several of his letters and Greek orations, by which he acquired great reputation; but his style is somewhat affected and obscure. He was a pagan. Basil and Chrysostom were his disciples about A.D. 360. His letters were published at Amsterdam, in 1738; his orations at Venice, in 1755.

JULIUS OBSEQUENS, a Latin writer, supposed to have lived before Honorius's reign. He made a collection of the prodigies which Livy related in his history. Lycosthenes endeavoured to supply what was wanting in the original. The

best editions are that of Hearn, 1708, and that of Leyden, 1720, 8vo.

JULIUS FIRMICUS MATERNUS, a famous writer, who composed in Latin, about A.D. 845, an excellent book in defence of Christianity, entitled, *De Errore Profanarum Religionum*, which is printed with the notes of John Wouver. There are also attributed to him eight books of astronomy, printed by Aldus Manutius in 1501; but this work is by some supposed to have been written by another Julius Firmicus, who lived at the same time.

ELIUS DONATUS, a famous grammarian, who lived at Rome, about A.D. 354. He was one of St. Jerome's masters; and composed commentaries on Terence and Virgil which are esteemed.

PROBA FALCONIA ANICIA or **VALERIA**, wife of Anicius Probus, who was a Roman consul in 371, with the emperor Gratian. She rendered herself illustrious by her understanding, and her piety. St. Augustine, Chrysostom, and Jerome, have praised her in the highest manner. She composed a life of our Saviour, by putting together divers lines and passages of Virgil, with which she formed what the Latins call a *Centes*, a sort of composition with more conceit than merit attached to it. Printed at Venice in 1472, and again by Wolius in 1734, 4to.

HORAPOLLO, or **HORUS APOLLO**, a grammarian of Panopis in Egypt, according to Suidas, who first taught at Alexandria, and then at Constantinople under Theodosius. There are extant under his name, two books on the hieroglyphics of the Egyptians, which Aldus first published in Greek 1505, in folio; and they have often been published since, with a Latin version and notes. It is not certain, however, that the grammarian of Alexandria was the author of these books; they being rather thought to belong to another Horapollo of more ancient date.

MARCELLUS NONIUS, a grammarian and peripatetic philosopher, born at Trivoli, who wrote a treatise, entitled *De Proprietate Sermonum*. This author is valuable for giving fragments of ancient authors no where else to be found. His treatise was printed at Paris in 1614, with notes.

THEMISTIUS, an ancient Greek orator and philosopher, a native of Paphlagonia. He had great interest and favour with the emperors in his time, and, though a heathen, was of a very tolerating spirit. He taught for many years at Constantinople, of which city he was made prefect by Julian and Theodosius; and lived to be very old. More than thirty of his orations are still extant, besides commentaries on several parts of Aristotle's works.

SYMMACHUS, a senator and orator of Rome, who was

consul A.D. 391. He wrote Ten Books of Epistles, against the Christian Religion; which are extant, and have been refuted by Ambrose, Bishop of Milan, and Prudentius, the Christian poet. He was banished from Rome by Valentinian, but recalled and received into favour by Theodosius. Ammianus Marcellinus speaks of him as a man of great learning and modesty. Scioppius, Parens, and other learned men, have written notes upon his epistles. The epistles were printed at Leyden, in 1653, 12mo.

HIMERIUS, a Greek grammarian, who flourished in the year 363. He was a native of Prusias in Bithynia, and became master of a school of rhetoric at Athens. His declamations were published at Gottingen, in Greek and Latin, in 1790, 8vo.

CHARITON, the author of a romance in Greek, entitled the Loves of Chæreas and Callirhoe, printed at Amsterdam by Reiske, in 2 vols. 4to. 1750. It was translated into English in 1763, 2 vols. 12mo. Chariton was a native of Cyprus, and flourished about A.D. 380.

SERVIUS MAURUS HONORATUS, a celebrated grammarian and critic; now chiefly known by his Commentaries on Virgil.

POMPEIUS FESTUS, a celebrated grammarian, who abridged a work of Valerius Flaccus "De Significatione Verborum." His abridgment was again reduced by Paul the Deacon, of which an edition was published in 1470; and more completely afterwards, particularly in the Delphin Classics, in 1681, 4to. Festus took such liberties in adding and diminishing, as were not favourable to the reputation of Flaccus. Scaliger says that Festus is an author of great use to those who would attain the Latin tongue with accuracy.

THEON, an ancient Greek Sophist, who wrote a Treatise on Oratory, entitled Progymnasmata. It is still extant, and is written with elegance. It was printed at Leyden in 1726; with a Latin translation.

HERMOGENIANUS, an eminent jurist, who published an "Abridgment of Law," which is highly spoken of by writers on the Roman Law.

FLAVIUS BENATUS VEGETIUS. He wrote "Military Institutions" which were printed at Paris 1762, 12mo. and a treatise on the Veterinary art, which is in the *Rei Rusticæ Scriptores*, Leipsic, 2 vols. 4to.

HILLEL, the nasi, or prince, a learned Jew, the grandson of Judas Hakkadosh, or the Saint, the author of the Mishna, lived in this century. He composed a cycle; and was one of the principal doctors of the Gemara. The greatest number of the Jewish writers attribute to him the correct edition of the Hebrew text which bears the name of Hillel. There have been several other Jewish writers of the same name.

ACHMET, an Arabian author, wrote a book "On the In-

terpretation of Dreams, according to the doctrine of the Indians, Persians, and Egyptians." The original is lost, but it has been preserved by curiosity, or superstitious credulity, in Greek and Latin. It was published, together with "Artemidorus on Dreams and Chiromancy," by M. Rigaud, at Paris, in 1603, 4to.

JOHN CASSIAN, an ecclesiastical writer of the class of monks, was most probably born in Scythia, though others say that he was a native of France, and others of Africa. He was brought up in the monastery of Bethlehem, where he formed an intimacy with a monk named Germanus; and from whence they went together into Palestine and Egypt, and passed seven years with the solitaries of Thebais. The theological disputes, that prevailed even in these deserts, occasioned their withdrawing to Constantinople, where Cassian was ordained deacon by St. Chrysostom. Upon the expulsion of this prelate from his see, he was deputed, together with Germanus, in 403, to lay the complaints of the church before pope Innocent I. by whom he was ordained priest. When Rome was taken by Alaric, he removed to Provence, and in 410 fixed at Marseilles. Here he founded two monasteries, one for each sex, and inculcated in Gaul, both by his discourse and writings, the opinions of the Semipelagians on the doctrine of grace, together with the rules of discipline which were observed among the Syrian and Egyptian monks; and here he is supposed to have died, between the years 430 and 433. His works, some of which detailed the mode of living among the Egyptian monks, and the discourses of their most famous abbots, were published in folio at Frankfurt, in 1722, with a large commentary by Alardus Gazæus; Cassian has been regarded as a saint by several popes; and though he was never canonized by the church, his memory has been so much revered in Provence, that a day was observed as his festival; and his works were held in very high estimation by the devotees of the church of Rome.

HESYCHIUS of Alexandria, a lexicographer, and some have supposed him the same person as the patriarch of Jerusalem of that name. From the insertion of Scriptural words in his Dictionary, it is concluded that he was a Christian, unless those might have been added by another hand. The work of Hesychius, which has come down to our times, is a Greek lexicon or vocabulary, accounted, by several critics of note, one of the most valuable treasures of the Greek language. It has been elucidated by the learned notes of Daniel Heinsius and others. The best editions are those of Schrevelius, quarto, 1668, and of Alberti, Leyden, two volumes, folio, 1746.

OLYMPIODORUS, a peripatetic philosopher of Egypt, born in Thebes, who flourished under Theodosius II., and wrote a history of the eastern empire, in Greek, in twenty-two books, from the seventh consulship of Honorius, and second of Theo-

docius, to the accession of Valentinian I. He wrote also, 2. A history of an embassy to some of the barbarous nations of the North: 3. Commentaries on the *Meteors* of Aristotle; published by Aldus, in 1550, fol.: and 4. A life of Plato.

RELIGION.

JULIUS I., pope of Rome, succeeded Mark, A.D. 337. He was a man of great learning and piety. Some of his letters are extant. He sent legates to the council of Sardis, and supported the cause of Athanasius. He died in 352.

LIBERIUS, pope, was a native of Rome, and succeeded Julius I. in 352. He was compelled by the emperor Constantius to the condemnation of Athanasius. Liberius lived in stormy times of the church; and by turns this infallible head of the church avowed himself a believer in very opposite doctrines respecting the Trinity, the person of Christ, &c. He died in the month of September, 366, and notwithstanding his fickleness of opinions, he is honoured both by the Latin and Greek churches as a saint. Among the pieces which have been ascribed to Liberius, and have reached our times, are "A Dialogue with the emperor Constantius," and twelve "Letters."

FELIX II., pope, though by some writers denominated anti-pope, was a native of Rome, and archdeacon of that church when pope Liberius was banished by the emperor Constantius in the year 355. At this time the emperor and the Arian party were determined to place in the Roman see a person more favourable to the measures which they had adopted against Athanasius than Liberius, who had refused to sign his condemnation; they fixed upon Felix for that station. This excited much discontent, which kindled into insurrection; and the emperor recalled Liberius on the condition that he should jointly, with Felix preside over the see. The people were still indignant, and joined in general acclamation. "There is but one God, one Christ, one bishop;" and as soon as Liberius returned, they drove Felix out of the city with every mark of detestation. Upon being expelled from the city, to which the emperor in the sequel consented, he withdrew to a small estate, which he had on the road to Porto, and there spent the remainder of his life in retirement. He died in 365. Many centuries after his death, it was a subject of warm and even fierce contention, whether he was to be considered as a pope or not; and in 1582, it was determined by pope Gregory XIII., that the cause of this pope should be solemnly tried, when, with the aid of a well-concerted miracle, it was agreed that his title was valid.

DAMASUS I., pope, was a native of Spain, and placed in the pontifical chair in 366. He was opposed by an anti-pope

called Ursin, but was acknowledged by the bishops of Italy, and the council of Aquileia condemned Ursin to banishment. Damasus opposed the Arians, and died in 384, aged eighty. Several writings, in prose and verse, attributed to this pope, were printed at Rome in 1639, and at Paris in 1672.

SIRICIUS, pope of Rome, who succeeded pope Damasus I. A.D. 384, to the exclusion of Ursin, or Ursicinus. His epistles are preserved in Constant's collection. He died A.D. 398, leaving a respectable character, which once gave him a place among the saints of the papal see, but his name was rejected when Baronius revised the Roman martyrology.

ANASTASIUS, pope, a Roman, succeeded Siricius in the see of Rome, in the year 398. He appears to posterity under no other character than that of a zealous defender of the Catholic faith. Origen, one of the greatest ornaments of the church, whose works had been read and admired for upwards of one hundred and fifty years, was by this bigoted pontiff declared an heretic; all Catholic Christians within the jurisdiction of the see of Rome, were prohibited reading his writings, or keeping them in their possession; and Ruffinus, a presbyter of Aquileia, who had translated his "Periarchon," or book of Principles, was cut off from the communion. To this violent act of intolerance the bishop of Rome was instigated by Jerome, who had himself translated many of Origen's writings; and by Marcella, a bigoted woman, whose courage, in opposing the new doctrines which were countenanced or connived at by the clergy of Rome, is by that father highly extolled. This pontiff died in the year 402. His epistle to John, Bishop of Jerusalem, who had written to him in behalf of Ruffinus, is extant, together with Ruffinus's apology in Constant.

INNOCENT I., was born in Albany, and elected pope A.D. 402. He condemned the Novatians and Pelagians. This pontiff was punished for his tyranny, by the irruption of the Goths under Alaric into Italy, who advanced to Rome, and laid close siege to that city about the end of the year 408. The place was reduced to the greatest extremity by famine and pestilence. Alaric consented to raise the siege, upon the payment of a large sum of money, accompanied with a stipulated quantity of rich commodities, and the engagement of the Romans to mediate a peace between him and Honorius, who then resided at Ravenna, but the negotiation failing, Alaric made himself master of Rome, which his barbarous troops plundered, and committed massacre, rape, and every species of violence. The pope died at Ravenna in 417. Some of his epistles are extant.

ZOSIMUS, pope, a native of Greece, was elevated to the pontifical throne in March 417, as successor to Innocent I.; at the time when the Pelagian heresy prevailed. Celestius, the

chief disciple of Pelagius, presented his confession of faith to this pope, who approved it, and admitted him to his communion. That of Pelagius was likewise approved. The African bishops, however, who were hostile to the Pelagian doctrine, interested the emperor Honorius in their favour, and obtained from the pope an anathema of the doctrine of Pelagius and Coelestius, with a sentence of excommunication if they refused to abjure their tenets. A council was assembled, in which other bishops, who concurred in the Pelagian creed, were degraded from their episcopal dignity. The fluctuations and inconsistencies of Zosimus's conduct, depreciated the character of the pope, and furnished reason for questioning his infallibility. Other instances occurred, in which he was hardly able to maintain his authority. This pope died in December 418, leaving the character of an able man of business, but hasty, tenacious, and imperious. His thirteen epistles, that are extant, are written with spirit and elegance. He was canonized, as Bower says, by a mistake of cardinal Baronius, who supposed him to be a St. Zosimus in the martyrology of Bede.

BONIFACE I., pope of Rome, was elected A.D. 418, and exerted himself much to establish the supremacy of Rome over the other churches. St. Augustine dedicated to him his book against the Pelagians. He died A.D. 422. He was a lover of peace, and possessed an unblemished character.

CELESTINE I., pope, a native of Rome, the son of one Priscus, was elected bishop of Rome on the death of Boniface in 422. He employed himself in correcting some abuses in the churches of Gaul, and in suppressing the Pelagian heresy in Britain; but what has rendered his pontificate particularly memorable, is the share he had in the condemnation of Nestorius. The dispute between this bishop of Constantinople and Cyril, bishop of Alexandria, commenced in 430, and was carried on with extreme violence. Its subject was the distinction of two natures in Christ, and the refusal of the title of mother of God to the Virgin Mary. Theodosius requested him to banish Nestorius to some uninhabited place, where he might not have it in his power to spread the infection of his doctrine. For this zeal in favour of reputed orthodoxy, Celestine has been ranked among the saints of the Romish church. In a letter to the bishops of Gaul in 431, this pope warmly supports the doctrine of St. Augustine concerning grace and free will, which is the same as that which occasioned so much division in the church when preached by the Jansenists. He died in 432. Several of his letters are extant, relative to the Nestorian controversy. There are others on various subjects of discipline which have been falsely attributed to him.

SIXTUS III., was a priest in the Roman church, and was elected pope in 432. The munificence of this pontiff was dis-

played in various repairs and rich decorations of churches in Rome. He was an author, and his epistles are extant. He suppressed the heresies of Pelagius and Nestorius in the west; and died in 440. His name has been enrolled among the saints of the holy see.

EVAGRIUS, patriarch or bishop of Constantinople, who succeeded Eudocius in 370, and whose election was much resented by the emperor Valens. From this event, commenced a cruel persecution against the Catholics, which did not terminate till the accession of Gratian to the throne. Evagrius probably died in exile during this period.

NECTARIUS, patriarch of Constantinople, was born at Tarsus, and elected to the patriarchate in 381. He was a man of piety, and died in 397.

ST. PROCLUS, patriarch of Constantinople, was the disciple of Chrysostom. He died in 447. His works in Greek were published at Rome in 1630, 4to.

ACESIUS, a bishop of Constantinople in the reign of Constantine, was a disciple of Novatius, who founded a sect whose tenet was, that those who had fallen from the faith in time of persecution, or, who after baptism had committed any mortal sin, were not to be admitted to the communion of the church, even on their exhibiting tokens of sincere repentance. Constantine was so much displeased with the severity of this sect, which discouraged repentance, that, after questioning Acesius concerning it he said, "then, Acesius, make a ladder for yourself, and go up to heaven alone."

ST. ATHANASIUS, bishop of Alexandria, and one of the most violent opponents of the Arians, was born in Egypt. His parents were heathens, but Alexander, the bishop of his native city, took him under his patronage. He followed St. Alexander to the council of Nice in 325, where he disputed against Arius, and the following year was made bishop of Alexandria; but, in 335, was deposed by the council of Tyre: when, having recourse to the emperor Constantine, the Arian deputies accused him of having hindered the exportation of corn from Alexandria to Constantinople; on which the emperor, without suffering him to make his defence, banished him to Treves. The emperor, two years after, ordered him to be restored to his bishopric; but, on his return to Alexandria, his enemies brought fresh accusations against him, and chose Gregory of Cappadocia to his see, which obliged Athanasius to go to Rome, to reclaim it of pope Julius. He was there declared innocent in a council held in 342, and in that of Sardica, in 347, and in two years after was restored to his see by order of the emperor Constantine; but, after the death of that prince, he was again banished by Constantius, on which he retired into the deserts. The Arians then elected one George

in his room, a violent supporter of the Arian cause; and while the adherents of Athanasius were every where pursued with the utmost severity, and he himself was proscribed, with the promise of a large reward to any one who should produce him, alive or dead; this persecuted prelate suddenly disappeared, and remained for six years in impenetrable obscurity. In the deserts of Thebais, amongst the disciples of Antony, a numerous fraternity of monks, or hermits, whose lives were devoted to solitude and piety, he found a secure asylum. These faithful guardians of his safety sometimes hazarded their lives, to enable him to elude the pursuit of his enemies. When the diligence of this pursuit was abated, Athanasius ventured beyond the limits of his retreat, and is said sometimes to have visited in disguise his confidential friends in Alexandria. Romantic stories are related of the adventures which he met with in his excursions. One of these, though rejected by some historians as unworthy of credit, is so well attested, that it may deserve mention. At Alexandria, being one night in extreme danger of discovery, he sought protection in the house of a young female, celebrated for her beauty. At the hour of midnight, the bishop, as she many years afterwards related the story, hastily conjured her to afford him the protection which he had been directed by a celestial vision, to seek under her hospitable roof. The pious maid conveyed him to a private apartment, where he remained in perfect concealment, and as long as his danger continued, gave him the attendance of a faithful servant, and supplied him with books and provisions. Palladius, bishop of Hieropolis, relates this anecdote, and asserts, that he received it from the woman herself, then seventy years of age, when he was in Alexandria, and that it was universally believed among the clergy of that city. From the deserts of Thebais, Athanasius frequently assailed his enemies, and consoled his friends, by his writings. He sent out an "Apology for his Flight," and general apologies for his conduct, addressed to the emperor; and, in his epistle to the monks, he loaded Constantius with vehement invectives.

Constantius, the inveterate enemy of Athanasius, being, in the year 361, succeeded by Julian, and George, bishop of Alexandria, being killed, in a popular sedition under Julian, in 360, St. Athanasius returned to Alexandria, but was banished under Julian, and restored to his see under Jovian. He addressed to that emperor a letter, in which he proposed; that the Nicene creed should be the standard of the orthodox faith, and condemned those who denied the divinity of the Holy Ghost. He was also banished by Valens in 367, and afterwards recalled. He died on the 2nd of May, 373. Athanasius was a man of strong talents, and an active resolute spirit. The confusion which he brought into the church, and the

troubles which he brought upon himself, were all occasioned by his refusing to receive Arius as a Christian brother, a man whose only crime was, that he believed Christ to be a created being. While we wish to do justice to the zeal and sincerity of Athanasius, we cannot avoid deeply censuring the bigotry of his spirit and conduct. Surely more liberality might have been expected from one, who acknowledged that it is the property of religion, not to compel, but to persuade, and that truth is not to be propagated by force, but by reason and argument. His works principally contain a defence of the mystery of the Trinity, and of the incarnation and divinity of the Word and Holy Spirit. The best edition of them is that of Paris, in 3 vols. folio, 1696. The creed which goes by his name is supposed to have been compiled by Vigilius, an African bishop, in the 5th century.

MACARIUS, the elder, a celebrated anchoret, said to be a disciple of St. Antony, was born at Alexandria, in 301, of poor parents. He was by trade a baker, which calling he pursued to the age of thirty; then, being converted to Christianity, he retired from the world, and took up a solitary life. He passed sixty years in a monastery in mount Sceta, dividing his time between prayer and manual labour. He died about 391. Fifty homilies in Greek have been attributed to him, which were printed at Paris in 1526, with Gregory Thaumaturgus in folio; in 2 vols. 8vo, at Leipzig in 1696.

MACARIUS, the younger, a famous monk, a friend of Macarius the elder, and a native of Alexandria; had near 5000 monks under his direction. He was persecuted by the Arians, and banished into an island where there was not a single Christian, but where he converted almost all the inhabitants by his preaching, and, as some say, by his miracles. He died in 394 or 395. "The rules of monks," in thirty chapters, are attributed to him, and a discourse by him on the "death of the just," was published by Tolfins, in his *"Insignia Itinerarii Italici."*

PACHOMIUS, a saint in the calendars of the Greek and Latin churches, was a native of Thebais or Upper Egypt, and born of Gentile parents, who brought him up in their religion. When he was twenty years of age, he was forced to bear arms in the war of Constantine against Maxentius, by which means he had the first opportunity of meeting with any Christians, who shewed him hospitality and kindness, and to whose faith he avowed himself a convert, as soon as he was relieved from military service. He immediately began to practice all the austerities of the superstition of which St. Anthony had proved himself the parent. He now formed a design for establishing a community of persons subject to the same rules of an ascetic life, and fixed his abode at Taberna in Upper Egypt, on the

banks of the Nile, where he built a monastery, and established rules of discipline, which it was reported had been dictated to him by an angel. In a short time the fame of his sanctity drew to him such numbers of disciples, that his house overflowed, and he was obliged to erect new ones, from time to time, till the Upper Thebais was almost filled with monasteries of his order. He died about the year 360.

ST. MARTIN, was born in Sabaria, in Pannonia, now called Stain, in Lower Hungary. His father was a military tribune, and he himself was obliged to carry arms, although peace and solitude were more agreeable to his inclination. He was remarkable for every virtue, in a profession which is too often considered to give a sanction to vice. Soon after being baptized, he renounced the military profession for the monastic. After passing many years in solitude, he returned to Pannonia, and converted his mother, and with great zeal opposed the Arians, who governed the church in Illyria, for which he was publicly whipt. He afterwards retired to the neighbourhood of Poitiers, where he remained, till he was elected bishop of Tours in the year 374. He built the celebrated monastery of Marmoutier, near Tours, between the Loire and a steep rock, where he displayed the most exemplary sanctity. He afterwards became the apostle of all Gaul; diffused the doctrines of Christianity among the heathens, and destroyed their temples. The emperor Valentinian, and the tyrant Maximus, treated him with distinguished honour. He used his influence with the latter to preserve the Priscillianists, who were prosecuted by Ithace and Idace, bishops of Spain. He died at Candes, Nov. 8th, 397, or as others say, on Nov. 11th, 400. He is the first of the saints confessors whom the Latin church idolized by offering public prayers to him. His life is written in elegant Latin by Fortunatus, and Sulpitius Severus, one of his disciples.

ST. CYRIL, bishop of Jerusalem, succeeded Maximus in 350. He was afterwards deposed for a most praise-worthy action; viz. selling the treasures of the church, and applying the money to the support of the poor during a great famine. But the spirit of Antichrist, which led the clergy to prefer the grandeur of the church to the good of the people was then beginning to work. Under Julian, Cyril was restored to his see, and firmly established in all his honours under Theodosius, in which he continued unmolested till his death, in 386. The remains of this father consist only of twenty-three catecheses, and one letter to the emperor Constantine. His works were printed at Paris in Greek and Latin, folio, 1720.

LUCIFER, a celebrated bishop of Cagliari, in Sardinia, who gave rise to a schism, by not admitting the decree of the council of Alexandria, A.D. 362, for receiving the Arian bi-

shops who recanted their errors. He was banished by Constantius for defending the Nicene doctrine concerning the Trinity. He died A.D. 370. His works were published at Paris in 1568, and at Venice in 1780, folio.

DONATUS, a schismatic bishop of Carthage, founder of the sect of Donatists. His followers swore by him, and honoured him like a god; he died about 368.

AUXENTIUS, bishop of Milan. He was a native of Capadocia, and of Arian principles. Constantius gave him the bishopric of Milan; and though excommunicated by a council held at Rome in 368, he held his see to his death in 374.

ACACIUS, surnamed **LUSCUS**, from having but one eye, succeeded Eusebius in the bishopric of Cæsarea, and wrote his life, with several other works. He flourished about the middle of this century, and, besides giving rise to the sect of Acacians, had a great share in banishing pope Liberius, and bringing Felix to the see of Rome. He died about the year 365.

MACEDONIUS, an ancient heretic of the church of Constantinople; whom the Arians made bishop of that see in the year 342; at the same time that the orthodox contended for Paul. This occasioned a contest, which rose at length to such a height, that arms were taken up, and many lost their lives. The emperor Constantius, however, put an end to the dispute, by banishing Paul, and ratifying the nomination of Macedonius. Macedonius was not of a temper to be long peaceable and quiet in any situation; he soon fell into disgrace with Constantius, for acting the part of a tyrant rather than a bishop. Great tumults and confusion occurred among the people, some highly approving, others loudly condemning, the conduct of Macedonius; insomuch that they came to blows the second time, when a prodigious number on both sides were slain. Macedonius was at last deposed by the council of Constantinople in 359. He taught that the Holy Spirit had no resemblance to either the Father or the Son, but was only a mere creature, one of God's ministers, and somewhat more excellent than the angels. The report of the Macedonian heresy being spread over Egypt, the bishop Serapion informed Athanasius of it, who was then leading a monastic life, and lay hid in the desert. This celebrated saint immediately took pen in hand to confute it; and this giving a general alarm, the council by their decrees, and the emperor by his edicts, did afterwards confute it more effectually.

St. ISIDORE of **ALEXANDRIA**, was born in Egypt about A.D. 318. He passed many years in solitude, but was ordained by Athanasius, and placed over a monastery, whence he was called Isidore the Hospitaller. He defended that

father against the Arians, for which he was banished by the patriarch Theophilus. He then went to Constantinople, where he died in 403.

St. ALEXANDER, was born in Asia Minor, and quitted the court for a religious retirement. He founded the order called Acemetes, because one of them was always to be on the watch to sing hymns. He died about 430.

SYNESIUS, a celebrated philosopher, and bishop of the Christian church, who flourished under Theodosius II. He was born at Cyrene in Africa, of noble parentage. He studied philosophy under the famous Hypatia of Alexandria. He passed his early life in secular employments, but was honoured for his learning and abilities. He went about the year 400, on an embassy to Constantinople, where he pronounced, before the emperor Arcadius, an oration on government; and delivered a pathetic representation of the sufferings which his native country endured from the Goths. Having become a convert to Christianity, in 410 he was chosen bishop of Ptolemais, much against his inclination, according to his own account, being little inclined or qualified to fill such an office. There is extant a remarkable letter of Synesius to his brother on this occasion, in which he very frankly states the objections against his assuming the episcopal function. "My time," he says, "has been divided between books and sports. In the hours of study we are perfectly retired, but in our sports every eye is upon us, and you well know that no man is fonder of all kinds of recreation than myself. You know also, that I have an aversion to civil employments; as, indeed, my education, and the whole bent of my studies have been quite alien from them. But a bishop ought to be, as it were, a man of God, averse to pleasure and amusements, severe in his manners, and perpetually employed in the concerns of his flock. But I have still further reasons for declining this charge, which I will here state, for although I am writing to you, I desire this letter may be made public. I say, then, that God, the laws of the country, and the holy hands of Theophilus, have given me a wife; and I declare to all men, that I will neither suffer myself to be separated from her, nor consent to live with her clandestinely like an adulterer; one of which I think impious, the other unlawful. I further declare that it will be my earnest wish to have as many children by her as possible. Again, let it be considered how difficult, or rather how impossible it is, to pluck up those doctrines which by means of knowledge are rooted in the soul with the force of demonstration. But you know that philosophy is diametrically opposite to the doctrines of Christianity; and, for example, I shall never be able to persuade myself that the soul had no existence previously to its union

with the body, that the world and all its parts will perish together, and that the trite and threadbare doctrine of the resurrection, whatever mystery he couched under it, can be true, as it is held by the vulgar. A philosopher, indeed, was admitted to the intuition of truth, will see the necessity of lying to the people, for light is to the eye, what truth is to the people; the eye cannot bear much light, and if indisposed, is even relieved by darkness; in like manner fable and falsehood may be useful to the people, while presenting truth unveiled might do them harm. If, then, I may freely philosophize at home, while I preach tales abroad; and neither teach nor unteach, but suffer people to retain the prejudices in which they were educated; if this be consistent with the episcopal duties, I may indeed be consecrated; but if it be asserted that a bishop ought to go farther, and not only speak, but think, like the people, I must beg to be excused."

Notwithstanding this very open declaration, which, it may be presumed, was not read to the whole assembly, Synesius was consecrated by Theophilus, primate of Egypt, who conceived that a man whose life and manners were in every respect exemplary, could not be long a bishop without being illuminated with heavenly truth. That he was able to employ the episcopal authority with which he was invested, in a dignified and resolute manner, is testified by the following fact. In the reign of the younger Theodosius, Libya was cruelly oppressed by the president Andronicus, who invented new modes of rapine and torture, and added sacrilege to robbery. Synesius, after employing without effect, mild and pious admonition, launched against him a sentence of excommunication, in which his associates, and even their families were involved, and he further made use of his interest with the Byzantine court to bring the offender to submission, which was at length effected. How much longer this bishop survived, is not known. His works consisting of one hundred and fifty-five epistles, and some other curious tracts, written in very pure and elegant Greek, were published by Petavius, at Paris, in 1612; and again in 1633, with notes. His style is florid, but his letters are valuable.

PRISCILLIAN, a heretic, well known in ecclesiastical history for having revived the errors of the Gnostics and Manicheans. He was a Spaniard, of high birth, and great fortune, with considerable talents and eloquence. Priscillian was ordained bishop of Avila, by his own party, but put to death with some of his adherents in 387. In the trial of Priscillian, before the emperor Maximus, it was alledged that he had countenanced all manner of debauchery, that he had held nocturnal assemblies of lewd women, and that he used to promenade among them. Some writers, are however, of opinion

that those charges had but little foundation, and that the execution of Priscillian and his followers was a disgrace to the Christian cause. The body of Priscillian and those who suffered with him, were conveyed by their friends and adherents into Spain, and there interred with great pomp and solemnity; their names were added to those of other saints and martyrs, their firmness extolled, and their doctrine embraced by such numbers of proselytes, that it spread in a short time over all the provinces between the Pyrenees and the ocean.

BASIL, bishop of Ancyra, was consecrated to that see in 335 by the bishops of the party of Eusebius, in the place of Marcellus, whom they had deposed. At the council of Sardica he was afterwards excommunicated, and his election declared null; but he notwithstanding continued in possession of his see. This bishop is supposed to have died either at the end of Jovian's reign, or the beginning of that of Valens. None of his writings remain; but from his actions he may be concluded to have been an acute and contentious disputant.

PHOTINUS, the founder of a sect called Photinians, who was bishop of Sirmium, and a disciple of Marcellus. Photinus published, in the year 343, his notions respecting the Deity, which were repugnant both to the orthodox and Arian systems. He asserted, that Jesus Christ was born of the Holy Ghost and the Virgin Mary; and a certain divine emanation, which he called the Word, descended upon him; and that because of the union of the divine word with his human nature, he was called the Son of God and even God himself; and that the Holy Ghost was not a person, but merely a celestial virtue proceeding from the Deity. Both parties condemned the bishop in the councils of Antioch and Milan, held in the years 345 and 347. He was condemned also by the council at Sirmium in 351, and was degraded from the episcopal dignity, and at last died in exile in the year 372 or 375. Some of his opinions were afterwards revived by Socinus.

EUSEBIUS, Bishop of Emesa, who flourished about the year 340, was descended of a very honourable family, and born at Edessa, in Mesopotamia, at which place he enjoyed the benefit of a learned education, and of early instruction in the sacred Scriptures. He afterwards removed to Palestine, where he studied under Patrophilus of Scythopolis, and Eusebius of Cæsarea. He likewise went to Antioch, and from thence to Alexandria, in which city he studied philosophy, and then returned to Antioch. Some time after that, having refused the offer of the see of Alexandria, from which Athanasius was deposed in 341, he was appointed bishop of Emesa, where his distinguished proficiency in literature and the sciences, led the ignorant populace to charge him with the practice of magical arts. Under this accusation, he was obliged to retire to Lao-

dicea, and to seek the protection of George, bishop of that city, who was afterwards his biographer. When the prejudices of the misguided people at Emesa subsided, he returned thither; and here he spent the greater part of the remainder of his life; which terminated at Antioch, about the year 860. He is generally thought to have embraced the Arian tenets; though Cave thinks that he should be ranked among the semi-Arians. However this be, his character was held in high estimation for virtue and piety, as well as for learning and eloquence. Although he was great and good, as Sozomen says, he experienced the envy of those who are offended at other men's virtues. The emperor Constantius, however, was much pleased with him; and his attendance was always required by that prince in his expeditions against the Persians. He wrote a great number of books, which were chiefly treatises against the Jews, against the Novatians; and against the Manichæans; ten books upon the epistle to the Galatians; and many short homilies upon the gospels. His works are in general lost. His treatise against the Jews is said to be still extant in a Greek M. S. in the library at Vienna. The homilies that have been published under his name at Paris in 1575, and at Antwerp in 1602, 8vo., are now allowed to be the productions of other writers.

EUSEBIUS, Bishop of Vercell, or Vertelli, in Italy, was born in Sardinia; and flourished about the year 354. In this year he was deputed by pope Liberius to plead the cause of Athanasius, after his expulsion from Alexandria, before the emperor Constantius; and in the council of Milan, he was a zealous advocate for the deposed bishop, and for the Nicene creed. The Arian party, however, prevailed, and a decree was passed for condemning the conduct of Athanasius. Eusebius resisted; and for his unyielding steadiness he was banished to Scythopolis in Syria, afterwards to Cappadocia, and last of all into the Upper Thebais. The cause of orthodoxy, notwithstanding all his sufferings, found in him an undaunted and persevering advocate. Upon the accession of Julian to the empire, he and other friends were allowed to return home, and during the remainder of his life he maintained his invincible attachment to the Catholic doctrine, and his zeal in promoting it. He died about the year 370.

EUDOXIUS, the founder of a sect of heretics in this century, was a native of Arabissus in Armenia Minor, and patriarch of Antioch, to which he was advanced in the year 356, and of Constantinople, to which he was promoted in the year 359, and which he retained till his death in the year 370. He was a great defender of the Arian doctrine, though represented as somewhat fluctuating and unsteady in his principles, and was a bitter persecutor of the Catholics.

GREGORY, surnamed **NAZIANZEN**, from Nazianzum, a town of Cappadocia, of which his father was bishop, was born A. D. 324, at Azianzum, a village near it, and was one of the most illustrious ornaments of the Greek church. He was made bishop of Constantinople in 379; but finding his election contested by Timotheus, archbishop of Alexandria, he voluntarily resigned his dignity about 382, in the great council of Constantinople. His works are extant, in two volumes, printed at Paris in 1609. His style is said to be equal to that of the most celebrated orators of ancient Greece.

AMPHIOCTRIUS, Bishop of Iconium, in the fourth century, the friend of St. Gregory Nazianzen and St. Basil. He assisted at the first general council of Constantinople in 381; presided at the council of Sidæ, and was a strenuous opposer of the Arians. He died A. D. 394, and his works were published in Greek and Latin at Paris, in 1664, by Francis Combesis.

St. BASIL, the **GREAT**, one of the most learned and eloquent doctors of the church, was born at Cæsarea in Cappadocia, about A. D. 328; and went to finish his studies at Athens, where he contracted a strict friendship with St. Gregory Nazianzen. He returned into his native country in 355, where he taught rhetoric. Some time after he travelled into Syria, Egypt, and Libya, to visit the monasteries of these countries; and the monastic life so much suited his disposition, that upon his return home he resolved to follow it, and he was the first institutor thereof in Pontus and Cappadocia. His reputation became so great, that, upon the death of Eusebius bishop of Cæsarea, in 370, he was chosen his successor. It was with some difficulty that he accepted of this dignity; and no sooner was he raised to it than the emperor Valens began to persecute him, because he refused to embrace the Arian doctrine. He used his utmost endeavours to bring about a re-union betwixt the eastern and western churches, who were then much divided, not only about points of faith, but with regard to Meletius and Paulinus, two bishops of Antioch, a dispute which was not terminated till nine months after his death. Basil had a share in all the disputes which happened in his time in the east, in regard to the doctrine of the church; and died 1st. of January, 379. There have been several editions of his works in Greek and Latin. The best is that of father Garnier, printed in Greek and Latin, in three volumes folio. St. Basil's style is pure and elegant, his expressions are grand and sublime, and his thoughts noble and majestic. Erasmus places him among the greatest orators of antiquity.

St. JEROME, or **HIERONYMUS**, a famous doctor of the church, and the most learned of all the Latin fathers, was born at Stridon, a city of ancient Pannonia, about A. D. 331.

He then went into Aquileia, where he contracted a friendship with Heliodorus, who prevailed on him to travel with him into Thrace, Pontius, Bithynia, Galatia, and Cappadocia. In 372, he retired into a desert in Syria, where he was persecuted by the orthodox of the Melitius party, for being a Sabellian, because he made use of the word *HYPOSTASIS*, as used at the council of Rome in 369. This obliged him to go to Jerusalem; where he studied the Hebrew language, to acquire a more perfect knowledge of the holy Scriptures; and consented to be ordained, provided he should not be confined to any particular church. In 381 he went to Constantinople to hear St. Gregory of Nazianzen; and in 382, returned to Rome, where he was made secretary to pope Damasus. He then instructed many Roman ladies in piety and the sciences, which exposed him to the calumnies of those whom he zealously reprov'd for their irregularities; and Pope Siricius, not having all the esteem for him which his learning and virtue justly entitled him to, he returned to the monastery of Bethlehem, where he wrote against heretics. He had a quarrel with John of Jerusalem and Rufinus about the Origenists, and was the first who wrote against Pelagius. He died on the 30th of September 430, about 80 years of age. The last edition of his works is that of Verona, in eleven volumes folio. His principal works are, a Latin version of the Scriptures, commonly called the Vulgate. Commentaries on the Prophets, Ecclesiastes, St. Matthew, and the Epistles to the Galatians, Ephesians, Titus, and Philemon: Polemical treatises against Montanus, Helvidius, Jovinian, Vigilantius, and Pelagius; several letters; a treatise on the lives and writings of the ecclesiastical authors who had flourished before his time. His style is lively and animated, and sometimes sublime.

PAULA, a learned Roman lady, who flourished in this century. She was descended from the Scipios and the Gracchii, and added to the brightest qualities of the mind the virtues of Christianity. She was well versed in the Hebrew Scriptures, and was the intimate friend of St. Jerome. She died A. D. 407.

THEOPHILUS, bishop or patriarch of Alexandria, of a violent and turbulent disposition, was ordained to that see in 385. He gained reputation and influence by his zeal in destroying the temple of Serapis, and other Pagan temples of Egypt, in 389. He was, under the guise of a friend, a secret enemy to John Chrysostom, after he had been ordained to the see of Constantinople, in 397. Without much real regard for religion, he was the zealous champion of orthodoxy; and having called a council at Alexandria, in 399, he prevailed with the assembly to condemn all the followers of Origen, and, with the assistance of a band of plebeians, compelled them to abandon their residence

on mount Nitria. The poor monks, failing to find a secure refuge, repaired to Constantinople, to lay their complaints before the emperor. The humanity of John Chrysostom irritated Theophilus, who was employed by the empress Eudoxia, for prosecuting her revenge against Chrysostom. Accordingly, he arrived at Constantinople at the head of a body of Egyptian sailors and dependent bishops, avowing that he was going to depose John. His purpose was executed at the synod of Chalcedon, in 403. His malignity pursued this venerable prelate in his exile, by a libel filled with abusive expressions, which was translated, at his request, by Jerome, from Greek into Latin. Theophilus died at Alexandria, in 412. The most considerable of his works was a large treatise against Origen. Some of his epistles are found among those of Jerome; and some of his canonical epistles are contained in the collections of Lonaras and Balsamon. Of this prelate, Dupin has given the following character: "There is nothing in the writings of Theophilus that can turn to his commendation; they are obscure, unintelligible, and full of false and impertinent reasonings and reflections. He was a good politician, but a bad author. He knew better how to manage a court intrigue, than to resolve a question in divinity. The only rule for his opinions, was his interest or his ambition. He was ready to embrace any opinion or party that suited his purpose, without examining whether it was just or reasonable."

MONICA, the mother of Augustine, bishop of Hippo. She had been brought up in a Christian family; but was not so much indebted to her mother's care, as to that of a decrepid old servant of the house, who had nursed her father, and who superintended the education of her master's daughters. She never suffered them to drink even water, except at meals, telling them, that if ever they became mistresses, the custom of drinking would remain; but they would then indulge it in wine; not water. Yet Monica, notwithstanding the care of this provident governess, when young, had learnt by degrees to drink wine, having been sent to draw it for the use of the family; but one of the maids of the house, being in a passion, malignantly called her drunkard; and she, struck with shame that such a reproach should be addressed to her, gave up the practice for ever. She was married to Patricius, a Pagan, of Tagasta, in Numidia, and endeavoured, by her amiable manners, to win him to her faith, patiently bearing with his passionate temper, and hoping, that as his heart was benevolent, he would one day believe, and be a curb to himself. She bore with him, when angry, in silence; and when she saw him cool, would meekly expostulate. Many matrons in her company complained of the harsh treatment they received from their husbands, whose tempers were yet milder than that of Patricius; and, when they

expressed their wonder that they never heard of their quarrels, she informed them of her plan, and counselled them to follow it; which some did, and were thankful to her for its success. Her mother-in-law, from unkindness and prejudice, was entirely won over by her obsequiousness; and she was never known to repeat any of the fierce things which she heard from people at variance with each other, conscientiously exact in saying nothing but what might tend to heal and reconcile. Though so implicitly obedient to her husband, she prevailed upon him to let her son be brought up a Christian; but though he made great progress in prophane learning, and seems to have had some idea of the benefits of a holy life, at times he was led away into sin, even so as to glory in it; and his father, who cared little for those things, and only wished him to be learned and eloquent, was satisfied; but Monica grieved to see the increasing strength of his passions, wept and prayed for him, that he might not be wholly lost. Having been led away by the errors of the Manichees, and still continuing to sin without fear, she, for nine years, attempted to turn him from his evil ways, not only by remonstrances, but by fervent prayers to the Almighty. Her husband, after embracing the Christian faith, had left her a widow, and her darling son was now the only object of her solicitude. She entreated a bishop to reason him out of his errors, and he was a person not backward to attempt this, when he found a docile subject. "But your son," said he, "is too much elated at present, and carried away with the pleasing novelty of his error, to regard any arguments, as appears by the pleasure he takes in puzzling many ignorant persons with his captious questions. Let him alone; only continue praying to the Lord for him; he will, in the course of his study, discover his error." All this did not satisfy the anxious parent; with floods of tears she persisted in her requests. When at last he, a little out of temper, on account of her importunity, said, "Begone, good woman; it is not possible a child of such tears should perish." For years did this amiable mother bear up against the sorrows she felt so severely, attentive to her own duties as a mother and a Christian; and looking forward with hope that this son, whom she nursed with so much care in illness, would at last become sensible of his eternal welfare, and she was not disappointed; he became a Christian after he was thirty years old, and not a nominal one. His excellent understanding, and deep sense of his former errors, taught him at once to be humble, rational, and pious.

She had followed him to Rome on hearing of his illness, and remained there with him afterwards. They were discoursing one evening alone, at a window facing the east, in a house at the south of the Tiber, on holy subjects. The world appeared of no value to either. She said, "Son, what I should do here,

and why I am here, I know not; the hope of this life being quite spent. One thing only, your conversion, was an object for which I wished to live. My God has given me this in a large measure. What do I here?" Scarce five days after she fell into a fever. Some one lamented, that she was likely to die in a foreign land; she had formerly been anxious about it. "Nothing," said she, "is far from God; and I do not fear, that he should not know where to find me at the resurrection." She died on the ninth day of her illness, in the fifty-sixth year of her age; having performed the duties of a wife and mother with exemplary mildness, patience, and wisdom.

HILARIUS, an ancient father of the Christian church. He was born, as St. Jerome informs us, at Poitiers, of a good family; who gave him a liberal education in the Pagan religion. He was advanced to the bishopric of Poitiers, A. D. 355, according to Baronius; and became a zealous champion for the orthodox faith, particularly against the Arians, who were then gaining ground in France. He assembled several councils there, in which the determinations of the synods of Rimini and Seleucia were condemned. He wrote a treatise concerning synods; and a famous work, in twelve books, on the Trinity, which is much admired by the orthodox. He died in the end of the year 367. His works have been published; but the last and best edition was given by the Benedictines, at Paris, in 1693.

St. EPIPHANIUS, an ancient father of the church, born at Besanducan, a village in Palestine, about A. D. 332. He founded a monastery near the place of his birth, and presided over it. He was afterwards elected bishop of Salamis, when he took part with Paulinus, in opposition to Meletius, and ordained, in Palestine, Paulinian, the brother of St. Jerome; on which a contest arose between him and John, bishop of Jerusalem. He afterwards called a council in the island of Cyprus, in which he procured a prohibition of the reading of Origen's writings; and made use of all his endeavours to prevail on Theophilus, bishop of Alexandria, to engage St. Chrysostom to declare in favour of that decree; but not meeting with success, he went himself to Constantinople, where he would not have any conversation with St. Chrysostom; and formed the design of entering the church of the apostles, to publish his condemnation of Origen; but being informed of the danger to which he would be exposed, he resolved to return to Cyprus; but died at sea, in 403. His works were printed in Greek, at Basil, 1544, in folio; and were afterwards translated into Latin, in which language they have been reprinted. Petavius revised and corrected the Greek text by two manuscripts, and published it, together with a new translation, at Paris, in 1622. This edition was reprinted at Cologne, in 1682.

GREGORY, bishop of Nyssa, one of the fathers of the church, and author of the Nicene Creed, was born in Cappadocia, about A. D. 331. He was chosen bishop of Nyssa in 372, and banished by the emperor Valens for adhering to the council of Nice. He was afterwards, however, employed by the bishops in several important affairs, and died in 396. He wrote Commentaries on the Scriptures; Sermons on the Mysteries; moral discourses; dogmatical treatises; panegyrics on the saints; letters on church discipline; and other works. His style is very allegorical and affected. His works were printed in 1615, in two volumes, folio.

St. AMBROSE, bishop of Milan, one of the most eminent fathers of this century, born in Gaul A. D. 333, according to Dr. Cave; or in 340, as Mr. Du Pin affirms. His father was at this time præfectus prætorio in Gaul; and resided at Arles, the capital of Gallia Narbonensis. The birth of Ambrose is said to have been attended with a remarkable presage of his future eloquence, a swarm of bees having settled upon his mouth as he lay in his cradle. He soon made himself master of the several parts of secular learning; and pleaded causes before Probus with so much eloquence, that he was appointed his assessor, and soon after governor of the provinces of Liguria and Æmilia. He settled at Milan; where, in 374, upon the death of Auxentius, bishop of that city, there being a great contest between the Catholics and Arians concerning the choice of a new bishop, Ambrose thought it his duty, as governor, to go to the church, in order to compose the tumult. He accordingly addressed himself to the people in a gentle, pathetic speech, exhorting them to proceed to their choice in a calm and friendly manner. While he was speaking to them, the whole assembly cried out with one voice, "Let Ambrose be bishop!" Such a sudden and unexpected incident surprised him extremely; so that he retired immediately, and used every method to divert them from their resolution of choosing him; but at last he was obliged to comply; and was baptized, being only a catechumen before, and ordained bishop, towards the latter end of 374, or beginning of 375. About 377, the barbarous nations making an incursion into the Roman empire, he fled to Illyricum, and afterwards to Rome. In 384, he was sent to the tyrant Maximus, who had usurped the empire, and prevailed upon him not to pass over into Italy. The heathens being encouraged by these intestine commotions in the empire, attempted to restore Paganism, and employed Q. Amelius Symmachus, prefect of Rome, a man of great eloquence, to plead their cause. This gave rise to the famous contest between St. Ambrose and him, about repairing the altar of Victory. But Symmachus having lost his cause, was expelled the city, and commanded not to approach within 100 miles of it. The petition which Symmachus

presented to the emperor Valentinian II. is still extant, and abounds with the strongest figures of rhetoric, and the greatest force of eloquence. St. Ambrose wrote a confutation of this petition; but he has been thought guilty of many paralogisms; and yet he protests, "That he endeavoured only after the solidity of reasoning, leaving Symmachus all the glory of eloquence and politeness; it being," says he, "the peculiar privilege of the Pagan philosophers to amuse the mind with colours as false as their idols, and to say great things; not being capable of saying true ones." Ambrose met with a great deal of opposition from the Arians, against whom he acted with great spirit and intrepidity. Justina, the empress, and mother of Valentinian, who was an Arian, resolving to restore Arianism at Milan, began with demanding of St. Ambrose one of the churches, which was called the Portian church; but he refused it, and the people surrounding the palace in a body, she was obliged to leave him in possession of his church, and even to desire him to pacify the people. After this, Ambrose was a second time sent to the tyrant Maximus, for Valentinian found no person so proper to negotiate with him. He spoke to him with great courage and boldness, but could obtain nothing; for Maximus soon after marched into Italy, and made himself master of the empire; so that Valentinian was obliged to retire, with his mother, Justina, and his sister, Galla, to Thessalonica, in Illyricum, in order to desire Theodosius's assistance; who defeated Maximus, and restored Valentinian to the empire. While Theodosius continued in Italy, after the defeat of Maximus, an insurrection happened at Thessalonica, in which several of the magistrates were stoned, and their bodies dragged along the streets. Theodosius being informed of this, rashly commanded a certain number of the inhabitants to be put to death promiscuously; by which means the city was filled with the blood of many innocent persons, no form of trial being observed; but they were cut down like corn in the harvest, as Theodoret expresses it, to the number of 7000. At this time an assembly of bishops was held at Milan, who all expressed an abhorrence of such cruelty in the emperor. Ambrose wrote a letter to him, in which he represented the enormity of his crime, and exhorted him to make satisfaction by a sincere submission and repentance. Some time after, Theodosius coming to Milan, went to receive the sacrament at the great church; where Ambrose, meeting him at the door, denied him entrance, and represented his guilt in the most forcible and pathetic terms. The emperor was struck with his words, and, with great uneasiness of mind, returned to his palace; but about a year after, Ambrose being convinced of the sincerity of his repentance, admitted him into the church. In 392, Valentinian, by the contrivance of Argobastes and Eugenius, usurping the empire, Ambrose was obliged to leave

Milan; but he returned the year following, when Eugenius was defeated. He died at Milan on the 4th of April, 397; being fifty-seven years of age, according to Mr. Du Pin, and some other writers; but Dr. Cave and Olearius say, that he was sixty-four years old at his death. He was buried in the great church at Milan. He wrote several works, the most considerable of which is that of *De Officiis*. He is concise and sententious in his manner of writing, and full of turns of wit; his terms are well chosen, and his expressions noble; he diversifies his subject by an admirable copiousness of thought and language; is very ingenious in giving an easy and natural turn to every thing which he treats of; and is not without strength and pathos when there is occasion for it. This is part of the character which Du Pin gives him as a writer; but Erasmus observes, that he had many quaint and affected sentences, and frequently very obscure ones; and it is certain that his writings are intermixed with many strange and peculiar opinions. Paulinus wrote his life, and dedicated it to St. Augustine: this life is prefixed to St. Ambrose's works; the best edition of which is reckoned to be that published by the Benedictine monks, in two volumes folio, at Paris, in 1686 and 1690.

ÆRIUS, a presbyter, and monk, a native of Pontus, or Lesser Armenia, was the founder of a Christian sect. In the leading disputes of the times, he erected a new sect, and had many followers, who, from their founder, were called *Ærians*. The leading tenet professed by *Ærius* was, that bishops are not distinguished from presbyters by any divine right, but that, according to the institution of the New Testament, their offices and authority are the same. He also taught, that no offerings ought to be made for the dead, and denied the necessity of observing stated fasts, or celebrating Easter. If, as Epiphanius intimates, these opinions were adopted from an apprehension that such observances have a tendency to encourage superstition, and to promote erroneous notions concerning the nature of religion, *Ærius* and his followers had at least a plausible plea for their separation. It appears, however, that this sect gave great offence to the orthodox church. *Ærius* and his followers were excluded from churches, cities, and towns, and, being obliged to lead a wandering life, suffered great hardships.

ÆTIUS, a Christian divine, a native of Antioch, and a bishop of that city, followed the doctrine of Arius, and, advancing further than his master in opinions deemed by the prevailing party heretical, was surnamed the *Atheist*. In his youth, his poverty obliged him to procure a subsistence by manual labour, and he wrought in the occupation of a goldsmith. He found means, at length, to follow his inclination for learning, and became a student in one of the schools at Alexandria. Here he acquired a

knowledge of the medical art, which he afterwards practised with credit. Theology became his favourite study; and after reading the Scriptures with several learned theologians, he assumed the clerical character, probably about the year 359. Among the followers of Arius, who agreed in rejecting the doctrine that Christ was of the same substance with his father, or the Homoousin of the Nicene synod, and who were at first all comprehended under the appellation of Homoiousii, or believers in the similarity of the nature of the son to that of the father, different opinions arose upon the question, whether the son was like the father. Aëtius who, though stigmatized as a contentious sophist, appears to have been an able disputant, was of opinion that there must be an infinite difference between the creator and his creatures, and therefore maintained that the son was in substance altogether unlike the father. The profession of this doctrine was an express violation of a law, which had been passed by the Emperor Constantius, "that no man should say that the son of God was of the same substance with God, or of a different substance, but that he was in all things like him that begat him." Aëtius, as the author and propagator of the opinion of an entire dissimilarity between the substance of the father and the son, fell under the penalty of this law, and was banished to a part of Phrygia. Upon the accession of Julian to the empire, he was, however, recalled from exile, and he was so much esteemed by this emperor, that he wrote him a letter to invite him to his court, and gave him an estate near Mitylene in Lesbos. He died, probably at Constantinople, about the year 366, and was handsomely interred by Eunomius and other friends, who publicly espoused his doctrine. A small tract of Aëtius concerning his faith is preserved, and answered, by Epiphanius—*De Hæres.* 76. It must be lamented that it should ever have been found necessary to enact a law, which would subject such ingenious men as Aëtius, to exile, for no other offence than maintaining a new opinion on an obscure question, and it was as impolitic as it was unjust.

EUSTATHIUS, a monk, who excluded married people from salvation; prohibited his followers from praying in their houses; and obliged them to quit all they had as incompatible with the hopes of heaven. He drew them out of the other assemblies of Christians to hold secret ones with him, and made them wear a particular habit; he appointed them to fast on Sundays; and taught them, that the ordinary fasts of the church were needless, after they had attained to a certain degree of purity, which he pretended to. He expressed great horror for chapels built in honour of martyrs, and the assemblies held in them. Several women, seduced by his sophistry, forsook their husbands, and many slaves were easily prevailed on to desert their masters,—

He was condemned at the council of Gargra in Paphlagonia, held between the years 326 and 341.

THEODORUS, bishop of Mopsaestes, a city in Cilicia, a learned prelate. He wrote a Commentary on the Psalms, another on the Twelve Minor Prophets, which, with some other fragments, are extant. He died A. D. 428. But his works were condemned in the fifth general council, as favouring Nestorianism and Socinianism.

EUNOMIUS, a famous heresiarch, the disciple of Aëtius but more subtle than his master, as well as more bold in propagating the opinions of his sect. He was born at Dacora, in Cappadocia, and ordained bishop of Cynicus; but gave so much disturbance by his zeal, that he was deposed more than once. At last, he petitioned to retreat to his birth-place, where he died about A. D. 374, after experiencing a variety of sufferings. His works are lost, except a few small pieces, and his confession of faith, which Cave inserted in his *Historia Literaria*, from a MS. in Abp. Tennison's Library.

AUDIUS, the founder of a sect called by his name, was much esteemed by his countrymen for the sanctity of his character, and for his zeal for the Christian faith. Censuring, with great freedom and importunity, the corrupt and licentious manners of the clergy, and admonishing the rich presbyters and bishops, to the face, for their luxurious course of life, he brought upon himself much ill-will and severe treatment. The clergy, who were offended both by his reproofs, and his popularity, accused him to the emperor, whether Constantine or one of his successors is not certain, and was banished into Scythia, where he gained many followers. They celebrated Easter after the manner of the Jewish passover, and attributed a human form to the Deity. He died in the country of the Goths, about A. D. 370.

APOLLINARIUS, the younger, thus called to distinguish him from his father, was at first lector or reader of Laodicea, and afterwards bishop of that city. He was universally esteemed the greatest man of his age, both for learning and piety, and a most accurate and nervous defender of the faith against all its enemies; but notwithstanding this, on his advancing some opinions that were not approved, he was anathematized as an heretic by the second general council of Constantinople in 381. He wrote a treatise against Paganism which he sent to Julian, who returned it with this answer: "I have read, understood, and condemned;" to which the bishop replied, "You have read, but not understood, or you would not have condemned." He died about 382.

PHILASTER, an Italian prelate and ecclesiastical writer, seems to have been a native of Italy, who is said to have early renounced all worldly pursuits, and devoted himself to the mi-

nisterial office. Having been ordained priest, he purposed to imitate the example of the Apostle Paul, and traversed most of the provinces of the Roman empire, endeavouring to gain converts from Gentilism to Christianity, and to bring back wandering heretics to the Catholic fold. To the latter object he applied himself with extraordinary zeal, and is said to have been successful in convincing many Arians of the erroneousness of their creed. He was made bishop of Brescia, and warmly opposed Auxentius, the Arian bishop of Milan, who is said to have persecuted the Catholics, and treated Philaster injuriously for standing up in the defence of the Nicene faith. After St. Ambrose succeeded to the bishopric of Milan, an intimate friendship subsisted between him and our prelate. Philaster was present at the council of Aquileia, in 381; and though the year of his death is not certainly known, yet that event is generally supposed to have taken place in 386, or 387. In the year 380, or soon after he published a small treatise "Concerning Heresies," containing a more numerous catalogue of opinions, to which he was pleased to give that odious epithet, than has appeared in the work of any other ecclesiastical writer. Among other notions which he first discovered to be heretical, are the following; that the breath which God inspired into man was his soul, that earthquakes are natural effects; that the name of prophane gods may be given to the stars; that the number of years since the creation is not certain; that David was not the author of all the psalms; that we may follow another version of the Scriptures besides the Septuagint, &c. This work is also disgraced by the grossest historical and chronological blunders; shows the author to have possessed but a very moderate share of learning; and is written in an incorrect and mean style. However, the zeal which it discovers in the cause of orthodoxy, has been judged a sufficient counterbalance to all its faults, and procured for it various impressions.

EUSEBIUS, first of all Bishop of Berytus in Phœnicia, and afterwards of Nicomedia, in Bithynia, was advanced to the see of Constantinople in 338, or 339. He was a relation of the emperor Julian, who was educated by him, and probably also of Constantine; and as he was a man not only distinguished by his abilities and learning, but favoured with free access to the court, his influence on behalf of the Arian party, to which he was attached, was always of great importance to their cause. From the protection afforded to Arius and his followers by Eusebius, they were frequently denominated Eusebians. Although he remonstrated against the proceedings of the court of Nice in 325, at which he was present, he subscribed to the creed, probably with the same explanation which was given by the bishop of Cæsarea of the same name. That this was the case we may infer from the patronage which he afforded to the Arians, and

which caused Constantine to depose him from his see, and to send him into exile. He was afterwards, viz., in 328, or 329, recalled, and restored to his see, as well as to the favour of the emperor. Afterwards, when the Arian party became triumphant at the court of Constantinople, he encouraged the persecution of those who had been the persecutors of Arius. Having maintained his credit and influence with Constantine till his death, he gained in an equal, if not greater degree, the confidence of his son Constantius; who promoted him in 338, to the see of Constantinople. In this high station he was active in promoting the Arian interests, and in persecuting the Catholics. Soon after the council of Antioch, he terminated his mortal career. Eusebius was eminent for his abilities and learning; and his friends have extolled his piety and virtue, but no sufficient apology can be offered for his intolerance. His writings were numerous, but none of them remain, except a "Letter concerning Arius and his opinions," preserved by Theodoret.

St. EUSEBIUS, Bishop of Samosata, was at first connected with the Arian party, but becoming a convert to the orthodox faith, distinguished himself by much zeal in its support. The see of Antioch being vacant, they agreed with the orthodox to choose Meletius bishop, and entrusted Eusebius with the decree of this election; but St. Meletius declaring immediately for the catholic faith, the Arians, supported by the emperor Valens, resolved to depose him. Eusebius apprised of their intention, retired to his diocese, with the writings which had been entrusted to him. On this messengers were despatched after him, and the envoy threatened to cut off his right hand, if he did not deliver up the act of election; but Eusebius presenting his two hands said he would suffer them both to be cut off, rather than part with this act, unless in presence of all those who had entrusted him with it. His zeal for the faith caused him to be banished in the year 373, during which time he went disguised as a soldier, to comfort the orthodox under their persecutions. After the death of Valens, St. Eusebius assisted at the council of Antioch in the year 378, and was charged to visit the eastern Churches. While on this errand, at the city of Doliche in Syria, a woman of the Arian party threw a tile upon his head, which wounded him mortally. In his last moments it is said he sought and obtained a promise from those who attended him, that the woman should not be persecuted; which was done nevertheless, but the catholics procured her pardon. St. Gregory of Nazianzen, and St. Basil, wrote several letters to St. Eusebius.

PAULINUS, Bishop of Nola, was born at Bourdeaux, about A. D. 353. He was consul of Rome, and married Therasia, who converted him to christianity. He was made bishop of Nola, where he continued, till it was taken and sacked by the Goths, in 410. He died in 431. His works, consisting of Let-

ters and Poems, were published at Paris in 1516, and at Antwerp in 1622.

St. JOHN CHRYSOSTOM, a celebrated patriarch of Constantinople, and one of the most admired fathers of the Christian church, was born of a noble family at Antioch, about A. D. 347. He studied rhetoric under Libarius, and philosophy under Andragathus; after which, he spent some time in solitude in the mountains near Antioch; but the austerities he endured having impaired his health, he returned to Antioch, where he was ordained deacon by Meletius. Flavian, Meletius's successor raised him to the office of presbyter five years after; when he distinguished himself so greatly by his eloquence, that he obtained the surname of Chrysostom, or golden mouth. Nectarius, patriarch of Constantinople, dying in 393, St. Chrysostom, whose name was spread throughout the whole empire, was unanimously elected by both clergy and people. The emperor Arcadius confirmed his election, and caused him to leave Antioch privately, where the people were very unwilling to part with him. He was ordained bishop on the 26th of February, 398; when he obtained an order from the emperor against the Eunomians and Montanists; reformed the abuses which existed among his clergy; retrenched a great part of the expenses in which his predecessors had lived, in order to feed the poor and build hospitals; and preached with the utmost zeal against the pride, luxury, and avarice of the great. But his pious liberty of speech procured him many powerful enemies. He differed with Theophilus of Alexandria, who got him deposed and banished, but he was soon recalled. After this, demanding against the dedication of a statue erected to the empress, she banished him to Cucuses in Armenia, a most barren and inhospitable place; afterwards, as they were removing him from Petyus, the soldiers treated him so roughly that he died on the way, A. D. 407. His works were edited by sir Henry Saville, at Eton, in 8 vols. folio, 1613; and by Montfaucon in 13 vols. 1718, Paris. His Treatise on the Priesthood has been translated into English.

EUSTOCHIUM, or **EUSTOCHIA**, a Roman lady, who is highly spoken of by St. Jerome, was a descendant from the families of the Scipios and Paulus Æmilius, and rendered herself celebrated for the proficiency which she had made in literature. She was well acquainted with the Hebrew and Greek, as well as the Latin tongues, and conversant with the most important theological subjects. In the Catholic world her memory is cherished on account of her early devotedness to a religious course. She professed herself a disciple of St. Jerome, whom she followed from Rome to Cyprus, and thence to Antioch, Egypt, and numerous other places, and at length fixed her residence in a monastery at Bethlehem. Her mother

Paula deserted a young family to accompany her in these excursions.

St. PAMMACHUS, a Senator of Rome, who also enjoyed the consular dignity. He espoused Paulina, the second daughter of Paula, the friend of Jerome, who speaks highly of the talents of Pammachus. He built an hospital at Porto, and attended the poor himself. He refuted the errors of Jovinian, and died in 410.

JOVINIAN, a supposed heretic, was by birth a Latin, and observed all the austerities of a monastic life for a time. He was expelled Rome, and fled to Milan, with an intent to engage Ambrose, bishop of that place, and the emperor Theodosius, who was then in that city, in his favour, but without effect. From Milan Jovinian returned to the neighbourhood of Rome, where his followers continued to assemble under his direction, till the year 398, when the emperor Honorius commanded him and his accomplices to be whipped with scourges armed with lead, and banished into different islands. Jovinian himself was confined to Boas, a small island on the coast of Dalmatia, where he died, about A. D. 406. Jovinian wrote several books which were answered by Jerome. It is difficult to know what were the errors of Jovinian, or what was his general character, except that he was in opposition to fasting and celibacy.

St. AUGUSTINE, a famous father of the church, was born at Thagaste, in Numidia, A.D. 354. His father, a burgess of that city, was called Patricius; and his mother, Monica, who being a woman of great virtue, instructed him in the principles of Christianity. In his early youth he was in the rank of the catechumens; and falling dangerously ill, earnestly desired to be baptized; but the violence of the distemper ceasing, his baptism was delayed. His father, who was not yet baptized, made him study at Thagaste, and afterwards at Madaura. While he was a boy, he was more attentive to his sports than to his books; and to escape punishment, and supply himself and his companions with whatever they wished, he made no scruple of deceiving his masters, and pilfering from his parents. He had a particular aversion to Greek; and could never be enticed to this study, till he began to relish the beauties of poetry. At sixteen years of age, his father, probably from dissatisfaction with his conduct, and his bad progress in learning, determined to remove him from Madaura to the schools of Carthage, but not being provided with immediate supplies to defray the expence of his plan, he kept him for one year at home. During this year, so dangerous to youth, his indolence led him into extreme dissipation, and he devoted himself to licentious pleasure without restraint, notwithstanding the kind admonitions of his anxious mother. The habits of incontinence, which he now formed, did not soon forsake him; it ought, however, to be

remembered to his credit, that, when he became sensible of his folly, he had the ingenuousness to record it in a book of Confessions; and that whatever blot this part of his life may leave upon the page of his story, is voluntarily left by himself. Even Rousseau, in his Confessions, has scarcely been more honest than Augustine. At Carthage, whither Augustine was sent by his father in the year 371, the only studies which this young man's fondness for pleasure would suffer him to pursue with success, were rhetoric and polite literature. Yet his mind, though tainted with vice, was not so entirely depraved, as to be insensible to the charms of wisdom. Having read Cicero's books of philosophy, he applied himself to the study of the Scriptures; but suffered himself to be seduced by the Manicheans. At the age of 19, he returned to Thagaste, taught grammar, and frequented the bar; he afterwards taught rhetoric at Carthage with applause. The insolence of the scholars at Carthage made him take a resolution to go to Rome, though against his mother's will. Here also he had many scholars; yet he quitted Rome, settled at Milan, and was chosen professor of rhetoric in that city. Here he had opportunities of hearing the sermons of St. Ambrose, which, together with the study of St. Paul's epistles, and the conversion of two of his friends, determined him to retract his errors, and quit the sect of the Manicheans; this was in the 32d year of his age. In the year 386, he retired to the house of a friend of his, named Verecundus, where he seriously applied himself to the study of the Christian religion, to prepare himself for baptism, which he received at Easter, in 387. He went to Africa about the end of 388; and having obtained a garden-plot without the walls of the city of Hippo, he associated himself with eleven other persons of eminent sanctity, who distinguished themselves by wearing leathern girdles, and lived there in a monastic way for three years, exercising themselves in fasting, prayer, study, and meditation, day and night; from hence sprung up the Augustine friars, or eremites of St. Augustine, the first order of mendicants. About this time, Valerius bishop of Hippo, against his will, ordained him priest; nevertheless, he continued to reside in his little monastery, with his brethren, who renouncing all property, possessed their goods in common. Valerius, who had appointed St. Augustine to preach in his place, allowed him to do it in his presence, contrary to the custom of the churches in Africa. He explained the creed, in a general council of Africa, held in 393. Two years after, Valerius, fearing he might be preferred to be bishop of another church, appointed him his colleague, and caused him to be ordained bishop of Hippo, by Megalus bishop of Calame, then primate of Numidia. St. Augustine died the 28th day of August,

430, aged 76, having had the misfortune to see his country invaded by the Vandals, and the city where he was bishop besieged for seven months. Augustine, both in his life and in his writings, is entitled only to qualified and limited praise. If some atonement was made for the errors of early life by his book of honest Confessions, these confessions themselves must remain in eternal memorial of disgrace; and it will be impossible, in contemplating the virtues of the saint, altogether to forget the frailties of the man. Le Clerc charges Augustine with being one of the first, who advanced two doctrines, which takes away goodness and justice from God and man; the one, representing God as consigning men to eternal torments, for sins which they could not avoid; the other, stirring up magistrates to persecute those who differ from them in religion. It is not easy to say, how extensive an influence the doctrines of this father had in the church, who through so many ages of darkness retained a powerful sway over the world, might have, in leading men to adopt a gloomy system of religion, and to support it with all the rigour of persecution. It is certain, that, except the works of Aristotle, no writings contribute more than Augustine's to encourage that spirit of subtile disputation which distinguished the scholastic age.

The law which he inscribed upon his table is deserving of attention:

Far from this table be the worthless guest
Who wounds another's fame though but in jest.

The works of St. Augustine make ten volumes; the best edition of them is that of Maurin, printed at Antwerp, in 1700. They are little read except by the clergy of the Greek church, and in the Spanish universities. The booksellers of London receive frequent commissions for them, and indeed for the most of the fathers, from Russia and Spain. His work on the City of God, and his Confessions, have been translated into English.

PELAGIUS, a native of Great Britain; but whether of England, Scotland, or Wales, is uncertain. Dr. Henry says, he was born in North Wales, November 13th, 354, and that his real name was Morgan, of which Pelagius is a translation. He was educated in the monastery of Banchor, in Wales, of which he became a monk, and afterwards abbot. In the early part of his life, he went over to France, and thence to Rome, where he promulgated opinions different from those of the church. His morals being irreproachable, he gained many disciples; and the heresy made so rapid a progress, that it became necessary for the pope to exert his power. Pelagius, to avoid the danger, in 409, passed over to Sicily, attended by his friend and pupil Celestius. In 411 they landed in Africa,

continued some time at Hippo, and were present at the famous conference between the Catholics and Donatists, held at Carthage in 412. From thence they travelled to Egypt; and from Egypt in 415, to Palestine, where they were graciously received by John bishop of Jerusalem. In the same year Pelagius was cited to appear before a council of seventeen bishops, held at Diospolis. They were satisfied with his creed, and absolved him of heresy. The African bishops, however, being displeased with their proceedings, appealed to the Roman pontiff; he first approved, and afterwards condemned, the opinions of Pelagius, who with his pupil Celestius, was publicly excommunicated; and all the bishops who refused to subscribe the condemnation of the Pelagian heresy, were immediately deposed. What became of him after this period is unknown; but it is probable that he retired to Banchor, and died abbot of that monastery. He wrote, 1. *Expositionum in epist. Paulinas*, lib. xiv. 2. *Epistola ad Demetriadem de virginitate*. 3. *Explanationes symboli ad Damasum*. 4. *Epistolæ ad viduam diceæ*. 5. *De libero arbitrio*. These and many other fragments are scattered among the works of St. Jerome. They are also collected by Garnerius, and published in *Append. op. Mercatoris*, p. 373.

ALYPIUS, of Tagasta, a town of Numidia in Africa, a Christian divine, was a friend of Augustine, with whom he was baptized at Milan in the year 388. He travelled to Palestine, and, on his return in the year 394, was made bishop of his native place. He united with Augustine in opposing the sect of the Donatists, who claimed the exclusive honour of being the true church. Alypius, who appears to have been a powerful champion in defence of the catholic church, and to have scrupled no means, however violent, for its support, afterwards exercised his zeal against the Pelagians, another sect, whom the prevalent party condemned as heretics; he was deputed by the churches of Africa to the emperor Honorius, and obtained from him several decrees against this sect, in consequence of which their assemblies were broken up, their churches destroyed, and their ministers banished. Alypius died about the year 430, more memorable for his zeal than his charity.

OPTATUS, bishop of Melevia, a town of Numidia in Africa, flourished under the empire of Valentinian and Valens. He wrote his book of the schism of the Donatists about the year 370, against Parmenian, bishop of that sect. This author has been published several times; the last, in 1700, by Dupin, who had settled the text from four manuscripts. This is the best edition of Optatus, whose style is noble, vehement, and close; and his works show him to have been a man of parts, improved by study.

ST. ISIDORE, of Cordova, bishop of that city under Honorius and Theodosius the younger. He wrote *Commentaries* on

the books of Kings, dedicated to Paul Orosius the disciple of Augustine.

ULPHILAS, a Gothic bishop in the fourth century, who obtained leave from the emperor Valens, that his countrymen should settle in Thrace, on condition that the bishop himself embraced the Arian creed. He translated the Gospels into the Gothic language, of which there is an edition published by Mr. Lye, at Oxford, in 1750. Another portion of Ulphilas's Version of the New Testament has been printed by Knitel, at Wolfenbüttele.

FRUMENTIUS, a saint in the Roman calendar, entitled the "Apostle of Ethiopia," was a native of Tyre. He was educated under Meropius, a Christian philosopher, who embarked in a voyage to India, and was accompanied by Frumentius, and another scholar named Ædæsius, but having the misfortune to touch on the coast of Ethiopia, Meropius was inhumanly murdered by the natives, and his scholars sent up the country to be slaves to the emperor. This prince conferred upon them posts of honour about his person, and in his household; showed them marks of his favour, and a little before his death gave them their liberty. They now proposed to return to their native country, but at the earnest solicitations of the queen, they consented to remain some time longer to superintend the education of the young prince. In this confidential situation they were enabled to perform many kind actions; and amongst others they obtained liberty for the Roman merchants residing in the parts of Ethiopia, who were Christians, to assemble together for the worship of God, and they succeeded in making many converts, among the courtiers, to Christianity. As soon as their pupil had taken on himself the management of the government, they after much difficulty, were allowed to return home. Frumentius repaired to Alexandria, acquainted Athanasius, who was bishop of that city, with the progress that had been made in introducing Christianity into Ethiopia, and pointed out to him what prospects there were of farther success. Frumentius, at the solicitation of Athanasius, was soon after consecrated a bishop, and appointed on a mission to Ethiopia. This was in the year 351; he entered upon his labours at Axunca, the capital of that country, and was so successful, that in a short time the emperor, and a great body of his people, were converted to the Christian faith, and numerous churches were established throughout the empire.

EUZOIUS, bishop of Cæsarea, was educated in that city at the same time with Gregory Nazianzen. On the death of Acacius he obtained the bishopric of Cæsarea, after maintaining a violent contest with the different rival candidates. He was in principle an Arian, or nearly so, and on that account was deposed from his see under the reign of the emperor Theodosius, about

the year 380. He was the author of numerous treatises now lost; possessed much learning, and was very diligent in the discharge of his episcopal functions; but he is principally celebrated on account of his great exertions in promoting the interests of science and literature. He manifested much zeal in the restoration and improvement of the library at Cæsarea, which had been originally collected by Origen and Pamphilus, and was at this period fallen into decay. To this object he devoted his time and labour, taking care that faithful transcripts should be procured of such books as were in a perishing state, and increasing their numbers by new collections.

GELASIUS, the elder, bishop of Cæsarea in Palestine, nephew of Cyril, bishop of Jerusalem, by whom he was consecrated to Cæsarea in 380. He is praised both by Theodoret and St. Jerome, for the purity of his style and of his manners. He translated into Greek two books of the ecclesiastical history, by Rufinus, and produced several other works. A fragment of one of his homilies on the Epiphany is still extant in Theodoret. According to father Labbè, some fragments of the writings of this bishop, explanatory of the Apostles' Creed, and of the traditions of the church, are to be found in the Greek collection of testimonies under the name of John Damascenus, in the "Codex Claro mont."

PALLADIUS, bishop of Helonopolis in Bithynia, and afterwards of Aspona. He was a Galatian, and born at Cappadocia. He became an anchorite in the mountain of Nebria in 338, and was consecrated a bishop in 401. He was an intimate friend of St. John Chrysostom, whom he never forsook during the time of his persecution, nor even in his exile. He went to Rome some time after Chrysostom's death, and, at the request of Lausus, governor of Cappadocia, composed the history of the Anchorites or hermits, and entitled it *Laustaca*, after that lord, to whom he dedicated it in 420, when it was written, being then in the 20th year of his episcopacy, and 53d of his age. His history was published in Greek by Meursius at Amsterdam, in 1619, and in Latin in the *Bibliotheca Patram*.

ST. PATRICK, the apostle of Ireland, and second bishop of that country. He was born April 5th, A.D. 373, of a good family, at Kirkpatrick, near Dumbarton, now in Scotland, but then comprehended under Britain. His baptismal name, Suceath, signifies, in the British language, valiant in war. On some inroad of certain exiles from Ireland, he was taken prisoner and carried into that kingdom, where he continued six years in the service of Milcho, who had bought him, when Patrick acquired the new name of Cothiaig, or Ceathur-Tigh, i. e. four families. In this time he made himself master of the Irish language, and at last made his escape, and returned home, in a ship. About two years after, he formed a design of converting

the Irish, either in consequence of a dream, or what he had observed during his acquaintance with them. To qualify himself for this he travelled to the continent, where he continued 35 years, pursuing his studies under his mother's uncle, St. Martin, bishop of Tours, who had ordained him deacon; and after his death with St. German, bishop of Auxere, who ordained him priest, and gave him his third name Marva, or Maginim. Pope Celestine consecrated him bishop, and gave him his most familiar name, Patricius, expressive of his honourable descent, and to give lustre and weight to the commission which he now charged him with to convert the Irish. Palladius had been there a year before him, but with little success; the saints Kieran, Ailbe, Declan, and Ibar were there before them both. But the great office of Apostle of Ireland, was reserved for Patrick, who landed in the country of Evolein, or at Wicklow, A.D. 441. His first convert was Siwell, the eighth in descent from Cormac, king of Leinster. He then proceeded to Dublin and thence to Ulster, where he founded a church, afterwards the famous abbey of Saul, in the county of Down, remarkable for its position, and being made out of a barn. After labouring seven years indefatigably in his great work, he returned to Britain, which he delivered from the heresies of Pelagius and Arius; engaged several eminent persons to assist him: visited the Isle of Man, which he converted in 440, when the bishopric was founded; and A. D. 448, returned to the see of Armagh, which he had founded in 445; and in thirteen years more completed the conversion of the whole island. After giving an account of his commission at Rome, he once more returned to Ireland, and spent the remainder of his life between the monasteries of Armagh and Saul, superintending and enforcing the doctrine and discipline which he had established. After having established schools, or an academy, he died at Saul Abbey, aged 120, March 17th, A.D. 493, and was buried at Down afterwards, in the same grave with St. Bridget and St. Columb. His genuine works were collected and printed by Sir James Ware, 1656. His immediate successor in his see was St. Bineus or Bequus.

THEODORET, bishop of St. Cyricus in Syria, and one of the most learned fathers of the church, was born A. D. 386, and was the disciple of Theodorus of Mopsuestia, and St. John Chrysostom. Having received holy orders, he was with difficulty persuaded to accept of the bishopric of St. Cyricus, about A.D. 420. He displayed great frugality in the expenses of his table, dress, and furniture, but spent considerable sums in improving and adorning the city of Cyricus. Yet his zeal was not confined to his own church; he went to preach at Antioch and the neighbouring towns, where he became admired for his eloquence and learning, and had the happiness to convert multitudes of people. He wrote in favour of John of Antioch and

the Nestorians, against Cyril's Twelve Anathemas; he afterwards attacked the opinions of Nestorius, and was deposed in the synod held by the Eutychians at Ephesus; but was again restored by the general council of Chalcedon, in which he was present, in 451. It is thought that he died soon after; though others say that he lived till A.D. 457. His works are "Commentaries on the Scriptures;" an "Ecclesiastical History;" and the Lives of Monks, all of which were collected and published at Paris, in 1642, in 4 vols. folio. A fifth volume was added in 1684, by Garnier; and a new edition has been published at Halle, in 5 vols. 4to.

BONOSUS, an ancient prelate of this century, is known in church history as the heretical bishop of Narsus, in Dacia, though some authors say of Sardica, the metropolis of that province. His heresy was that the Virgin Mary had other children than Christ. Bonosus died in 410; but his doctrine did not die with him, being maintained by some 200 years after his death. Pope Gregory makes mention of the Bonosians in the latter end of the 6th century,

ACACIUS, bishop of Bercea, in Syria, was at the council at Constantinople, held in the year 381, in which were present 150 bishops. He was the friend of Epiphanes Flavianus, and the enemy of John Chrysostom, bishop of Constantinople, whom he caused to be deposed. He also, when 110 years of age, wrote to the emperor Theodosius the younger, to advise him to confirm the sentence of deposition against Cyril, bishop of Alexandria. Notwithstanding these rigorous proceedings, Theodoret assures us that he was eminent both for his wisdom and the sanctity of his life. He died about the year 432.

FLAVIAN, patriarch of Antioch, in which see he was confirmed by the council of Constantinople, in 382; but it occasioned a schism, numerous bishops adhering to Paulinus, and others to Flavian. The prudence of the latter at length restored peace to the church. He was a zealous opposer of the Arians, and died in 404.

EVAGRIUS, bishop of Antioch, succeeded Paulinus, in the year 389; in consequence of whose election, in opposition to Flavianus, the schism in the church of Antioch, that has been much lamented by the orthodox, was continued. However, by the influence of Siricius, bishop of Rome, in the council of Capua, held in 390, Evagrius's election was approved. Two years afterwards Evagrius died, and the schism terminated. Evagrius was the friend and companion of St. Jerome, who represents him as a person of an active and ardent spirit, and as the author of various writings, which he had perused. None of these that deserve particular mention are now extant.

DIODORUS, descended from a good family, was probably born at Antioch, in which city he long resided, and was or-

dained bishop of Tarsus, in Cilicia, about the year 378. He died in 394, or sooner. Whilst he was presbyter, he had the direction of a school in or near Antioch, where he instructed young persons in the knowledge of the Scriptures, and the principles of religion. The most eminent of his disciples were Maximus, bishop of Sileucia, in Isauria; Theodore, bishop of Mopsuestia, in Cilicia; and John Chrysostom, bishop of Constantinople; the latter of whom calls him, in one of his orations, his father. He was a firm adherent to the orthodox cause, under the persecutions of the Arians; and conducted himself with so much prudence, that he seems to have enjoyed a peaceable episcopate till his death. In the first council of Constantinople, he was held in such respect, as to be appointed one of the bishops, to whose superintendence the eastern churches were entrusted. His works were numerous, and consisted of apologies for the Christian religion, controversial treatises against the Machinees, &c., and principally commentaries on almost all the books of the Old Testament, and some of the New, which were destroyed, as some say, by the Arians, and, according to others, by the Athanasians. Some fragments still remain, which are found in the *Catena Patrum Græcorum*. The loss of his writings is the more to be deplored, as they displayed great learning, the mode of interpreting Scripture by adhering to the literal sense, and an acquaintance with Origen's Hexapla. Diodorus is much commended by Theodoret, Basil, and other fathers of the church. Suidas has given a catalogue of his works, extracted from the fragments of Theodoret.

PACIAN, a saint in the Roman calendar, and bishop of Barcelona, was descended from a noble Spanish family, and flourished towards the close of this century. He had been a married man previously to his entering the religious community of which he was a member. He died at an advanced age, leaving behind him a son, named Flavius Dexter, who was the person to whom Jerome inscribed his catalogue, and at whose request it was drawn up. Pacian wrote many books, among which, one was entitled "*Cervus, or the Stag*," a satirical piece, written against the pagans, and abounding, it is said, in wit and eloquence; but no part of it has reached modern times. There are still extant, attributed to Pacian, "*Three Letters to Sempronian, a Novatian*," which are probably the treatises mentioned by Jerome; also, "*An Exhortation to Repentance*," and "*A Discourse concerning Baptism*," addressed to the catechumens. The writings of Pacian are panegyriized by Dupin; "*His exhortations*," says the ecclesiastical historian, "are lively and persuasive, his thoughts well weighed; his proofs solid; his manner of writing pleasant; his style elegant, and the periods short. In a word, these little tracts may pass for master-pieces in their kind, and the two

exhortations, or discourses, may be looked upon as perfect models of popular preaching."

EXUPERIUS, bishop of Toulouse, who died in exile for the orthodox faith, is recorded as a model of true Christian charity. During a great famine, after selling the whole of his own property, he disposed of all the rich gold and silver plate belonging to the church, in order to feed the poor; he exerted his charity likewise towards the religious of Palestine and Egypt. St. Jerome speaks much of his bountiful disposition, and compares him to the widow of Sarepta, whose oil failed not. St. Jerome also dedicated to him his book on the prophet Zecharias. Exuperius changed the temple of Minerva, at Toulouse into a church, dedicated to the Virgin Mary, now the Dorade, and was the means of freeing the people of that city from their fear of the Vandals. He is said to have died in the year 417.

SIMEON, named Stylites, a distinguished person in the annals of folly and fanaticism, was born about the year 392, at Sison, a town on the borders between Syria and Silicia. He was the son of a shepherd, and followed the same occupation to the age of thirteen, when he entered into a monastery. After some time he left it, in order to devote himself to a life of greater solitude and austerity, he took up his abode on the tops of mountains, or in caverns of rocks, fasting sometimes, it is said, for weeks together, till he had worked himself up to a due degree of extravagance. He then, to avoid the concourse of devotees, but probably to excite a still greater admiration, adopted the strange fancy of fixing his habitation on the tops of pillars, whence the Greek appellation; and with the notion of climbing higher and higher towards heaven, he successively migrated from a pillar of 6 cubits to one of 12, 20, 36, and 40. This seat was considered as a proof of extraordinary anxiety, and multitudes flocked from all parts to pay their veneration to the holy man, as he was denominated. Simeon passed 47 years upon his pillars, exposed to all the inclemency of the seasons. At length a horrible ulcer put an end to his life, at the age of 69. His body was taken down from his last pillar by the hands of bishops, and conveyed to Antioch, with an escort of 6000 soldiers; and he was interred with a pomp equal to any thing that has been displayed for the most potent monarchs. He has been enrolled among the saints, either in the Greek or Latin churches. These honours produced imitators, whose performances surpassed the original. One of them inhabited his pillar 68 years. The madness remained in vogue till the twelfth century, when it was suppressed.

ST. CYRIL, patriarch of Alexandria, succeeded Theophilus, his uncle, in 412. Scarce was he installed, when he began to exert his authority with great vigour; he drove the Nova-

tians and Jews from Alexandria. permitting their wealth and synagogue to be taken from them. This proceeding highly displeased Orestes, the governor, who saw, that if the bishop's authority was not soon suppressed, it might grow too strong for that of the magistrate. Upon which a kind of civil war broke out between Orestes and the bishop; many tumults were raised, and some battles fought in the very streets of Alexandria. St. Cyril also distinguished himself by his zeal against Nestorius, bishop of Constantinople, who, in some of his homilies, had asserted that the Virgin Mary ought not to be called the mother of God. The dispute at first proved unfavourable to Cyril, whose opinion was not only condemned, but himself deprived of his bishopric, and thrown into prison. But he was soon after released, and gained a complete victory over Nestorius, who in 431 was deposed from his see of Constantinople. Cyril returned to his see at Alexandria, where he died in 444. St. Cyril also wrote against Theodorus of Mopsuestia, Diodorus of Tarsus, and Julian the Apostate. He composed commentaries on St. John's gospel, and wrote several other books. His works were published in Greek and Latin in 1688, in six volumes, folio.

ST. GEORGE, or George the Cappadocian, was so surnamed, according to Mr. Gibbon, from his parents or education; and was born at Epiphania, in Cilicia, in a fuller's shop. "From this obscure and servile origin, he raised himself by a parasite; and the patrons whom he assiduously flattered, procured for their worthless dependent, a lucrative commission, or contract, to supply the army with bacon. His employment was mean; he rendered it infamous. He accumulated wealth by the basest arts of fraud and corruption; but his malversations were so notorious, that George was compelled to escape from the pursuits of justice. After this disgrace, in which he appears to have saved his fortune at the expence of his honour, he embraced, with real or affected zeal, the profession of Arianism. From the love or the ostentation of learning, he collected a valuable library of history, rhetoric, philosophy, and theology; and the choice of the prevailing faction promoted George of Cappadocia to the throne of Athanasius." His conduct in this station is represented by our historian as polluted by cruelty and avarice, and his death considered as a just punishment for the enormities of his life, among which Mr. Gibbon very inconsistently ranks his enmity to the gods;—for surely no modern free-thinker can seriously regret the abolition of the absurdities and barbarities of the pagan mythology and priestcraft. The occasion of his death, however, as narrated by ecclesiastical writers, will not add any stain to his memory. There was in Alexandria a place in which the priests used to offer

human sacrifices. This place Constantius gave to the church of Alexandria, and George, the bishop, ordered it to be cleared, to build a Christian church upon it. In doing this, they discovered a subterraneous cavern, in which the heathen mysteries had been performed, and in it were many human skulls. These and other things which they found in the place, the Christians brought out and exposed to public ridicule. The heathens, provoked at this exhibition, took arms, and rushing upon the Christians killed many of them. On this the Christians proceeded no further in clearing the temple; but the heathens, pursuing their advantage, seized the bishop in the church, and put him in prison. The next day they despatched him; and then fastening his body to a camel, dragged it about the streets all day, and in the evening they burnt it and the camel together. This fate Sozomen says, the bishop owed in part to his haughtiness, while he was in favour with Constantius; and some say the friends of Athanasius were concerned in this massacre; but he ascribes it chiefly to the inveteracy of the heathens, whose superstitions he had been very active in abolishing. This George, the Arian bishop of Alexandria, was a man of letters, and had a very valuable library, which Julian ordered to be seized for his own use; and in his orders concerning it, he says that many of the books were on philosophical and rhetorical subjects, though many of them related to the doctrine of the impious Galileans; as he always affected to call the Christians. "These books," says he, "I could wish to have utterly destroyed; but lest books of value should be destroyed with them, let these also be carefully sought for." But Mr. Gibbon gives a different turn to the affair of George's murder, as well as relates it with different circumstances. "The pagans," says he, "excited his devout avarice; and the rich temples of Alexandria were either pillaged or insulted by the haughty prelate, who exclaimed, in a loud and threatening tone, 'How long will these sepulchres be permitted to stand?' Under the reign of Constantius, he was expelled by the fury, or rather by the justice of the people; and it was not without a violent struggle, that the civil and military powers of the state could restore his authority, and gratify his revenge. The messenger who proclaimed at Alexandria the accession of Julian, announced the downfall of the archbishop. George, with two of his obsequious ministers, Count Diodorus, and Draconitius master of the mint, were ignominiously dragged in chains to the public prison. At the end of twenty-four days the prison was forced open by the rage of a superstitious multitude, impatient of the tedious forms of judicial proceedings. The enemies of gods and men expired under their cruel insults; the lifeless bodies of the archbishop and his

associates were carried in triumph through the streets on the back of a camel; and the inactivity of the Athanasian party was esteemed a shining example of evangelical patience. The remains of these guilty wretches were thrown into the sea; and the popular leaders of the tumult declared their resolution to disappoint the devotion of the Christians, and to intercept the future honours of these martyrs who had been punished, like their predecessors, by the enemies of their religion. The fears of the Pagans were just, and their precautions ineffectual. The meritorious death of the archbishop obliterated the memory of his life. The rival of Athanasius was dear and sacred to the Arians, and the seeming conversion of these sectaries introduced his worship into the bosom of the Catholic church. The odious stranger disguising every circumstance of time and place, assumed the mask of a martyr, a saint, and a Christian hero."

NESTORIUS, from whom the sect of Nestorians derive their name, was born in Germanica, a city of Syria, and educated and baptized at Antioch; and soon after his baptism he withdrew to a monastery in the suburbs of that city. Upon his being admitted priest he soon acquired so great reputation by his eloquence and the regularity of his life, that the emperor Theodosius deemed him a fit person to fill the second see in the Christian church, and he was consecrated bishop of Constantinople in 429. He became a violent persecutor of heretics, but contending for the doctrine that "the Virgin Mary cannot with propriety be called the mother of God," he was deprived of his see by the council of Ephesus. He then retired to his ancient monastery at Antioch, whence he was taken by the emperor's orders, and banished in 435 to Tarsus. That city being destroyed by the barbarians, he was removed to Panopolis, a city of Thebais; where he was not suffered to remain long, but was compelled to go from place to place, till being in one of his journeys mortally bruised by a fall, death removed him from the fury of his persecutors. Such of his writings as remain, prove that he was unjustly condemned. He rejected the errors of Ebion, Paulus Samosatenas, and Photinas. He maintained, in express terms, that the divine word was united to the human nature in Jesus Christ, in the most strict and intimate sense possible; and these two natures, in this state of union, make but one Christ and one person; that the properties of the divine and human natures may both be attributed to this person; and that Jesus Christ may be said to have been born of a virgin, to have suffered and died; but he never would admit that God could be said to have been born, to have suffered, or to have died.

HELIODORUS, bishop of Tricca, in Thessaly, and the father of romance-writings, was born at Emmessa, in Phœnicia. In his youth he wrote a romance in ten books, the first work of

its kind, entitled *Æthiopics*, relating the amours of Theagenes and Chariclea. He was deposed by a synod because he would not consent to suppress it. The fable has a moral tendency, and particularly inculcates chastity. It has been printed in Greek and Latin, particularly at Basil, in 1553. Prof. Robinson gives the following high character of this work, in his *Proofs of a Conspiracy*, p. 286. "I think," says he, "that the first piece in which woman is pictured as a respectable character, is the oldest novel that I am acquainted with, written by the Christian bishop, Heliodorus. I mean the adventures of Theagenes and Chariclea. I think that the heroine is a greater character than you will meet with in all the annals of antiquity, and it is worth while to observe what was the effect of this painting. The poor bishop had been deposed and even excommunicated, for doctrinal errors, and for drawing such a picture of a heathen. The magistrates of Antioch, the most voluptuous and corrupted city of the east, wrote to the emperor, that this book had reformed the ladies of their city, where Julian, the emperor, and his sophists, had formerly preached in vain; and they therefore prayed that the good bishop might not be deprived of his mitre." Heliodorus was also a good Latin poet.

EUTYCHIUS, the founder of the sect of Eutychians, with one Theopronius, were the movers of all changes made by the Eunomians in the administration of baptism; which consisted, according to Nicephorus, in only using one immersion and not doing it in the name of the Trinity, but in memory of the death of Jesus Christ. Nicephorus calls the chief of that sect, not Eutychius, but Eupsychius, and his followers Eunome-Eupsychians.

HELVIDIUS, a disciple of Auxentius the Arian, whose distinguishing principle was, that Mary, the mother of Jesus, did not continue a virgin, but had children by Joseph. He flourished in the end of this century.

SULPICIUS SEVERUS, called the Christian Sallust, an ecclesiastical writer of this period, was born at Agen, in Aquitania, and brought up to the law, in which he became eminent as a pleader. On losing his wife, he entered into the church, and died about A.D. 420. It is said he built a church at Primuliacum. His writings contain many curious particulars, though intermixed with fables. His most entertaining piece is a dialogue relating the mode of life of the eastern monks, which affords an instructive view of the state of monachism at that period. Some epistles to his sister and others are also preserved. The following is a list of his principal works:—
1. "*Historia Sacra*." 2. Life of St. Martin, of Tours. 3. Letters and Dialogues; of which Le Clerc published an edition

in 1709, 8vo.; but the best is that of Venice, 1741, 2 vols. 4to.

ST. ISIDORE, surnamed **PELUSIOTA**, or **DACIATE**, from his retiring into a solitude near the town which bears both these names, was the most celebrated of the disciples of John Chrysostom. He professed the monastic life from his youth, and retired from the world, but was far from being useless to it, as he instructed it by his pen; we have remaining 2012 of his letters in five books; they are short, but important. They relate to passages of Scripture, theological questions, and points concerning ecclesiastical discipline; they are written in good Greek, and in an agreeable style. The best edition of St. Isidore's works is that of Paris, 1638, folio, in Greek and Latin.

ARSENIUS, a deacon of the Roman church, of great learning and piety, who was pitched upon by the pope to go to the emperor Theodosius, as tutor to his son Arcadius. Arsenius arrived at Constantinople, A.D. 383. The emperor, happening one day to go into the room where Arsenius was instructing his pupil, found Arcadius seated and the preceptor standing; at this he was exceedingly displeased, took from his son the imperial ornaments, made Arsenius sit in his place, and ordered Arcadius for the future to receive his lessons standing uncovered. Arcadius, however, profited little by his tutor's instruction, for some time after he formed a design of despatching him. The officer to whom Arcadius had applied for this purpose, divulged the affair to Arsenius, who retired to the deserts of Scete, where he passed many years in exercises of devotion, and died aged 95.

PONTICUS, or **HYPERBORITA EVAGRIUS**, a monk surnamed Ponticus from the place of his nativity, not far from the Pontus Euxinus. He became archdeacon of Constantinople, but being obliged to fly from thence, on account of some charges of immorality, he retired to Syria, where he died in 986. He espoused the doctrines of Origen, and added others to them, similar to Pelagianism. He wrote some works, which are extant, and were published by Cotelierus.

HISTORY.

PAUL OROSIUS, a Spanish historian and divine, and a disciple of St. Augustine; who sent him to Jerusalem to consult St. Jerome on the origin of the soul. He wrote a universal history, from the creation to his own time, entitled *Miseria Humana*, in which he displays much learning and diligence. Of this there have been several editions; and an Anglo-Saxon version, by king Alfred, has been published, with a translation by Mr. Daines Barrington. Orosius also wrote a

treatise on free-will, against Pelagius. He flourished about A.D. 416.

AGATHANGELUS, an Armenian historian, who wrote an account of the introduction of Christianity into his country, with the life of king Tridates, to whom he was secretary. The original was printed at Constantinople in 1709, 4to. and it has since been translated into Greek.

PHILOSTORGIUS, an ecclesiastical historian, born in Cappadocia, who wrote an abridgment of ecclesiastical history, in which he treats Athanasius with some severity. This work contains many curious and interesting particulars. The best edition is that of Henry de Valois in Greek and Latin. There is also attributed to him a book against Porphyry.

AMMIANUS, MARCELLINUS a Grecian and a soldier, as he calls himself, was born at Antioch, and flourished under Constantinus and the preceding emperors as late as Theodosius. He served under Julian in the east; and wrote in Latin an interesting history, from the reign of Nerva to the death of Valens, in 31 books; of which only 18 remain. Though a Pagan, he speaks with candour and moderation of the Christian religion, and even praises it; his hero is the emperor Julian. He died about A.D. 390. The best edition of his history is that of Gronovius, in 1693.

SEXTUS AURELIUS VICTOR, a Roman historian, who flourished under the emperors Constantius and Julian. Ammianus Marcellinus says, that Constantius made him consul, and honoured him with a brazen statue; although he was born of poor and supposed African parents. His works are—1. *Origo Gentis Romanæ*. 2. *De Viris illustribus Urbis Romæ*. 3. *De Cæsaribus Historia*, ab Augusto Octavio, ad Constant. August. 4. *De Vita et Moribus Imperatorum Romanorum excerpta*. The best edition of this author is the "*Variorum*," by Pitiscus, 8vo, 1696.

PRAXAGORAS, a native of Athens, who at 19 years of age composed the History of the Kings of Athens, in two books; and at 22 the Life of Constantine the Great, in which, though a Pagan, he speaks very advantageously of that prince. He also wrote the History of Alexander the Great. He lived under Constantius about A.D. 345.

LATINUS ALETHEUS ALCINUS, an historian of Agen. He wrote the history of Julian, and of Sallust the consul, which are lost; but an epigram by him is preserved in Mattaire's *Corpus Poetarum*.

EUNAPIUS, a native of Sardis in Lydia, a celebrated sophist, physician, and historian, who flourished under Valentinian, Valens, and Gratian. He wrote the lives of the philosophers and sophists, in which he shows himself a bitter enemy to the Christians; also a history of the Cæsars, which he deduced

from the reign of Claudius II., where Herodian left off, down to that of Arcadius and Honorius. The history is lost; but we have the substance of it in Zosimus, who is supposed to have done little more than copy it.

MATHEMATICS.

PAPPUS, an eminent person of Alexandria, said by Suidas to have flourished under Theodosius the Great, who reigned from A.D. 379 to 395. His writings show him to have been a consummate mathematician. Many of them are lost; the rest continued long in MS. detached parts, having only been occasionally published in the 17th century, until Charles Manoleassius published his remains entire, Bologna, in 1660, in fol.

DIOCLES, a mathematician, who invented the curve line, denominated the cissoid of Diocles, and for this his name is chiefly celebrated. It is reckoned by Sir Isaac Newton among the defective hyperboles, and is used for finding two mean proportionals between two other given lines.

ARCHITECTURE.

ALYPIUS, of Antioch, an architect in the service of Julian the Apostate, who committed to his care the rebuilding the temple of Jerusalem, which he was forced to abandon, by fires which issued from under the earth, and rendered the place inaccessible. Eight years after, he found himself involved in an accusation of magic, and with a great many others condemned without proof and banished, after his goods had been confiscated. His son Hierocles, condemned to death on the same accusation, made his escape when they were leading him to execution; and the news of this happy circumstance softened the affliction of Alypius in his banishment.

MEDICINE.

ORIBASIUS, or **ORIBASUS**, a celebrated physician, greatly esteemed by the emperor Julian, in whose reign he flourished. He abridged the works of Galen, and of all the most respectable writers on physic, at the request of the emperor. He accompanied Julian into the east, but his skill proved ineffectual in attempting to cure the fatal wound which his benefactor had received. After Julian's death he fell into the hands of the barbarians. The best edition of his works is that of Dundas, 4to. Lug. Bat. 1745.

MARCELLUS, surnamed Epicurus, was a native of Bour-

deaux, and held an appointment under the emperors Theodosius and Arcadius. He died in the reign of Theodosius the younger, who ascended the throne of the eastern empire in the year 408. It does not appear that Marcellus pursued the study of medicine as a profession, but took it up as an amateur, without acquiring any profound skill in it. He compiled from authors both ancient and contemporary; and especially from Scribonius Largus, whom he copies literally without acknowledgment, and also from popular report, a collection of medicines and recipes for all the diseases of the body, in which, however, his superstition is more conspicuous than his judgment. Nevertheless his work has been preserved, and printed under the title of "*De Medicamentis empiricus physicus et rationalibus Liber à Jano Cornario versus*," Basil, 1536, &c. and was included among the "*Medicæ Artis Principes*," collected by Henry Stephen. Marcellus dedicated this compilation to his children, in an epistle which is preserved, with a view of teaching them the means of relieving their diseases by simple remedies; but at the same time he counsels them not to neglect the more compound ones when necessary, and to consult the most expert physicians before they employ them.

PERIOD XX.

FROM THEODOSIUS II. TO JUSTINIAN I.

[CENT. V.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A.D.

- 400 Bells invented by Bishop Paulinus, of Campagna.
- 401 Europe overrun by the Goths under Alaric.
- 404 Another irruption of the Goths. The kingdom of Caledonia or Scotland revives under Fergus II.
- 406 Third irruption of the Goths. The Vandals, Alans, Suovi, spread into France and Spain, by a concession of Honorius.
- 408 The Christian religion propagated in Persia.
- 409 Rome taken and plundered by the Goths, August 24th.
- 412 The Vandals begin their kingdom in Spain.
- 413 The kingdom of Burgundy begun in Alsace.
- 414 The kingdom of Thoulouse founded by the Visigoths.
- 417 The Alans extirpated by the Goths.
- 420 The kingdom of France begins upon the Lower Rhine, under Pharamond.
- 421 The Salique law promulgated.
- 426 The Romans, reduced to extremities at home, withdraw their troops from Britain.
- 432 The Gospel preached in Ireland by St. Patrick.
- 444 Europe ravaged by the Huns.
- 446 The Britons, greatly harassed by the Scots and Picts, complain to the Romans, but receive no assistance.
- 447 Attila and his Huns ravage the Roman empire.
- 449 Vortigern, king of the Saxon Britons, invites the Saxons into Britain, against the Scots and Picts.
- 452 The city of Venice founded.
- 455 The Saxons having repulsed the Scots and Picts, establish themselves in Kent, under Hengist.
- 476 The western empire ended under Augustulus. Upon its ruins, several new states arise in Italy and elsewhere, consisting of Goths, Vandals, Huns, and other barbarians, who extinguish literature, and destroy the works of the learned.
- 493 Italy reduced by Theodoric, king of the Goths.
- 496 Clovis, king of France, baptized, and Christianity established.

THIS period exhibits a most unfavourable view of the western part of the world. The Romans, from the height of grandeur, sunk to the lowest slavery, and were, in many places, almost exterminated; the provinces they formerly governed, inhabited by human beings scarcely a degree above the brutes; every art and science lost; and even the savage conquerors in danger of starving for want of a sufficient know-

ledge of agriculture, having now no means of supplying themselves by plunder and robbery as before. South Britain, having long been abandoned to the mercy of the Scots and Picts, in 450 the inhabitants had called in the Saxons to their assistance, whom they soon found to be worse enemies than those against whom they had implored their aid. Spain was held by the Goths and Suevians; Africa, that is, Barbary and Bilegulgerid, by the Vandals; the Burgundians, Goths, Franks, and Alans, had erected several small states in Gaul; and Italy was subjected to the Heruli under Odoacer, who had assumed the title of king of Italy. In the east, indeed, matters wore an aspect somewhat more agreeable. The Roman empire continued to live in that of Constantinople, which was still very extensive. It comprehended all Asia Minor and Syria, as far as Persia; in Africa, the kingdom of Egypt; and Greece in Europe. The Persians were powerful, and rivalled the emperors of Constantinople; and beyond them lay the Indians, Chinese, and other nations, who, unheard of by the inhabitants of the more western parts, enjoyed peace and liberty. The Constantinopolitan empire, however, gradually declined, by reason of its continual wars with the Persians, Bulgarians, and other barbarous nations; to which also superstition and relaxation of military discipline largely contributed. The Persian empire also declined from the same causes, together with the intestine broils, from which it was seldom free, more than that of Constantinople. The history of the eastern part of the world during this period, therefore, consists only of the wars between these two great empires, which were productive of no other consequence, but that of weakening them both, and making them a more easy prey to those enemies, who were now, as it were, in embryo, but shortly about to erect an empire almost as extensive as that of the Greeks and Romans.

Among the western nations, revolutions, as might be expected from the character of the people, succeeded one another with rapidity. The Heruli, under Odoacer, were driven out by the Goths, under Theodoric. The Goths were expelled by the Romans; and while the two parties were contending, both were attacked by the Franks, who carried off an immense booty. The Romans were, in their turn, expelled by the Goths; the Franks again invaded Italy, and made themselves masters of the province of Venetia.

In France, a considerable revolution also took place in 487, Clovis, the founder of the French monarchy, possessed himself of all the countries lying between the Rhine and the Loire. By force or treachery, he conquered all the petty kingdoms which had been erected in that country. In Spain, the Visigoths erected a kingdom ten years before the conquest of Rome by the Heruli. This kingdom they had extended eastward, about the same time that Clovis was extending his conquests to the west; so that the two kingdoms met at the river Loire. The consequence of this approach of such barbarous conquerors towards each other, was an immediate war. Clovis proved victorious, and subdued great part of the country of the Visigoths, which put a final stop to their conquests on that side.

Another kingdom had been founded in the western parts of Spain by the Suevi, a considerable time before the Romans were finally ex-

pelled from that country. In 409, this kingdom was entirely subverted by Theoderic, king of the Goths; and the Sævi were so pent up in a small district of Lusitania and Galicia, that it seemed impossible for them to recover themselves. During the above mentioned period, however, while the attention of the Goths was turned another way, they had again erected themselves into an independent state, and became masters of considerably extended territories. But this success proved of short duration.

GOVERNMENT.

ROME.

THEODOSIUS II., emperor of the east, grandson of Theodosius I., and son of the emperor Arcadius, was born in 401. Naturally of a weak character, the royal education which he received only fitted him for the pageantry of a throne, and for a perpetual pupillage. "He was taught," says Gibbon, "to maintain a grave and majestic deportment; to walk, to hold his robes, to seat himself on his throne, in a manner worthy of a great prince; to abstain from laughter; to listen with condescension; to return suitable answers; to assume, by turns, a serious or placid countenance; in a word, to represent with grace and dignity the external figure of a Roman emperor." Of his occupations, hunting was the only active pursuit that could tempt his indolence. He delighted in painting and carving, and transcribed religious books with singular elegance. He sung psalms, fasted, devoutly credited the miracles and doctrines presented to his faith, and paid due reverence to all the dead and living saints of the Catholic church. He was gentle and kind in his disposition, without vices, but did not rise to virtues. He succeeded his father in 408, under the guardianship of his sister Pulcheria. She caused him to marry Athenais, daughter of Leontius the philosopher, who being baptized, took the name of Eudocia. Theodosius defeated the Persians with great slaughter, of which no less than 100,000 were lost in the waters of the Euphrates. He raised the siege of Nisibis, where his operations failed of success, and he averted the fury of the Huns and Vandals by bribes and promises. He restored the western empire to its heir, Valentinian III., who afterwards was united in marriage with his daughter Eudocia.

Theodosius was so careless that he signed all the papers that were brought to him without ever opening them; his sister Pulcheria, however, rendered him more careful and diligent by the following stratagem. She caused him to sign a paper, in

which he delivered into her hands Eudocia, his wife, as a slave and menial servant. The principal merit of this emperor was the publication, in 438, of the code named Theodosian.

ÆLIA PULCHERIA, born in 399, was the daughter of Arcadius, emperor of the east, reigned with her brother Theodosius, a mild but feeble prince, who held the reigns of government with a negligent hand. The public, however, was benefited by the vigorous wisdom of his sister, who, only two years older, maintained, by meekness and discretion, that ascendancy over him, which superior capacity always gives. She had devoted herself to a life of virginity before she was quite fifteen, and persuaded her two younger sisters to do the same. At sixteen, she took the name of Augusta; and, as she had always the prudence to preserve her brother's honour, she governed in his name with much success; for she was the only descendant of the great Theodosius who possessed any eminence of character. She was sincerely religious, and gave him the honour of completing the destruction of idolatrous temples and worship, which was due to the spirit, firmness, and yet wise lenity of her measures. That prudence, which in others is the fruit of experience, was in Pulcheria the gift of nature. At one view, which was as sure as it was penetrating, she saw immediately how she ought to act, and executed her purposes with promptitude; she spoke and wrote elegantly in Greek and Latin. Adorned with all the graces of beauty, she resolved to consecrate herself to the service of God and the state, and divided her time between prayer, works of charity, and the affairs of the empire.

The eastern empire was agitated by factions, when first she stood at its helm; but it soon enjoyed a perfect peace under her wise administration; she taught her brother to respect the rights of property; inspiring him with this noble maxim, "the more princes abstained from touching the wealth of their people, the greater would be their resources in the wants of the state."

Weak and irresolute, Theodosius suffering himself to be guided by his eunuchs, neglected to consult her, and the empire but too soon felt how different a hand held the reins of its government. But he died in his fiftieth year, leaving only a daughter, married to Valentinian III. Pulcheria now remained sole mistress of the eastern empire, and gave herself in marriage, for political reasons, to Marcian, an old officer in the army, whom she made emperor. She lived two years after, maintaining the same excellent and dignified character, nor does it appear that her religious virtues suffered any diminution till her death, which happened in 444.

Her loss was deeply regretted. She alone had sustained the imperial dignity, under the reign of her weak and imbecile

brother; and after his death, had placed the crown on a head worthy to wear it. When her counsels were attended to, the state was happy, and the church triumphant. During her life she was a mother to the poor, and left them her possessions at her death.

EUDOSIA, EUDOCIA, or EUDOXIA, a celebrated lady, the daughter of Leontius, a philosopher of Athens; who gave her such a learned education, that at his death he left her only a small legacy, saying that she was capable of making her own fortune. Pleading at Athens against her two brothers, for a share in her father's estate, she carried the cause personally by appeal to Constantinople, recommended herself to Pulcheria, the sister of the emperor Theodosius II., embraced Christianity, was baptized by the name of Eudisia, her original name being Athenais, and, soon after, was married to the emperor. Their union lasted a considerable time; but a difference at last taking place, on account of the emperor's jealousy, excited by Chrysapius the eunuch, she retired to Jerusalem, where she spent many years in building and adorning churches, and in relieving the poor. Dupin says, that she did not return thence till after the emperor's death; but Cave tells us, that she was reconciled to him, returned to Constantinople, and continued with him till his death; after which she went again to Palestine, where she spent the remainder of her life in pious works. She died A.D. 459 or 460. Cave says, that on her death-bed she took a solemn oath, by which she declared herself entirely free from any stain of unchastity. She wrote a paraphrase on the first eight books of the Old Testament in heroic verse; another, in prose, on Daniel and Zecharias, a history of St. Cyprian and Justina, and a life of Christ, in heroics, with many other poems, which are lost.

VALENTINIAN III., the son of Constantius, by Placidia, daughter of Arcadius; succeeded A.D. 423, to the western empire, in his sixth year, and prospered while his mother governed; but afterwards became a tyrant, and disgraced himself by violence, oppression, and incontinence. He murdered the brave Ætius, one of his best generals, jealous of his growing reputation. He sent for, under a false pretence, the chaste and beautiful wife of Petronius Maximus, a wealthy senator; he had her conducted to a secret chamber, and brutally violated her. Maximus vowed revenge; and stabbed the tyrant to the heart, in the midst of Rome, and in the sight of all his train. This happened in March 455. Valentinian was the last emperor of the race of Theodosius, and had all the weakness, with none of the virtues, of that line.

BONIFACE, count of the Roman empire, was a valiant commander. He relieved Marseilles, when besieged by Ataulphus, and afterwards defended Africa with great bravery against

the usurper, John. Placidia, who governed for her son Valentinian III., rewarded his fidelity with the office of count of the domestics, and sent him back to Africa with unlimited powers. This exciting the jealousy of Ætius, that general artfully engaged Boniface in a revolt, which took place in 427. Troops were sent against him; and though he was at first successful in defending himself, the prospect of ruin in the end induced him to take the fatal step of calling in the Vandals from Spain to his assistance. Genseric entered Africa in 428, and established himself there. Boniface afterwards returned to his allegiance; but his efforts to repair the mischiefs he had occasioned were unavailing. He was defeated by the Vandals, and obliged to quit Africa. Ætius, his mortal enemy, marched against him with an army of barbarians, and a battle ensued, in which Boniface received a mortal wound, A.D. 432.

ÆTIUS, a famous general in the reign of Valentinian III. He was brought up in the emperor's guards, and after the battle of Pollentia, was delivered as an hostage to Alaric, and next to the Huns. On the death of Honorius he sided with the usurper John, for whose service he engaged an army of Huns. He was afterwards taken into favour by Valentinian, who gave him the title of count. Being jealous of the favour of Boniface, governor of Africa, he secretly devised his recall, and at the same time counselled him not to obey the mandate. This occasioned a revolt, which produced an irruption of the Vandals in that province. The treachery of Ætius being discovered, a war ensued between him and Boniface, in which the latter was slain. Ætius retired among the Huns, and returning with a large army, so alarmed Placidia, mother of Valentinian, that she put herself into his power. He defended the declining empire with great bravery, and compelled Attila to retire beyond the Rhine. But Valentinian being suspicious that he had a design upon the throne, stabbed him in 454. The bloody and treacherous deed was regarded with detestation both by subjects and strangers; and a Roman, whose opinion Valentinian asked concerning it, honestly replied, "I know not, sir, upon what ground you have done this; I only know that you have cut off your right hand with your left."

MARCIANUS, emperor of the East, was born of obscure parents. His father served in the Roman army, into which he himself entered as a private soldier. Owing to sickness he quitted the station in 421; and upon the return of his health he repaired to Constantinople, and enrolled himself among the troops commanded by Ardaburius, and his son Aspar. By his talents and good conduct he was raised to the post of secretary, in which quality he attended Aspar, in Africa, in 431. He was there taken prisoner by Genseric, who agreed, after a time, to liberate him upon a promise never more to serve against the

Vandals. He soon attained the rank of tribune and senator ; and on the death of Theodosius the younger, in 450, he was associated in the empire with Pulcheria. Attila was, at this time, threatening both empires. He had already sent an insolent message to the court of Constantinople, demanding the annual tribute which had been extorted from the weakness of Theodosius. The newly crowned emperor was not to be so treated, he boldly replied, " That he had gold for his friends, but had prepared steel for his enemies." This determined spirit was probably the reason that Attila turned his arms against the western empire rather than the eastern. By the death of Pulcheria he became sole possessor of the throne. He executed with the most pious fidelity her last wishes, by which she left a vast property to the church and the poor. After the death of Attila, several tribes of barbarians deserted the banners of his sons, and obtained permission from Marcianus to settle in Thrace and Illyrium, which countries had been almost depopulated by the incursions of the Huns. He died, much regretted, in the year 457, after a reign of about six years and a half. His piety and zeal in defence of orthodoxy, were highly applauded by ecclesiastical writers ; his rigorous edicts against heretics, and his kindness in recalling those who had been exiled on account of tenets which he espoused, gave him a high rank, and the title of saint in the Greek church ; and he is entitled to general praise for his having bestowed his promotions only on persons of known abilities and unblemished character, whence the departments of the state were at all times filled with credit.

PETRONIUS MAXIMUS, a Roman, descended of an illustrious family. Having assassinated Valentinian III. as related in his life, he ascended the western throne. His wife having died, he obliged the widow of Valentinian to marry him. She deeply resented this compulsion, and regarded with horror the author of her husband's death, whom she loved, notwithstanding his infidelities. Destitute of other avengers, she secretly applied to Genseric, king of the Vandals in Africa, who was already preparing for an invasion of Italy. As soon as his fleet appeared in sight, Maximus attempted to escape. Appearing in the streets, he was stoned to death by his soldiers, and his body thrown into the Tiber, A.D. 455. He reigned only seventy-seven days.

MARCUS MÆCILIUS AVITUS, emperor of the west, was a native of Auvergne, and descended from an illustrious family. By his virtues and talents he rose in the reign of Valentinian to the prætorian præfecture of Gaul ; and Maximus, the next emperor, elevated him to the chief command of the forces in Gaul. Avitus assumed the purple from the representatives of Gaul in 455. But his qualities, though respect-

able in peaceable and retired life, were not suited to a throne. He sunk into luxurious indolence. At this time count Ricimer, a distinguished barbarian commander, who had successfully repelled the Vandals, returned to Rome with the title of the deliverer of Italy. He deposed Avitus, who had worn the purple only fourteen months. Avitus fled towards the Alps, meaning to secure himself in the sanctuary of St. Julian, at Brionde, in Auvergne ; but he died on the road, as appears, of disease. His remains were interred in St. Julian's church. He left one only daughter, married to the historian and poet, Sidonius Apollinaris, who has celebrated his father-in-law in a splendid panegyric now extant.

RICIMER, count and patrician of the western empire, and an important civil and military character, served from his youth in the Roman armies, in which he acquired great reputation by his warlike exploits, and at length came to be regarded as the ablest commander of the age. In the reign of the emperor Avitus, being one of the chief commanders of the barbarian troops which formed the defence of Italy, he destroyed, in the year 456, on the coast of Corsica, a fleet of Genseric, the Vandal king, destined to ravage the coasts of Gaul or Italy. His success, in this instance, enabled him to avail himself of the public discontent to depose Avitus, and raise Majorian to the throne in the year 457. Not being raised to the dignity which he expected under this prince, he compelled him to abdicate the purple, which act was soon followed by his death. Ricimer next raised an obscure man, named Libius Severus, to the throne, who bore the title of emperor during four years without performing any one imperial function. In that period, and in an interregnum of two years more, Ricimer exerted sovereign authority, amassing treasures, forming a separate army, and negotiating alliances. His own mean birth prevented him from assuming the purple, and in 467 he concurred in the inauguration of Anthemius, whose daughter he married. The new emperor and his son-in-law passed some years in union, but at length dissensions broke out between them, which ended in the murder of the emperor, and Olybius was proclaimed in his stead. Thus a third, or perhaps a fourth emperor, was added to the number of Ricimer's victims ; but in a few weeks after the massacre of Anthemius, "Italy," says Gibbon, "was delivered by a painful disease from the tyrant Ricimer, who bequeathed the command of his army to his nephew Gundobald, one of the princes of the Burgundians."

LEO I., a Thracian, emperor of the east, succeeded the emperor Marcianus, A.D. 457, renewed the war with the Vandals, but was unsuccessful, through the treachery of his general, Aspar, whom he put to death in 471 ; and the Goths, under

pretence of revenging his death, ravaged the empire. Leo died in January 474. His character was insignificant.

JULIUS VALERIUS MAJORIANUS, emperor of the west, was raised to the throne in 457. He was of a good family, and his virtues rendered him deserving of his elevation. He made war against the Vandals with success, and concluded an advantageous peace with them. He was murdered by Ricimer, one of his generals, in 461. Ricimer promoted a sedition in the army, which broke out at Tortona as Majorianus was upon his march to Rome. The unfortunate prince was compelled to abdicate his authority in August 461, after a reign of three years and some months; and five days afterwards his death, from a dysentery, was reported; the real disease was, doubtless, that which generally proves fatal to deposed sovereigns.

SEVERUS III., called **OLYBIUS**, a short-lived emperor of the west, who was saluted Augustus, at Ocavenna, on the death of Majorianus; and his election was approved by the senate, but he was soon after poisoned, A.D. 461.

ANTHEMIUS, emperor of the west, was the grand-son of Anthemius, minister of Theodosius the younger. By his marriage with the daughter of the emperor Marcian, he rose to the highest offices of the state; and in 467 was called to the throne amidst the general applause of the people. He gave his daughter to Ricimer, who took up arms against his father-in-law, carried Rome by storm, and murdered Anthemius in 472.

FLAVIUS ANICIUS OLYBIUS, emperor of the west, after Anthemius, and son-in-law of the emperor, Leo I. He was slain by the Goths, who placed Glycerius on the throne, A.D. 472.

GLYCERIUS succeeded Olybius as emperor of the west. He was dethroned by Nepos, an officer of the eastern emperor, and became bishop of Salona.

FLAVIUS JULIUS NEPOS, emperor of the west, was a native of Dalmatia, and having married a niece of Leo I., he, through the interest of the empress Verina, who was studious to promote the greatness of her own family, succeeded his uncle Marcellinus in the sovereignty of Dalmatia, a more solid possession, says Gibbon, than the title which he was persuaded to accept of, "emperor of the west." In the empire he succeeded Olybius, who had been placed on the throne at the same time in which Anthemius was massacred. Owing to the languid and irresolute measures of the court, it was some months before Nepos could show himself, with a respectable force, to his Italian subjects. During that interval, Glycerius, an obscure soldier, was invested with the purple by Gundobald, a Burgundian prince, who, however, was unable, or unwilling, to support his nomination by a civil war; the pursuits of domestic ambi-

tion recalled him beyond the Alps, and his client was permitted to exchange the Roman sceptre for the bishopric of Salona. After extinguishing such a competitor, the emperor Nepos was acknowledged by the senate, by the Italians, and by the provincials of Gaul. His moral virtues and military talents were loudly celebrated; and those who derived, or who expected to derive any private benefit from his government, announced in prophetic strains the restoration of public felicity. Their expectations were confounded in the space of a single year, and the treaty of peace, which ceded Auvergne to the Visigoths, is the only event of his short and inglorious reign. The most faithful subjects of Gaul were sacrificed by the Italian emperor to the hope of domestic security, but his repose was soon invaded by a furious sedition of the barbarian confederates, who, under the command of Orestes, their general, were in full march from Rome to Ravenna. Nepos trembled at their approach, and retired to his Dalmatian principality, on the opposite coast of the Adriatic. By this abdication he protracted his life about five years, in a state between an emperor and an exile, till he was assassinated at Sartoria by Glicerius, who was translated, perhaps as a reward of his crime, to the archbishopric of Milan. This was in the year 480.

LEO II., succeeded to the eastern throne in 474; but having ruined his health by debauchery died the same year.

ZENO, Roman emperor of the east, was a descendant of an Isaurian family of distinction, and at first bore the name of "Trascalissæus." Being a commander of the Isaurian troops in the service of Leo I., he married Ariadne, a daughter of the emperor, who created him a patrician, and raised him to the chief command of all the armies in the east. Upon the death of Leo, in the year 474, the empire was transmitted to his grandson by Zeno and Ariadne; and Zeno, by the influence of the dowager-empress Verina, was appointed his colleague, and when the young emperor died Zeno possessed the whole imperial power. But Verina, being incensed by his scandalous conduct, formed a conspiracy against him, so that Zeno was obliged to seek refuge, first at Chalcedon, and afterwards in Isauria, his native country. Basiliscus, the empress's brother, who had assumed the empire, became so unpopular, that Zeno was restored, and the degraded emperor perished in prison. About this time the western empire terminated; and Zeno, receiving deputies from the Roman senate, who recognized Constantinople as the seat of universal empire, and requested the title of patrician for Odoacer, proclaimed king of Italy, was flattered with the title of sole Roman emperor, and commenced an amicable correspondence with Odoacer. The remaining period of his reign was both turbulent and inglorious. The insurrections against his government were numerous, and his temper,

which was naturally severe, was thus rendered more hostile and cruel towards those whom he considered as his enemies. The irritability of his disposition proved eventually a collateral cause of his death, by aggravating a disorder in his bowels, which proved fatal in the year 421, at the age of 65, after a reign of seventeen years and three months. His widow, Ariadne, married very soon after his death. His reign was famous for the confession of faith called the *Henoticon*, or *Henoticum*.

ARIADNE, daughter of Leo I., became the wife of the emperor Zeno. She was so disgusted with her husband, and so eager to enjoy the company of her favourite, Anastasius, that she forgot her character in barbarity.

BASILISCUS, emperor of the east, was brother to the empress Verina, wife of Leo the elder. By her interest he was entrusted with the formidable fleet sent in 468 against the Vandal, Genseric, in Africa. Through his ill conduct or treachery, the expedition wholly failed, and the greatest part of the fleet and army was destroyed. When Zeno, the Isaurian, was raised to the empire, Basiliscus, instigated by Verina, headed a conspiracy against him, and drove him from the throne, on which he was himself placed by the senate and people of Constantinople, in 475. It was not long, however, before he lost every support. The soldiery in Isauria openly declared for the deposed Zeno, and began their march at Constantinople. Zeno entered the city without opposition, while Basiliscus, with his wife and children, fled to the great church and laid down his crown on the altar. Zeno got them into his power, and sent them to a castle of Cappadocia, where they soon perished miserably with cold and famine. The reign of this fugitive emperor lasted only about twenty months, and ended in 477.

ROMULUS MOMYLLUS AUGUSTULUS, the last of the emperors of the western empire of Rome. His country was conquered A.D. 476, by the Heruli, under Odoacer, who assumed the name of king of Italy.

ANASTASIUS I., emperor of the east, succeeded Zeno, A.D. 491. The Manicheans and Arians were greatly in hopes of being supported by the new emperor; the former, because his mother was their friend, and favoured their sect; the latter, because the emperor's uncle was of their opinion; but though he did not persecute them, it does not appear that he supported either of these sects. But in order to maintain the peace of the church, upon which the tranquillity of the state very much depended, he declared, that such bishops and other clergymen who should disturb the public tranquillity, by maintaining with too much heat either side of the question, or against the council of Chalcedon, should be deprived of their benefices. Accordingly, the disputes concerning Eutychianism running to a very great height, and Euphemius being deeply concerned in them,

the emperor expelled him from his see and chose Macedonius in his stead. The hatred which the different parties entertained against one another, occasioned often such tumults and seditions at Constantinople as threatened the life of the emperor himself; who, to keep the people in awe, ordered that the governor of the city should be present at all church assemblies and public processions. This was so much the more necessary, because these tumults were chiefly occasioned by a kind of doxology or short hymn which used to be sung at divine service. This doxology consisted only of the following words, "Holy God, holy the powerful, holy the immortal," for which reason it was called *Trisagius*, "three times holy;" because the word *holy* was therein three times repeated. The orthodox used to sing that hymn without any addition, or by adding only to it, "Holy Trinity have mercy upon us." But Peter the fuller, bishop of Antioch, added these words to it, viz. "who hast been crucified for us;" and as it was supposed, that the first holy related to the Father, the second to the son, and the third to the Holy Ghost, the adding of these words, *who hast been crucified for us*, seemed to insinuate, that the whole consubstantial Trinity had suffered; for which reason the orthodox were resolved not to admit this addition. Anastasius desiring to have those fatal words added to that hymn whenever it should be sung at Constantinople, this occasioned a terrible sedition in the city, as if the very fundamentals of Christianity had been overthrown. Macedonius and his clergy are said to have raised that sedition, which came to such a height that the emperor himself was obliged to come, without his crown on his head, and in a very humble manner, to the circus, where he declared to the people, that he was very willing to quit the imperial throne; but he told them, at the same time, that they could not all enjoy the sovereign power, which does not admit of a partnership; and that one person must still govern them if he resigned the crown. This discourse had such an effect upon the raging multitude, that, as if they had been instantly inspired with the spirit of peace and unanimity, they immediately requested the emperor to take up his crown, promising that they would be quiet and obedient for the future. Anastasius is, by the Popish writers, represented as a great persecutor of the orthodox, because he banished and deprived Euphemius and Macedonius; but they should prove that these two priests had been unjustly banished, which would be a very hard task. As to his civil government, it is confessed, that at the beginning of his reign he showed himself a very good prince; he eased the people of a very heavy tax called *Chrysargyrum*, under which they had groaned for a long time; he prohibited the barbarous custom of fighting with wild beasts; he raised several useful public buildings; and he avoided being involved in dangerous wars, as much as lay in his

power. Anastasius reigned twenty-seven years, three months, and three days, or, according to St. Pagi, wanting three days; and died July 10, A.D. 518, in the eighty-eighth year of his age.

JUSTIN I., emperor of the east, rose gradually from being a swineherd, next a soldier, to the rank of general, and at last emperor; which the Prætorian band forced him to accept of, on the death of Anastasius I., in 518. He recalled the orthodox bishops, and published some severe edicts against the Arians. He died A.D. 527, aged fifty-seven.

PERSIA.

CABADES, CAVADES, or COBAD, king of Persia, son of Peroses, or Firouz, succeeded his brother, or uncle, Balash or Obalas, about the year 486. He was a prince of splendid qualities, and began by subduing the Euthalite Huns, who molested Persia by continual invasions. His tyranny and dissolute manners, however, soon rendered him disagreeable to his own subjects, and they deposed him, and appointed a regent or king in his stead. Cabades was doomed to perpetual imprisonment; but made his escape after four year's confinement, and took refuge in the country of the Euthalites. By their assistance he recovered his crown in 501. In order to repay his allies the sums due for their services, he made war in 502 upon the Romans, then governed by Anastasius, emperor of the east, and took Amida. He defeated several Roman generals sent against him, but was at length recalled to his own country by an irruption of the Huns. Meantime the Romans invested Amida; and both nations, tired of the war, made a truce in 505, Cabades selling his conquest at a vast price. A renewal of the war was attended with various fortune. Justinian had now succeeded to the empire, and the renowned Belisarius gathered his first laurels in the Persian war. Before its conclusion, Cabades, oppressed with years and infirmities, closed his life and reign in 531, after having taken proper measures to secure the succession to his son Chosroes.

ALAMUNDIR, a king of the Saracens in 509, whom the bishops of his age endeavoured to convert to Christianity.

GOTHS, HUNS, VANDALS, &c.

ATTILA, king of the Huns. He was surnamed THE SCOURGE OF GOD, a title which all offensive conquerors have more or less merited, though none but Attila is said to have assumed and gloried in it. He may justly be ranked among the greatest conquerors; for there was scarcely any province in

Europe which did not feel the weight of his victorious arms. Attila deduced his descent from the ancient Huns, who had formerly contended with the monarchs of China. His features, according to the observation of a Gothic historian, bore the stamp of his national origin; and the portrait of Attila exhibits the genuine deformity of a modern Calmuck; a large head, a swarthy complexion, small deep-seated eyes, a hooked nose, a few hairs in the place of a beard, broad shoulders, and a short square body, of nervous strength, though of a disproportioned form. The haughty demeanour of this tyrant expresses the idea he entertained of his superiority above the rest of mankind; and he had a custom of fiercely rolling his eyes, as if he wished to enjoy the terror which he inspired. Yet this savage hero was not inaccessible to pity; his suppliant enemies might confide in his assurance of peace or pardon; and he was considered by his subjects as a just and indulgent master. He delighted in war; but, after he had ascended the throne in a mature age, his head, rather than his hand, achieved the conquest of the north, and the fame of an adventurous soldier was usefully exchanged for that of a prudent and a successful general. The effects of mere personal valour are indeed so inconsiderable, that victory, even among barbarians, depends on the degree of skill with which the passions of the multitude are guided for the service of a single man. The arts of Attila were skilfully adapted to his age and country. It was natural that the Scythians should adore the god of war; but as they were incapable of forming either an abstract idea, or a corporeal representation of him, they worshipped him under the symbol of an iron scymitar. One of the shepherds of the Huns perceived, that a heifer, who was grazing, had wounded herself in the foot; and curiously followed the track of the blood, till he discovered among the long grass the point of an ancient sword; which he dug out of the ground, and presented to Attila. That artful prince accepted with pious gratitude this celestial favour, and as the rightful possessor of the sword of Mars, asserted his divine and indefeasible claim to the dominion of the earth. Thus the favourite of Mars acquired a sacred character, which rendered his conquest easy and permanent; and the barbarian princes confessed, in the language of devotion or flattery, that they could not presume to gaze with a steady eye on the divine majesty of the king of the Huns. His brother Bleda, who reigned over a considerable part of the nation, was compelled to resign his sceptre and his life. Yet even this cruel act was attributed to a supernatural impulse, and the rigour with which Attila wielded the sword of Mars, convinced the world that it had been reserved alone for his invincible arm. But the extent of this empire affords the only remaining evidence of the number of his impor-

tant victories; and the Scythian monarch, however ignorant of the value of science and philosophy, might lament, that his illiterate subjects were destitute of the art which could perpetuate the memory of his exploits. Attila, indeed, may claim the title of supreme and sole monarch of the Barbarians. He alone, among the ancient and modern times, united the two mighty kingdoms of Germany and Scythia. Thuringia, which stretched beyond its actual limits as far as the Danube, was in the number of the provinces; he interposed, with the weight of a powerful neighbour, in the domestic affairs of the Franks; and one of his lieutenants chastised, and almost exterminated, the Burgundians of the Rhine. He subdued the islands of the ocean, the kingdoms of Scandinavia, encompassed and divided by the waters of the Baltic; and the Huns might derive a tribute of furs from that northern region, which has been protected from all other conquerors by the severity of the climate, and the courage of the natives. Towards the east, it is difficult to circumscribe the dominion of Attila over the Scythian deserts; yet we may be assured, that he reigned on the banks of the Volga; that he was dreaded, not only as a warrior, but as a magician; that he vanquished the khan of the formidable Geougen; and that he sent ambassadors to negotiate an equal alliance with the empire of China. In the proud review of the nations who acknowledged the sovereignty of Attila, and who never entertained, during his life-time, the thought of a revolt, the Gepidæ and the Ostrogoths were distinguished by their numbers, their bravery, and the personal merit of their chiefs. Asdaric, king of the Gepidæ, was the faithful and sagacious counsellor of this monarch, who esteemed his intrepid genius, whilst he loved the mild and discreet virtues of the noble Wolamir, king of the Ostrogoths. The crowd of vulgar kings, who served under the standard of Attila, were ranged in the submissive order of guards and domestics round the person of their master. They watched his nod; they trembled at his frown; and at the first signal of his will, they executed, without hesitation, his absolute commands. In time of peace, the dependent princes, with their national troops, attended the royal camp in regular succession; but when Attila collected his military force, he was able to bring into the field an army of 500,000, or according to some, 700,000 barbarians. The circumstances attending Attila's death, about A.D. 453, were remarkable; from the festive throng which celebrated his nuptials with a beautiful virgin named Ildico, he retired late to bed, oppressed with wine; and, during the night, a blood-vessel burst and suffocated him. In the morning, the bride was found by his bed-side, bewailing his death and her own danger. His body was exposed in the plain, while the Huns marched round it in martial order, singing funeral songs to his praise;

and was afterwards inclosed in coffins of gold, silver, and iron, and interred privately in the night. To prevent the violation of his remains, by the discovery of his grave, the slaves who were employed on the occasion were put to death.

THEODORIC I., king of the Visigoths, son of the renowned Alaric, succeeded to the kingdom established in the south of France, on the death of Wallia, in 418. This prince maintained a respectable rank among the sovereigns of this period. He had six sons, who were educated not only in martial exercises, but in the literary studies of the Gallic schools. His two daughters were given in marriage to the eldest sons of the kings of the Suevi and the Vandals, who reigned in Spain and Africa, but the alliance was unfortunate to both. The husband of the Suevian princess was massacred by his brother, and the Vandal princess being suspected by her father-in-law, Genseric, of a conspiracy to poison him, was inhumanly deprived of her nose and ears, and in that mutilated condition, was sent back to her father. Theodoric was fully bent upon revenging this cruel affront, when Attila the Hun, at the instigation of Genseric, made his dreadful invasion of Gaul in 441. This event produced an alliance between the Visigoths and the Romans; and Theodoric, at the head of his army, marched to join Ætius, for the relief of Orleans, then besieged by the Huns. They were met by Attila on the plains of Chalons, when a bloody battle was fought. Theodoric received a wound from a Goth in the service of Attila, which unhorsed him, when he was trampled to death under the feet of his own cavalry. His body was discovered under a heap of the slain, after the combat, and his funeral rites were performed in the face of the retreating enemy.

GENSERIC, king of the Vandals in Spain, a barbarous conqueror. He succeeded his father Godesilius, A. D. 428. He possessed those qualities which fitted him for governing a nation of warlike barbarians. Writers describe him as of a low stature, and lamed by a fall from his horse, deep in thought, sparing in speech, a contemner of luxury, prone to anger, ambitious, and politic. He had signalized his courage and skill in war, and was inured to toil and hardship. Brought up in the orthodox faith, he had deserted it for the Arian sect, which was predominant among his countrymen; and this apostacy has darkened the colours in which he has been transmitted to posterity. Soon after his accession, having first defeated Hermanric, king of the Suevi, he complied with the invitation of count Boniface, the imperial commander, to cross over into Africa.

Genseric set out from Spain in May, 428, with an army of 80,000 men, according to some, or only 24,000 according to others, together with their wives, children, and all their effects.

In the mean time, the empress Placidia having discovered the true cause of Boniface's revolt, wrote a most obliging letter to him, in which she assured him of her favour and protection for the future, exhorting him to return to his duty, and exert his usual zeal for the welfare of the empire, by driving out the barbarians, whom the malice of his enemies had obliged him to call in for his own safety and preservation. Bonifacius readily complied, and offered the Vandals considerable sums if they would return to Spain. But Genseric, already master of the greatest part of the country, returning a scoffing answer, and falling unexpectedly on him, cut most of his men in pieces, and obliged Boniface himself to fly to Hippo, which he invested in May 430. The siege lasted till July 431, when the Vandals were forced, by a famine that began to rage in their camp, to drop the enterprize, and to retire. Soon after, Boniface having received two reinforcements, one from Rome, and the other under the conduct of the celebrated Aspar, from Constantinople, a resolution was taken by the Roman generals to offer the enemy battle. A bloody engagement ensued, in which the Romans were utterly defeated, a prodigious number of them taken, and the rest obliged to shelter themselves among the rocks and mountains. Aspar, who commanded the eastern troops, escaped with difficulty to Constantinople, and Boniface was recalled to Italy. Upon their departure, the Vandals overran all Africa, committing every where the most terrible ravages, which struck the inhabitants of Hippo with such terror, that they abandoned the city, which was first plundered, and then set on fire by the victorious enemy; so that Cirtha and Carthage were now the only strong places possessed by the Romans. In 435, Genseric, afraid of an attack by the united forces of the eastern and western empires, concluded a peace with the Romans, who yielded to him part of Numidia, the province of Proconsularis, and Byzacene, for which, according to Prosper, he was to pay a yearly tribute to the emperor of the east. Genseric delivered up his son Hunneric by way of hostage; but so great was the confidence which the Romans placed in this barbarian, that some time after they sent him back his son. Of this they soon had reason to repent; for in 439, the Romans being engaged in a war with the Goths in Gaul, Genseric laid hold of that opportunity to seize upon the city of Carthage; by which he considerably enlarged his African dominions. Valentinian, however, retained as long as he lived, the two Mauritanias, with Tripolitana, Fingitana, and the part of Numidia where Cirtha stood. On taking Carthage, Genseric made it the seat of his empire, and in 440 made a descent on the island of Sicily, where he ravaged the open country, and even laid siege to Palermo. Not being able, however, to reduce that place, he soon returned to Africa with an

immense booty and a vast number of captives. Being now become formidable to both empires, Theodosius, emperor of the east, resolved to assist Valentinian against so powerful an enemy. Accordingly he fitted out a fleet consisting of 1100 large ships; and putting on board of it the flower of his army, under the conduct of Arcovindas, Ausinus, and Germanus, he ordered them to land in Africa, and, joining the western forces there, to drive Genseric out of the countries he had seized. But Genseric pretending a desire to be reconciled with both empires, amused the Roman general with proposals of peace, till the season for action was over; and, next year, Theodosius being obliged to recall his forces to oppose the Huns, Valentinian found it necessary to conclude a peace with the Vandals, and this he could obtain on no other terms than yielding to them the quiet possession of the countries they had seized. So powerful was Genseric now become, or rather, so low was the Roman empire by this time reduced, that in 455 he took and plundered the city of Rome itself, and after his return to Africa, made himself master of the remaining countries held by the Romans in that part of the world. Hereupon Avitus, who had succeeded Valentinian in the empire, despatched ambassadors to Genseric, putting him in mind of the treaty he had concluded with the empire in 442; and threatening, if he did not observe the articles at that time agreed upon, to make war upon him not only with his own forces, with those of his allies the Visigoths, who were ready to pass over into Africa. To this Genseric was so far from paying any regard that he immediately put to sea with a fleet of sixty ships; but being attacked by the Roman fleet under Ricimer, he was utterly defeated, and forced to fly back into Africa. He returned, however, soon after with a most powerful fleet, committing great ravages on the coast of Italy; but in a second expedition he was not attended with such good success; the Romans falling unexpectedly upon his men while busied in plundering the country, put great numbers of them to the sword, and among the rest the brother-in-law of Genseric himself. Encouraged by this advantage, Majorianus, then emperor, resolved to pass over into Africa and attempt the recovery of that country. For this purpose he made great preparations; but his fleet being surprized and defeated by the Vandals, through the treachery of some of his commanders, the enterprise miscarried. Notwithstanding this misfortune, Majorianus persisted in his resolution, and would in all likelihood have accomplished his purpose, had not he himself been murdered soon after by Ricimer. After his death Genseric committed what ravages he pleased in the poor remains of the western empire, and even made descents on Peloponnesus and the islands belonging to the emperor of Constantinople. In revenge, Leo made vast prepara-

tions for the invasion of Africa, inasmuch that, according to Procopius, he laid out 130,000 pounds weight of gold in the equipment of his army and navy. The forces employed on this occasion were sufficient for expelling the Vandals, had they been much more powerful than they were; but the command being given to Basiliscus, a covetous and ambitious man, the fleet was utterly defeated through his treachery, and all the vast preparations came to nothing. By this last defeat the power of the Vandals in Africa was fully established, and Genseric made himself master of Sicily, as well as all the other islands between Italy and Africa, without opposition from the western emperors, whose power was entirely annihilated, A. D. 476. Thus was the Vandalic monarchy in Barbary founded by Genseric, between the years 438 and 468. That prince's government in his new dominions, presents no very agreeable prospect. Being himself an absolute barbarian in the worst sense of the word, and an utter stranger to every useful art, he displayed his prowess by the destruction of all the monuments of Roman greatness, which were so numerous in the country he had conquered. Instead of improving the country, he laid it waste, by demolishing all the stately structures both public and private, with which those proud conquerors had adorned this part of their dominion. Monuments which the Romans had been at an immense expence to erect, the barbarous Vandals reduced to heaps of ruins. Besides this kind of devastation, Genseric made his dominions a scene of blood, by persecuting the orthodox Christians; being himself, as well as most of his countrymen, a zealous Arian. He died in 477, after a reign of sixty years; and was succeeded by his son Hunneric.

HUNNERIC, king of the Vandals in Africa, succeeded his father Genseric in 477. He was a violent Arian, and though he at first gave the orthodox Christians toleration, he afterwards commenced a persecution against them, which exceeded the cruelty of the heathens. He died in 484.

ODOACER, king of the Heruli, according to Eunodius, was only a private man in the guards of the emperor Augustulus, when, A. D. 476, under the consulship of Basiliscus and Armatus, the barbarians chose him for their leader. The barbarians thought, as they often defended Italy, they had a right at least to a part of it; but upon demanding it they were refused, and the consequence was a revolt. Odoacer is said to have been a man of uncommon parts, capable alike of commanding an army or governing a state. Having left his own country when he was very young, to serve in Italy, as he was remarkably tall, he was admitted among the emperor's guards, and continued in that station till the above year; when putting himself at the head of the barbarians in the Roman pay, who, though of different nations, had unanimously chosen him for their

leader, he marched against Orestes and his son Augustulus, who still refused to share any of the lands in Italy. The Romans being inferior both in number and valour were easily conquered; Orestes was ordered to be slain; but Augustulus was spared, and though stripped of his dignity, was treated with humanity, and allowed a liberal sum for his support and that of his relations. Odoacer was proclaimed king of Italy, but assumed neither the purple nor any other mark of imperial dignity. He was afterwards defeated and slain by Theodoric the Ostrogoth.

THEODORIC, king of the Goths in Italy, was a natural son of Theodimir, king of the Ostrogoths. He became consul in 484 and was sent to Italy, against Odoacer, whom he defeated and put to death. The happiness which Italy had enjoyed under Odoacer was increased under the new monarch. The Goths had only a third part of the lands, and the distribution was made in the least oppressive manner possible. They were subjected to taxes as well as the Romans. "It is not force but justice that ought to hold the sceptre," said Theodoric to his subjects in general; "you live in the same empire, therefore be friends; let the Goths love the Romans as their neighbours and brethren, and the Romans regard the Goths as their defenders."

Under the government of Theodoric, the treasury was filled by a prudent economy, which, without burdening the people, supplied finances for great enterprises. He managed the police with so much strictness, that people might travel in the utmost security either by day or night. He did not interfere with the Roman laws and customs, to which even the Goths in essential matters were subjected, though in those of less importance they were permitted to follow their ancient usages. They had a Gothic count for their judge, who took a Roman assessor, when one of that nation happened to be a party. If both parties were Romans, the cause was tried before Roman magistrates. "Let other conquerors," says Theodoric, in one of his letters, "pillage or destroy the cities they have taken; for our part, we desire to make the vanquished regret that they were not sooner subjected to our dominion." He had the administration of justice so much at heart, that he caused some judges to be beheaded for having protracted a suit three years.

Almost all the barbarous nations decided their differences by single combat, but this custom was proscribed by Theodoric as execrable. It was his aim to unite in the character of the Goths the Roman humanity, with their national bravery. It was his common saying, "that the life of a man could not be too dearly purchased at any price." Never had the Romans been inspired with such principles of humanity.

His conduct with regard to religion was always regulated by this maxim, which was peculiar to him: "We have no authority over religion, because belief ought to be free." Though of the Arian sect, he honoured virtuous Catholics, and maintained order and peace. Symmachus and Laurentius contending by force of arms for the see of Rome, he ordered that he who had been first elected by a majority of voices should be deemed the lawful bishop; but the schism continuing, he assembled councils to determine the dispute, and by his authority enforced the execution of the sentence which was given in favour of Symmachus.

Few politicians have equalled Theodoric in the art of managing the interests of a nation, settling it on a firm basis, and preventing the enterprises of its neighbours. Without drawing a sword, after the death of Odoacer, he enjoyed his conquest as if it had been a peaceable inheritance.

Thus become master of all Italy, he strengthened his power by marrying, in 509, the sister of Clovis king of France, and by making a treaty of alliance with Anastasius, emperor of the east, and with the Vandals of Africa. He laboured to inspire the neighbouring princes with a spirit of peace, concord, and humanity, but notwithstanding his advice and remonstrances, the ambitious Clovis having defeated Alaric, and made himself master of a great part of his territories, Theodoric sent an army to the assistance of the Visigoths, and preserved the shattered remains of their monarchy, not so much with a view of appropriating it to himself, as of setting boundaries to that conqueror's ambition. That great king was principally indebted for his success to his talent of discovering, and his care of rewarding and employing real merit. He promoted commerce, encouraged the arts, and patronised literature. Such, in general, was the government of this memorable prince, that it shed a short-lived lustre on the Gothic name, and formed an era of public happiness, which it is pleasing to contemplate amid the stormy and disastrous scenes of the Roman decline.

Towards the latter part of his life, it is much to be lamented, that this illustrious man tarnished his glory by acts of cruelty. He grew suspicious and cruel, and he caused to be put to death Symmachus and Boethius, two of the most illustrious of his subjects. This, it is said, preyed upon his spirits; an incident is related which may indicate either a distempered mind, or the beginning of a bodily disorder. As he was sitting at table, at the sight of a gaping head of a large fish served up before him, he exclaimed, that he beheld the angry and menacing countenance of Symmachus. He was immediately conveyed to his chamber, where he apparently underwent an attack of fever; and a dysentery supervening, he expired within three days, August 526, in the seventy-second year of his age, and thirty-

fourth of his reign, reckoning from the death of Odoacer. By his testament he divided his dominions between his two grandsons, Amalaric and Athanaric, assigning the Rhone as their boundary, and left the guardianship of the latter, who was king of Italy, to his daughter Amalasuntha. She erected to her father's memory, a splendid monument in a conspicuous situation above the city of Ravenna.

ALARIC II, king of the Visigoths, succeeded his father Euric in 484, and reigned over all the country between the Rhone and the Garonne; adapting to his own states the Theodosian collection of laws, which he published as the law of the Visigoths, and which has been since known by the title of the code of Alaric. By permission of this Arian prince, the orthodox prelates held a council at Agde, in 506; but notwithstanding this instance of toleration, Clovis, the powerful king of the Franks, engaged in a war with a view of dispossessing him of his dominions, and alledged as the motive of it, that he was grieved to see the Arians proprietors of the fairest portion of Gaul; "let us march," says he in his speech to the nobles at Paris, "and with the aid of God vanquish the heretics, and then possess and divide their fertile provinces." After holding a conference with Alaric, in a small island of the Loire, near Amboise, which seemed to terminate amicably, Clovis marched against him with the confidence and enthusiasm of a messenger commissioned from heaven; and having passed the ford of the Hart, over the Vienne, to which he was guided by a white hart of a singular size and beauty, he hastened thither under the direction of a flaming meteor that hovered over the cathedral of Poitiers, to attack the Gothic army, more numerous than his own, but enfeebled by a long and luxurious peace. At a village about ten miles south of Poitiers, still named Champagne St. Hilaire, the two armies engaged; but that of the Goths was prepared for a defeat by terror and confusion. They rallied, however, in their extreme distress; and the martial youths, who had clamorously demanded the battle, refused to survive the ignominy of flight. The two kings encountered each other in single combat. Alaric fell by the hand of his rival, A.D. 507, and the victorious Frank was preserved by the goodness of his cuirass, and the vigour of his horse, from the spears of two desperate Goths, who furiously rode against him, to revenge the death of their sovereign. Alaric was succeeded by a natural son, Gesalaric, who took possession of his throne.

GONDEBAUD, third king of the Burgundians, celebrated as a legislator among the barbarians ever whom he reigned as sovereign. He obtained the crown in 491, and almost immediately, upon pretence of assisting Odoacer, against Theodoric, entered Italy, carrying fire and sword through Æmilia and Liguria, and made a great number of captives, many of

whom he liberated without ransom, at the request of Epiphanius bishop of Pavia. He assembled, in 499, a council at Lyons, in order to effect a reconciliation between the Catholics and Arians. He was himself an Arian, from habit and education; but he was unable to effect so laudable a purpose. About this time he was attacked and defeated by Clovis king of the Franks; who made the Burgundian monarchs tributary to him. Clovis returned to his own country, and Gondebaud revenged himself upon his brother Gondegeail, who had joined Clovis, surprized him, and put him to death. From this period he reigned in peace over his people, whom he rendered flourishing by the arts of civilization, and by a regular system of laws. These, says the historian, were in general founded in equity, and displayed much sagacity in preventing all causes of disputes; nevertheless, they enjoin the barbarism of judicial combats, which the legislator justified, as an inference from the admitted doctrine of the interference of particular providence in human affairs. The Burgundian code, called "*La loi Gombrette*," has been published in several collections of ancient laws. This prince died in 516, leaving behind him, as memorials, letters upon theological subjects to Avitus, bishop of Vienne.

SIGISMUND, king of Burgundy, 516, abjured the Arian principles. He was engaged in war with Clodomir, son of Clovis, who threw him into a well, to perish, with his wife and family, 523.

AMALASUNTHA, regent and queen of Italy, was the daughter of Theodoric, king of the Goths, by Abolfeda, the sister of Clovis, and united in her person the two most illustrious families of the Barbarians. She was born about the year 498, and in 515 was married to Eutharic, the last heir of the royal race of the Arnail, whom her father had sent for from Spain, and designed for his successor, as the sex of his daughter excluded her from the Gothic throne. Eutharic soon died, and left an infant son, Athalaric, and Amalasuntha assumed the guardianship of her son and of the kingdom of Italy. The death of her son, at the age of sixteen, in consequence of premature intemperance, left her destitute of any firm support or legal authority. Instead of submitting to the laws of her country and retiring to a private station, she conceived the design of sharing with one of her cousins the regal title, and of reserving in her own hands the substance of supreme power. The eloquent Cassiodorus announced to the senate and to the emperor, that Amalasuntha and Theodatus had ascended the throne of Italy. The issue of this scheme of ambition soon proved disastrous and fatal. Instigated by the principal Goths, Theodatus caused the queen to be imprisoned in a small island, in the lake of Bolsena, where, after a short con-

finement, she was strangled in the bath, A.D. 535. by the order, or with the connivance of the new king.

ATHALARIC, the grandson of Theodoric, and the second king of the Ostrogoths in Italy, succeeded A.D. 526, and reigned along with his mother Amalasuntha, about eight years. They both died A.D. 534.

THEODATUS, or **THEODOTUS**, the third king of the Ostrogoths in Italy, was raised to the throne by his relation Amalasuntha, who married him, but whom the villain ungratefully caused to be murdered.

FRANCE.

PHARAMOND, the first king of France, of whom we have any distinct account. He is said to have reigned at Treves, and over a part of France, about A.D. 420. He is said to have been killed in the war with Aëtius. The institution of the famous Salique law is generally attributed to him.

CLODIO, king of France, son of Pharamond, is said to have received a terrible overthrow from Aëtius, near the city of Lens; however, he advanced to Cambray, where he for some time took up his residence. After this he destroyed the cities of Treves and Cologne, Tournay, and Amiens. He died in 448.

MEROVÆUS, king of France, after Clodio, in 448, defeated Attila in 451, near Mery-sur-Seine, and extended his kingdom from the Somme to Treves. He died in 456. He was the progenitor of the Merovingian race.

CHILDERIC I, king of France, son of Merovæus, succeeded his father in 456. His licentious conduct with respect to the wives and daughters of his subjects, occasioned a general revolt, in which he was driven from his throne, and a Roman commander of Gaulish birth, named Ægidius or Gilon, governor of Soissons, was placed in his stead. He took refuge in the court of Basin king of Thuringia, where he remained some years. Childeric then returned, and easily recovered his crown; after which he governed his people with justness and mildness. His powers in attaining the fair sex, appeared from his being soon followed into France by Basina the wife of the Thuringian king, who forsook her husband, and was married to Childeric. Much of this reign was occupied in martial exploits, in which he is said to have been very successful; extending his conquests along the Loire, the Oise, and the Seine, reducing Lorraine, and pushing to the Rhine and the low countries. He died in 481, aged forty-five, and was buried at Tourmai, where his tomb was discovered so late as the year 1653.

CLOVIS I., the real founder of the French monarchy, was born in 467, and succeeded his father, Childeric, in 481. His early spirit and ambition led him to attack Syagrius, the Roman governor of Gaul, and lord of Soissons. Thus was the French monarchy established by Clovis, in the year 487. Clovis now possessed all the country lying between the Rhine and the Loire. He had been educated in Paganism; notwithstanding which, he allowed his soldiers full liberty of conscience. He married Clotilda, daughter of the duke of Burgundy, who was a Christian. Clotilda prepared him for the reception of Christianity, which, however, he did not embrace till after a victory obtained over the Germans, and which he attributed to the effect of his prayers to the God of the Christians before the battle. He was soon after publicly baptized, with 3000 of his subjects, by St. Reni, archbishop of Rheims. His profession of Christianity was not followed by any salutary change of conduct; he spent the remainder of his life in aggrandizing himself, and extending his dominions, by the most abominable treachery and violence. In his attacks on Armorica, he proved unsuccessful. The inhabitants of that country, though abandoned by the Romans, united together, and made a powerful defence against the barbarians, who assaulted them on all sides. Clovis, finding them too powerful, proposed a union, which they accepted, the more readily as he professed Christianity. Burgundy at this time extended from the forest of Vorges to the sea of Marseilles, under Gondebaud, the uncle of Clotilda; who had killed two of his brothers, one of them the father of the French queen. The third brother, Gondegesil, whom he had spared, and allowed to possess Geneva, conspired with Clovis to drive him from his dominions. A war having commenced between the French and Burgundian monarchs, the latter was defeated by Gondegesil, and fled to Avignon, leaving his antagonist master of Lyons and Vienna. The victor next besieged Avignon; but it was defended with such vigour, that Clovis accepted of a ransom, and an annual tribute from Gondebaud; who was likewise obliged to cede to Gondegesil Vienna, and several other places. Gondebaud was no sooner at liberty than he assembled a powerful army, and advanced towards Vienna, where Gondegesil resided. It was strongly garrisoned by 5000 Franks; but Gondebaud being admitted through an aqueduct, massacred most of the Franks, sent the rest prisoners to the king of the Visigoths, and put Gondegesil to death. All the other places speedily submitted; and Gondebaud, now thinking himself able to resist Clovis, informed him that he must no longer expect tribute. Clovis, though much mortified with this defection, put up with the injury, and accepted of the alliance of the king of Burgundy. He next attacked the Visigoths, who had possessions on both sides of the

Pyrenees, and whom he attacked under pretence of zeal for the true religion. To his nobles, assembled at Paris, he said, "It is with concern that I suffer the Arians to possess the most fertile part of Gaul; let us, with the aid of God, march against them; and, having conquered them, annex their kingdom to our dominions." The nobility approved, and Clovis attacked a prince for whom he had but lately professed the greatest regard, vowing to erect a church in honour of the holy apostles, if he succeeded. Alaric, king of the Visigoths, was a young man of no military experience, though personally brave. He therefore did not hesitate to engage his antagonist, but his army was utterly defeated on the banks of the Clain, ten miles south of Poitiers, A. D. 507. Alaric rushed desperately against Clovis in person, by whom he was killed, and his army pursued with great slaughter. Aquitaine now submitted, and Clovis took up his winter quarters at Bourdeaux. Thoulouse surrendered the next spring, and the royal treasures of the Visigoths were transported to Paris. Angouleme was next reduced, and Arles invested. But here the victorious career of Clovis was stopped by Theodoric, king of the Ostrogoths, who had overthrown Odoacer in Italy. He had married Abolfleda, Clovis's sister, given his own daughter to the king of the Visigoths, and endeavoured to preserve a good understanding between the two sovereigns. Finding this impossible, he sent one of his generals with a powerful army against Clovis, who defeated him with the loss of 80,000 men. Clovis was thus obliged to raise the siege of Arles; however, the Franks still retained the greatest part of their conquests, and Aquitaine was indissolubly annexed to their empire. In 509, Clovis was solemnly invested with the title of Roman Consul, in the church of St. Martin, in Tours; after which he entered the cathedral, clothed in purple tunic and mantle, the badges of his consular dignity. He then proceeded to augment his power by the murder of his kinsmen, the princes of the Merovingian race. Among those who perished were Sigebert, king of Cologne, his son Chloderic, Chararic, Ranacaire, who governed the country lately called Cambresis, and Renomer, king of the territory of Maine. All these murders, however, were expiated by his zeal to the church. He died in 511, after having reformed and published the Salique laws; a few lines of which, debarring women from inheriting any part of the Salique lands, were extended so far as to deprive the females of the royal family of France of their right of succession to that kingdom. Clovis was buried in the church of St. Genevieve, in Paris, where his tomb is still to be seen. He left four sons, the eldest by a concubine, the three youngest by his queen Clotilda, for whom he formed four kingdoms: thus, like many other conquerors, providing copious matter for future dissensions and civil wars.

BRITAIN.

VORTIGERN, a British chief, king after the departure of the Romans, 445. To repel the Picts and Scots, he called to his assistance the Saxons; and when they landed under Hengist and Horsa, he granted them large domains. He afterwards married Rowena, Hengist's daughter, and granted him Kent; after which he retired to Wales, where, it is said, he was burned in his castle, about 484.

HENGIST, the first Saxon king of Kent, was a descendant of Woden, whom the Saxons deified. Hengist being called in by Vortigern, king of the Britons, to assist him in expelling the Picts, took with him his daughter Rowena, with whom Vortigern became enamoured, and married her. Hengist then obtained the kingdom of Kent. He died in 489.

PABO, a British prince and warrior, was defeated, and sought refuge in Wales, where he was hospitably entertained by the king of Powys, who gave him lands. He afterwards led a religious life, and was accounted a saint. He founded a church in Mona, where his monument, with an inscription, yet remains.

CERTITIUS, a Saxon captain, who landed in Great Britain in 466, in spite of the inhabitants, and continued fighting there for twenty-four years; he established himself in the west, and was first king of the Western Saxons.

AURELIANUS AMBROSIUS, a famous general of the ancient Britons, of Roman extraction. He was educated at the court of Aldroen of Armorica; who, at the request of the Britons, sent him over with 10,000 men, to assist them against the Saxons, whom Vortigern had invited into Britain. Ambrosius had such success against the Saxons, that the Britons chose him for their king, and compelled Vortigern to give up to him all the western parts of the kingdom divided by the Roman highway, called *Watling-street*. Some time after, the Britons being discontented with Vortigern, and having withdrawn their allegiance from him, he returned to a castle in Wales, where, being besieged by Ambrosius, and the castle taking fire, he perished in the flames, and left his rival sole monarch of Britain, who now took upon him the imperial purple, after the manner of the Roman emperors. Geoffrey of Monmouth tells us, that Ambrosius built Stonehenge, near Salisbury, in Wiltshire. Ambrosius, according to this historian, coming to a monastery near Cancharadoc, now Salisbury, where 300 British lords, massacred by Hengist, lay buried, and resolving to perpetuate the memory of this action, he ordered his workmen to prepare a large quantity of stones, and other materials. But having, at the instigation of Tremounus, archbishop of Caerlcon, consulted

the famous Merlin, this magician advised him to send over to Ireland for certain great stones, called *chorea gigantium*, the giant's dance, placed in a circle on a hill called *Killaci*, having been brought thither by giants from the farthest borders of Africa. A body of forces were accordingly sent into Ireland, under Pendragon, Ambrosius's brother, to fetch these stones; but were opposed in their attempt by Gilliomanus, king of the country, who derided the folly of the Britons in undertaking so ridiculous an expedition. Nevertheless, the prince of the Britons having vanquished this prince in battle, brought away the stones; and, by the direction and assistance of Merlin, who had accompanied them, these wonderful stones, by order of Ambrosius, were placed over the graves of the British lords, and are now what is called Stonehenge. Alexander Meham celebrates this fable in his poem *De Divinæ Sapientiæ Laudibus*. Polydore Virgil assigns another origin of Stonehenge; he tells us it was erected by the Britons as a monument to their general, Ambrosius, on the place where he fell in battle, to perpetuate the memory of his glorious actions and services done to his country. Both these stories are neglected by our best antiquaries; who, however, are by no means agreed as to the true origin of this famous piece of antiquity.

After the Britons had defeated the Saxons, and obliged them to retire northward, Ambrosius is said to have convened the princes and great men at York, where he gave orders for repairing the churches destroyed by the Saxons, and restoring the exercise of religion to its former lustre. This is confirmed by Matthew of Westminster; who highly applauds the great zeal of Ambrosius in repairing the churches, encouraging the clergy, and restoring the honour of religion. The Monmouth historian gives this prince a very high character. "He was a man," says he, "of such bravery and courage, that when he was in Gaul, no one durst enter the lists with him; for he was sure to unhorse his antagonist, or to break his spear into shivers. He was, moreover, generous in bestowing, careful in performing religious duties, moderate in all things, and especially abhorred a lie. He was strong on foot, stronger on horseback, and perfectly qualified to command an army." The same author tells us, that he was poisoned at Winchester by one Eopa, a Saxon, disguised as a physician, and hired for that purpose by Pascentius, one of the sons of Vortigern; but the generally received opinion is, that he was killed in a battle, which he lost in the year 508, against Cerdric, one of the Saxon generals.

BRÛCHAN, son of Aulach, the son of Cormach, one of the kings of Ireland. He was lord of Ganthmarthein, which, from him, was called Brycheiniog, and by the English named Brecknock. He is a distinguished character in the Welsh history; principally as being the father of one of the three holy families

of Britain; for almost all his children embraced a religious life, and were the founders of several churches. He died about A. D. 450.

CADOG, son of Brychan, a saint, and founder of some churches in Wales. He died in France.

SCOTLAND.

FERGUS II., king of Scotland. The Scots being expelled from Britain by the Picts and Romans, Fergus was carried along with his relatives into Scandia, where the king entertained them with civility. Fergus improving in military affairs, gave a proof of his courage in the expedition of the Franks against the Gauls; the Picts concluding a peace with Scotland, made choice of him, as king of the Scots, in order to shake off the yoke of the Romans, whom he went to attack in Britain, in 404; but his troops were repulsed with great slaughter, and afterwards defeated at the river Carron, near Severus's wall; after this the Romans went back into Gaul, whereupon the Scots and Picts demolished the wall under the conduct of Graham, father-in-law to Fergus. The Romans returning, under the command of Maximianus, made a great slaughter among the Picts and Scots; but these, encouraged by Dionethus, put the Romans to flight. Afterwards, in another engagement, the Romans detaching some troops of veteran soldiers, fell upon the Scots, who, being surrounded, drew themselves into a ring, where they bravely defended themselves against the whole force of the Romans, till they were overpowered, and every man slain. Fergus fell in this battle, in 420, having reigned sixteen years. He was a prince of great valour and conduct, and the second founder of the Scottish kingdom.

EUGENE II., king of Scotland, succeeded his brother, Fergus II. He died in 451, in his thirty-first year.

DONGARD, brother of Eugene II. succeeded to the Scottish throne on the death of his brother. Dongard was drowned in the Humber, A. D. 457.

CONSTANTINE I., succeeded to the throne of Scotland on the death of his brother, Dongard. He, becoming tyrannical, was killed by one of his nobles, whose daughter he had violated, in 479, aged twenty-two.

CONGAL I., son of Dongal, swayed the Scottish sceptre on the death of his uncle, Constantine I. He conquered the Britons in a bloody battle, wherein 20,000 Britons, with Guythel, prince of Wales, were slain. He had afterwards some other battles with the Britons and Saxons, wherein little was gained by either party. He died A. D. 501, in his twenty-second year.

CONRANUS, king of Scotland, succeeded his brother, Congal I. He carried on a war against the Saxons; and, along with the Picts, assisted, first, king Ambrosius, and, afterwards, the celebrated king Arthur, with considerable success. This excellent monarch, however, after all his victories, was murdered by traitors, in his own chamber, A. D. 535, in his fifty-fourth year.

PHILOSOPHY.

PROCLUS, a Platonic philosopher, was born in 410, at Constantinople. He studied at Alexandria, and next at Athens. He was the disciple of Syrianus, and had a great share in the friendship of the emperor Anastasius. It is said, that when Vitalian laid siege to Constantinople, Proclus burnt his ships with large brassen speculums. This philosopher was a pagan, and wrote against the Christian religion. He died in 485. His existing works are, "Hymns to the Sun, Venus, and the Muses;" "Commentaries on Plato;" Ptolemy's "De judiciis Astrorum," the first book of Euclid's Elements, and Hesiod's "Works and Days;" also a treatise "De Sphæra," and "Argumenta adv. Christianos."

DAVID, a celebrated philosopher of Armenia, who flourished in the middle of this century. He acquired at Athens the knowledge of the language and the philosophy of the Greeks. He translated such of their books as he thought the most useful, at the same time detecting and refuting their errors. His writings were preserved in the French king's library. His style is flowing, accurate, and clear.

HIEROCLES, a Platonic philosopher, of the eclectic school, who flourished about the year 450, was a native of Alexandria, and taught there with great reputation, being much admired for the strength of his mind, and the readiness and beauty of his eloquence. Having made a voyage to Constantinople, he there excited the resentment of the people by his adherence to the Gentile superstition, and being brought before a magistrate, was ordered to be cruelly scourged. In the midst of his torture, receiving some of his blood into his own hand, he threw it upon the face of his judge, repeating the 347th verse of the ninth book of Homer's Odyssey.

Cyclops! since human flesh has been thy feast,
Now drain this goblet, potent to digest.

Being banished from Constantinople, he returned to Alexandria, where he was suffered to teach philosophy, in the former manner, to all who chose to resort to him. He wrote seven books upon Providence and Fate, dedicated to the philosopher

Olympiodorus. But these books are lost, and we only know them by the extracts in Photius. He wrote also a Commentary upon the golden Verses of Pythagoras, which is still extant, and has been several times published with those verses. The best edition is that of London, 1741, 8vo.

POETRY.

CECLUS SEDULIUS, a poet and ecclesiastic, who wrote a heroic poem in Latin verse, entitled, "*Paschale Carmen*," which is highly celebrated by Cassiodorus. He was a native of Scotland; and wrote his poem by the persuasion of Macedonius, a presbyter, about A.D. 430, to whom it is dedicated, as well as to the emperor Theodosius. After a missionary progress in France and Italy, he was consecrated a presbyter and bishop. After his death, his works were collected by Turcius Rufus Asterius, who was consul A.D. 494. They were printed by A. Minutius, Basil, 1502; Paris, by Juretus, 1585; and at Edinburgh, by Anderson, in 1701. A prose work of the same writer is extant, entitled, "*Paschale Opus*."

AMBROSE MERLIN, a famous English poet, and reputed prophet, who flourished about A.D. 480. Many surprising and ridiculous things are related of him. Several English authors have related him as the son of an incubus, and as transporting from Ireland to England the great stones which form Stonehenge. Extravagant prophecies and other works are attributed to him, on which some authors have written commentaries.

MARCIANUS MINÆUS FELIX CAPELLA, a Latin poet, is supposed to have been a native of Carthage, and to have arrived at the proconsular dignity. He wrote a variety of pieces in the barbarous and affected style of the age, of which the only one which has come down to our times is entitled, "*De Nuptiis Philologiæ et Mercurii, et de septem Artibus liberalibus*"—"On the Nuptials of Philology and Mercury, and on the seven liberal Arts." To this title is commonly added that of "*Satyricon*." The author himself terms it "*Satyra*." It is a literary allegory, partly in prose and partly in verse, with very little merit of invention or composition, harsh, obscure, and extravagant, but full of uncommon erudition. It was first published by Francis Vitalis, in folio, at Venice, 1499, but in a very incorrect state. The learned collections of this obscure author, given by Hugo Grotius, at the age of fourteen, are among the wonders of literary history. They were printed at Antwerp, in 1599. This author is also published in the collection of ancient writers in music, by Meibomius.

CALASER QUINTUS, a Greek poet, who wrote a large

supplement to Homer's *Iliad*; in fourteen books, in which a relation is given of the Trojan war, from the death of Hector to the destruction of Troy. He is supposed to have lived in this century. His poem was first made known by Cardinal Bessarion, who discovered it in St. Nicholas's church, near Otranto, in Calabria, whence the author was named Quintus Calaber. It was published at Venice, by Aldus; at Basil, by Freigius; at Hanover, by Rhodomannus; at Leyden, by De Paaw; and lastly, at Florence, by Bandinius, in 1765.

NONNIUS, or **NONNUS**, a Greek poet, a native of Pannonopolis, in Egypt, who wrote a heroic poem, in forty-eight books, entitled, "*Dionysiacorum*," and a paraphrase, in verse, of St. John's Gospel, which may serve as a commentary upon it. This work is valuable, as affording some important various readings, which have been collected by editors of the New Testament. It is remarkable that he omits the incident of the woman taken in adultery. His "*Dionysiacorum*," was printed at Antwerp, in 1569, 4to.; and his Paraphrase, by Aldus, in 1501, 4to.

ASTERIUS, or **ASTURIUS**, a Roman consul, who lived about A.D. 449. He wrote a "*Conference on the Old and New Testament*;" in Latin verse, which is extant, and in which each strophe contains, in the first verse, an historical fact in the Old Testament: and in the second, an application of that fact, to some point in the New.

CLAUDIUS RUTILIUS NUMATIANUS, a Latin poet, who was prefect of Rome about A.D. 414. The empire, in his time, was overrun by the Visigoths, under the dreaded Alaric, and his successors; and Rutilius, for the sake of succouring his distressed country, took a journey from Rome to Gaul. After which he wrote a description of Gaul, under the title of "*Itinerarium*," which was discovered in a monastery, in 1494, and printed in 1582. It is also in the "*Corpus Poetarum*."

LITERATURE.

LONGUS, author of a romance, in Greek prose, entitled, "*Pastorals*," and relating to the loves of Daphnis and Chloe. His work is a curious specimen of that kind of composition in its simplest form, and is said to contain many descriptive beauties; but some of its scenes are such as the lowest modern writers would scarcely venture to paint. Moll published an edition at Franeker, in 1660, 4to.; but the best is that of Vilkinson, in Greek and Latin, at Paris, in 1778, 2 vols. 8vo.

JOANNES STOBÆUS, a Greek writer, supposed to have flourished in the beginning of this century, was the author of several works, none of which have come entire to modern

times, except the fragments of a collection of extracts from ancient poets and philosophers. Fabricius thinks that he was not a Christian, since his extracts are exclusively from heathen authors. The last edition is that of Heern, in 1792, 4 vols. 8vo.

MARIUS MERCATOR, an ecclesiastical author, and the friend and pupil of St. Augustine. He wrote against the Nestorians and Pelagians, and died about 451. His works were published at Paris, in 1684, 8vo.

BEN NAPHTALI JACOB, a famous rabbi. He was one of the principal Masorets, and bred at the school of Tiberia, in Palestine, with Ben-Aser. The invention of the vowel points, and accents to facilitate the reading of the Hebrew, are ascribed to these two rabbis; and said to have been done in an assembly of the Jews held at Tiberias, A.D. 476.

BEN-ASER AARON, a rabbi, to whom the invention of the Hebrew points and accents is attributed. He wrote a Hebrew grammar.

EVAGRIUS, a monk, who wrote a book called "*Altercatio Simonis Judæi et Theophili Christiani*," which is still extant.

JULIAN POMERIUS, a philosophical and moral writer, was a native of Mauritania, and removed into France, where for some time he kept a rhetorical school at the city of Arles, and was afterwards ordained priest. He was author of many works, of which the titles of some only remain; in his treatise on "*De Anima*," lib. viii. he maintained the gloomy notion of the materiality of the soul. Cave suspects that this was only an abridgment of a very curious work of Numesius, "*On the Nature of Man*."

VINCENT, or **VINCENTIUS LIRENENSIS**, of Lerins, a saint of this century, was a native of France, and originally a soldier; but feeling a desire to quit the world, and adopt a religious life, he entered into the monastic state, at Lerins, in Provence. He wrote a work entitled "*Commonitorium adversus Hæreticos*," which was translated into English, by Reeves, in 1709, 8vo.

ST. PROSPER, was born in Aquitaine, at the beginning of this century. His youthful life was licentious, but when his country was ravaged by the barbarians, he altered his conduct, and became a penitent. He was a disciple of St. Augustine, whose memory he defended. He also opposed the Pelagians with considerable strength, and died about 463. The best edition of his works is that of Paris, in 1711, folio. He is not to be confounded with an ecclesiastical writer of this name, who wrote on the predictions and promises of God, and other works, who also lived in this period.

ASSER, a Jewish rabbi, who wrote, with the assistance of Hamai, "*The Talmud of Babylon*," so called from the city where it was compiled. This collection, commented upon in Vol. II.

547, by the rabbi Mair, and afterwards by another Asser, was printed at Leyden, in 4to., in 1630; and with various notes, in twelve volumes folio, at Amsterdam, in 1744.

SALVIANS, or **SALVIANUS**, an ancient father of the Christian church, who flourished about 440, and was well skilled in the sciences. Some say he was a Gaul, others a German. He resided long at Triers. He married a lady who was a Gentile, whom he was the means of converting to Christianity, and by whom he had a son. It is said that he was so afflicted at the wickedness of the age, that he was called the Jeremiah of the fifth century. He acquired such reputation for his learning and piety, that he was named the master of the bishops. He wrote a "Treatise on Providence;" another on "The Avarice of the Clergy;" and nine epistles, of which Baluze has given an excellent edition; that of Conrad Ritter-slusius, in 2 vols. 8vo. is also esteemed.

ARNOBIUS, of Gaul, was a writer for the semi-pelagian doctrines, about the year 460, and wrote a "Commentary on the Psalms," which was printed at Basle, 1537 and 1560, 8vo., and at Paris, in 1539; Erasmus was the editor of one edition, and prefixed a preface to it. It is not a work of much esteem.

CLAUDIANUS EEDITUS MAMERTUS, a presbyter of Vienna, who flourished about the year 460. He wrote "*De Statu Animæ*," printed at Basle, in 1520, 4to. A Hymn in praise of Christ has been attributed to him, though, by others, it is attributed to Claudius Claudianus.

ÆNEAS, a native of Gaza, who, from a Platonic philosopher, became a Christian, A. D. 485, and wrote a dialogue called "*Theophrastus*," on the immortality of the soul, and the resurrection of the body, printed in Greek and Latin, at Basil, 1560, and at Leipsic, in 1655.

EPIPHANIUS, surnamed the **SCHOLASTIC**, an Italian by nation, and an able Greek and Latin scholar, flourished about the year 510. He was the friend of the celebrated Cassiodorus, at whose request he translated into the Latin language the ecclesiastical histories of Socrates, Sozomen, and Theodoret; which version is more to be commended for its fidelity than its elegance. Epiphanius was also the author of several other translations from the Greek into Latin, which are no longer extant.

STEPHANUS, an able grammarian, a native of Byzantium. He wrote a dictionary, in which he made a great number of observations, which showed the origin of cities and colonies, of which we have nothing remaining but a mean abridgement, by Hermolaus, the grammarian; but from that work the learned have received great light; and Sigonius, Casaubon, Scaliger, Salmasius, &c., have employed themselves in illustrating it. This work was printed by Aldus, in 1502, folio; and also in

Greek and Latin, at Amsterdam, in 1678, folio. A fragment of the original work was published by Gronovius, in 1681; Holstenius, in 1684; and Berkelius, in 1688.

FLAVIUS ANICIUS MANLIUS TORQUATUS SEVERINUS BOETHIUS, a prose as well as poetical writer, descended from one of the noblest families in Rome. He was born about the period when Augustulus, whose fears had induced him to a resignation of the empire, was banished, and Odoacer, king of the Herulians, began to reign in Italy, about A.D. 479. Boethius's father dying while he was an infant, his relations undertook the care of his education. His excellent parts were soon discovered; and, to enrich his mind with the study of philosophy, as well as to perfect him in the Greek language, he was sent to Athens. Returning young to Rome, he was soon distinguished, and promoted to the principal dignities in the state, and at length to the consulate. Though living in great affluence and splendour, he studied theology, mathematics, ethics, and logic; and his success in each of these branches appears from his works still extant. The great offices which he bore in the state, and his consummate wisdom and inflexible integrity, procured him such a share in the public councils, as proved in the end his destruction; for as he employed his interest with the king for the protection and encouragement of deserving men, so he exerted his utmost efforts in the detection of fraud, the repression of violence, and the defence of the state against invaders. At this time, Theodoric the Goth had attempted to ravage Campania; and it was owing to the vigilance and resolution of Boethius, that that country was preserved from destruction. At length, Theodoric, having murdered Odoacer, became king of Italy, where he governed thirty-three years with prudence and moderation, during which time Boethius possessed a large share of his esteem and confidence. About this time, Justin, emperor of the east, made an edict, condemning all the Arians, except the Goths, to perpetual banishment from the eastern empire; in this edict, Hormisdas, bishop of Rome, and the senate, concurred. But Theodoric, who was an Arian, was extremely troubled at it, and conceived an aversion against the senate, for the share they had borne in this proscription. Of this disposition in the king, three men of profligate lives and desperate fortunes, Gaudentius, Opilio, and Basilus, took advantage. Entertaining a secret desire of revenge against Boethius, for having been instrumental in the dismissal of Basilus from a lucrative employment, they accused him of several crimes, such as the stifling a charge, the end whereof was to involve the whole senate in the guilt of treason; and an attempt, by dethroning the king, to restore the liberty of Italy; and, lastly, they suggested, that, to acquire the honours he was in possession of, Boethius had re-

course to magical art. Boethius was, at this time, at a great distance from Rome; however, Theodoric transmitted the complaint to the senate, enforcing it with a suggestion, that the safety, as well of the people as the prince, was rendered very precarious by this supposed design to exterminate the Goths. The senate, perhaps fearing the resentment of the king, and having nothing to hope from the success of an enterprise, which, supposing it ever to have been meditated, was now rendered abortive, without summoning him to his defence, condemned Boethius to death. The king, however, apprehending some bad consequence from the execution of a sentence so flagrantly unjust, mitigated it to banishment. The place of his exile was Ticinum, now Pavia, in Italy; being in that place separated from his relations, who had not been permitted to follow him into his retirement, he endeavoured to derive from philosophy those comforts which it was capable of affording to one in his forlorn situation, sequestered from his friends, in the power of enemies, and at the mercy of a capricious tyrant; and accordingly he there composed that valuable discourse, entitled, "The Consolations of Philosophy." About two years after his banishment, Boethius was put to death by command of Theodoric. Some assert that he was beheaded; others relate a more painful end, and say, that after having been tortured by drawing a cord across his forehead, so tight as almost to force his eyes from the sockets, he was beaten to death with clubs. This event happened on October 23, 526. His wife and sons were not molested, but his father-in-law, Symmachus, was some time after put to death by Theodoric's order. Theodoric, in his last illness, is said bitterly to have repented of his injustice to these two eminent characters. His daughter, Amalasuntha, restored to the sons of Boethius the confiscated estates of their father. The tomb of Boethius is to be seen in the church of St. Augustine at Pavia, near the steps of the chancel, with the following epitaph:

*Mæonia et Latia lingua clarissimus, et qui
 Consul eram, hic perii, missus in exilium.
 Et quid mors rapuit? Probitas me vexit ad auras;
 Et nunc fama viget maxima, vivit opus.*

Boethius wrote many philosophical works. His chief performance, "The Consolations of Philosophy," is well known in the learned world, and to which the afflicted have often applied. Our Saxon king Alfred, whose reign, though happy upon the whole, was attended with great vicissitudes of fortune, had recourse to it at a time when his distresses compelled him to seek retirement; and that he might the better impress upon his mind the noble sentiments inculcated in it, he made a

complete translation of it into the Saxon language, which, within these few years, has been given to the world in its proper character. And Camden relates, that queen Elizabeth, during the time of her confinement by her sister Mary, to mitigate her grief, read, and afterwards translated it into very elegant English. This work was also translated, in 1785, into English, by the Rev. Philip Ridpath. Boethius is also the most considerable of all the Latin writers on music; and his treatise *De Musica* supplied for some centuries the want of those Greek MSS. which were supposed to have been lost.

ELPIS, a lady of this century, descended from one of the most considerable families of Messina, and first wife of the celebrated Boethius. Like her husband, she was devoted to science, and shared his literary labours with him. She examined passages and transcribed quotations, and the same ardour eminently appeared in both. Far from withdrawing him from his studies, she was sedulous to animate him, when he grew languid in them. In her, all the accomplishments of the head and the heart were united. She had a fine taste in literature, particularly in poetry, and was a shining example of every virtue; so that she must have been a delightful companion to this eminent philosopher and statesman. Indeed, each are said to have thought their destinies equally enviable. She had the happiness of seeing her two sons, Patritius and Hypatius, raised to the consular dignity, which their father had also several times enjoyed, but died before any of his latter misfortunes had befallen him. After the death of this beloved wife, Boethius married again, and is said to have been equally fortunate in his second choice.

RELIGION.

LEO I., pope, surnamed the Great, an Italian, who succeeded Sixtus III., in 440. He died in 461. Leo is commended by catholic historians for piety, prudence, pastoral vigilance, and zeal, in maintaining the purity of the catholic faith, and in opposing heresies. He was, unquestionably, a man of considerable learning, and of very eminent abilities, but his ambition was unbounded, and with him every object, every consideration was made to yield to his predominant passion for aggrandizing his see, or, in other words, for extending his own power and authority. This design is very apparent in all his writings; and it was pursued by him, during a long course of years, with such skill, address, and intrepidity, that he is to be classed among the principal founders of the exorbitant power of the papal church. His works consist of one hundred and forty-

one "Letters," and ninety-six "Sermons;" the subjects of which may be seen in Dupin. The best edition of this pope's works was published at Paris, in 1675, by father Quesnel, a priest of the congregation of the oratory, in two vols. 4to., which was reprinted at Lyons, in 1700, in folio.

HILARY, or **HILARIUS**, pope, who is also denominated a saint, is said in the pontificals to have been a native of Sardinia. He was made archdeacon of the Roman church, and from that station, upon the death of Leo in 461, was elevated to the papal dignity. Hilary signalized his zeal for the Catholic faith, by opposing a design of the new emperor Anthemius, to grant leave to the various sects of Christians to assemble publicly by themselves, to own openly the doctrines which they held, and to serve God in the manner which they believed to be the most agreeable to him. This generous design was suggested to the emperor by one Philothesus, a favourite of his, who himself professed the doctrine of the Macedonians. But the pope, to whose authority such a measure must ultimately have proved fatal, by his bold interference obliged the emperor to relinquish his design, and to take an oath that he would suffer no schismatical assemblies to be held at Rome. Hilary died in the year 467, having filled the papal chair five years, and nearly ten months. Twelve of his "Letters," which are written with perspicuity and elegance, may be found in the fourth volume of the "Collect. Concil."

ST. SIMPLICIUS, pope of Rome, was born at Tivoli, went through the usual clerical education, and gradation of offices in the church; and was at last, on the death of pope Hilary, elected into the pontifical chair, A.D. 468. He was very learned for the age he lived in, and eighteen of his letters have been published, and are esteemed. He died in 483.

FELIX III., pope, was son of a presbyter at Rome, and is thought to be the great-grandfather of pope Gregory, surnamed the Great. He was elevated to the papal throne in the year 483, when he was chosen successor to Simplicius, by the unanimous vote of the people, clergy, and senate. He had not been long called to this high office before he found an opportunity, of which he was very desirous, of attempting to extend the influence of the Roman see over the eastern churches. Legates were accordingly despatched for this purpose, who carried letters to Zeno, the emperor, and Acacius the patriarch of Constantinople, conjuring them, as they valued the salvation of their souls, not to suffer a heretic to sit in the see of St. Mark. They had orders also to cite the patriarch to appear in person, or by proxy, to justify his conduct in an assembly of bishops, before St. Peter. With these instructions they set sail for Constantinople; but when they had arrived at Abydus, on the Hellespont,

they were arrested by order of the emperor, and thrown into prison, where they were harshly treated, and threatened with death, as disturbers of the public peace. They were at length suffered to depart, bringing back letters from the emperor and Acacius to the pope, in justification of their own proceedings. Felix immediately assembled a council of Italian bishops, by whom the legates were declared to have behaved in a manner highly prejudicial to the Catholic cause in the East, and to be unworthy of the episcopal dignity. Felix next engaged the council to undertake the trial and condemnation of Acacius. The pope, on this occasion, assumed an authority, when promulgating the sentence pronounced against him, for which, it is said, there is no precedent in church history. That sentence the pope transmitted to the emperor and clergy, enjoining them to submit to the sacred laws of the church, and adding, that they must renounce Peter Mongus, the heretic before referred to, who had been countenanced by Acacius in opposition to Talaia, the deposed patriarch of Alexandria, or that of the apostle Peter. The same sentence was conveyed to Acacius, who treated the pope and his anathemas with the utmost contempt, and in turn anathematized him, cutting him off from his communion, and ordering his name to be struck out of the sacred diptychs. This conduct of Acacius was approved by the emperor, the church of Constantinople, and by almost all the eastern bishops, who united in a separation from the communion of the pope. Such was the origin of the first schism between the Greek and Latin churches. In the year 487, Felix convened a synod at Rome, to discuss the question respecting the reconciliation of those to the Catholic Church, who had been baptized or re-baptized by the Arians during the Vandal persecution in Africa. About the year 488, Fravita succeeded Acacius as patriarch of Constantinople, when measures were immediately taken to bring about a reconciliation between the eastern and western churches, which Felix rejected, unless the name of Acacius was first struck out of the sacred diptychs. The same inexorable temper proved an obstacle to the desired union during the patriarchate of Euphemius, the successor of Fravita. On the death of Zeno in 491, Felix wrote to Anastasius, his successor, congratulating him on his accession to the throne, intimating an expectation, that under his authority the interests of the true faith would be respected and promoted. The emperor paid no attention to this letter, and Felix died before he could have any opportunity of witnessing his resentment at the neglect of the exhortation. He was, as our account will show, an enterprising, ambitious, and arrogant man, more devoted to the extension of the papal power, than the true welfare of the church.

GELASIUS I., bishop or pope of Rome, elevated to that see in 492, was successor to Felix III. He was engaged as his predecessor had been, in the disputes between the eastern and western churches; and particularly contended with Euphemius, Patriarch of Constantinople, about the name of Acacius, which the latter refused to expunge from the sacred list. He is said to have assembled a council of seventy bishops at Rome, in 494, where a decree was passed on the subject of canonical and apocryphal books; but the assistance of the decree, if not of the council, was doubted by Cave, for very strong reasons. He died in 496. Several works of his are extant, among which are *Epistles*, a volume on the power of Anathema, against some Romans who continued to celebrate the Lupercalia, against the Pelagian heresy, a book against Eutyches and Nestorius.

ANASTASIUS II., pope, the son of a Roman citizen, succeeded pope Gelasius in the year 496. This pontiff possessed a strong disposition to promote the peace of the church, not by the only practicable method of mutual forbearance, but by bringing the whole body to a unity of faith and worship. For this purpose he wrote to the emperor Anastasius a conciliatory letter, and sent upon the embassy, besides two bishops, Festus, a patrician. This layman, in a private conference with the emperor, was brought over to his views, and engaged to use his interest with the pope, to effect a reconciliation between the eastern and western churches, upon such terms as the emperor proposed. The pacific temper of the pontiff might have raised great expectations from this negotiation, but it was suddenly broken off by the death of the pope, while Festus was on his way to Rome; he died in the year 498, before he had completed the second year of his pontificate. A pope who, for the sake of peace, was willing to sacrifice, in part, the pretensions of his see, was not likely to obtain, in ages of ignorance, any distinguishing honours. Pope Anastasius II. has not been thought worthy of a place in the calendar; bigoted biographers have even attempted to asperse his memory, by perpetuating a malignant rumour, that he was cut off by a sudden death as a judgment from heaven. Yet all that we know of him seems to prove, that he was an amiable and worthy man. His letter to the emperor, with another to Clovis, king of France, congratulating him on his conversion to Christianity, are still extant in the books of councils.

SYMMACHUS, pope, a Sardinian, and deacon of the Roman church, whose elevation to the pontifical chair terminated a schism that took place in the church at the decease of pope Anastasius II., in the year 498. His opponents attempted to depose him, and laid before Theodoric, king of the Goths, a charge against him of various crimes, requesting that a delegate

of his appointment, would take cognizance of the cause upon the spot. The emperor suspended him; and the tumults at Rome, which had subsided on his election, were universal. Theodoric visited the city, and pacified its disturbances. He summoned a council, which assembled at Rome in July, 501; and Symmachus being summoned to appear, proceeded from the church of St. Peter, attended by a great body of the populace. These were encountered by the opposite party, and in the conflict Symmachus was wounded, and with difficulty made his escape to St. Peter's. At the final meeting of this council, a decree passed, in which Symmachus was acquitted of the crimes laid to his charge, and all persons were enjoined to submit to his pontifical authority, on pain of excommunication. It was on this occasion that the position was first advanced, that no assembly of bishops is authorized to judge the pope, who is accountable for his actions to God alone. In 502, Symmachus held a council at Rome, in which the law of Odoacer, declaring that the election of a pope could not be made without the concurrence of the sovereign, was annulled; and another council, held in 503, confirmed the acts of the council which had absolved Symmachus; and another was convened in 509, which passed a decree, anathematizing all who should seize or appropriate the goods or estates of the church, though at the close of his pontificate he made various regulations for restoring discipline in the churches of the west, and he expended large sums out of the papal revenues on religious edifices, and for the support of the Catholics, who were persecuted in Africa. He died in 514, and received the honour of canonization. Eleven of his epistles, and several of his decrees, are extant.

HORMISDAS, pope, was the son of a person named Julius, and a native of Frusino, in Campania. He became deacon of the Romish church, at which time he was a married man, and had a son, whom we shall hereafter find elevated to the papal dignity. Upon the death of pope Symmachus, in the year 514, Hormisdas was unanimously chosen his successor. He assembled a council to condemn the Eutychians. He died in the year 523, after a pontificate of nine years and eleven days, and is venerated as a saint in the Roman church. Hormisdas was a person of considerable abilities, and of great policy and address; but of a haughty, vindictive, and imperious temper, and resolute not to abate of the highest pretensions of the papal see. To his lasting infamy, likewise, he was the first Christian bishop, who, in matters of conscience, dared openly to countenance and to sanctify slaughter and bloodshed. Eighty of this pope's "Letters," and some of his "Decrees," which are written with strength and energy, though they partake of the barbarism of the age, are still extant, and are inserted in the fourth volume of the "Collect. Concil."

JOHN I., pope, a Tuscan, who succeeded *Hermias* 523. His pontificate was short, and unhappy, owing to the intemperate zeal of the emperor *Justin* for the extirpation of all the sects who would not conform to the Catholic faith. Among other persecuting edicts, that prince issued one in the year 524, by which the *Arians* were deprived of all their churches, which were ordered to be given up to the Catholics. *Theodoric*, king of Italy, himself an Arian, interposed in behalf of his persecuted brethren. He ordered *John* to attend upon him at *Ravenna*; and from thence sent him to *Constantinople* to remonstrate with the emperor on the subject. The result of the embassy is not known; but on the pope's return, *Theodoric* ordered him to be conducted to prison. He died in confinement, in the year 526, after having governed the Roman church two years and between eight and nine months.

FELIX IV., pope, a native of *Beneventum*, was raised to the papal see on the death of *John*, in the year 526. He was appointed to this high dignity by king *Theodoric*, who, when the senate and people were divided in their support of rival candidates, thought proper to interpose his authority, and fix upon a person of a most exemplary life, and every way worthy of the pontifical dignity, but whom the contending parties had overlooked. The people at first opposed his authority, but submitted when the king agreed that in future they should be allowed to choose whom they pleased, subject to his confirmation. After this, *Felix* was ordained to this office, and presided over the Roman see about four years. He died in 530.

BONIFACE II., governed the papal see only a year and two days. He was elected on the death of *Felix IV.* A.D. 530, but was opposed by the antipope *Dioscorus*. He appointed *Vigilius* his successor, but was compelled to annul the appointment, and confess himself guilty of high-treason. He died in October, 532.

JOHN II., pope, surnamed *Mercurius*, was a Roman by birth, the son of one *Projectus*, and became a presbyter of the Roman church. Upon the death of pope *Boniface II.*, in the year 532, after a warm contest, in which there were several competitors for the vacant dignity, *John* was elevated to the papal throne. He died in the year 535. In the fourth volume of the "Collect. Concil." there are six "Letters" under his name; the first is supposed to be spurious.

AGAPETUS I., a Roman by birth, was raised to the papal see by the interest of *Theodotus*, king of Italy, in the year 535. The spiritual power of the Roman see was by this time greatly increased; and this bishop of Rome, though he possessed his high station only for a few months, found opportunities of asserting the supremacy of the papal authority in the church, and its independence with respect to the civil power.

When the emperor Justinian, who was always, notwithstanding the multiplicity of his secular cares, attentive to the interests of religion, entreated the pope to exclude from his communion a certain class of heretics, he granted a request which gave him an authority of exercising his spiritual authority, but took care, at the same time, to express his disapprobation of the emperor's interference in matters of faith. On another occasion, when Justinian solicited the pope in favour of the Arian clergy lately converted to the orthodox faith, that they might resume their former rank in the church, he refused the request. During an embassy to Constantinople, which Agapetus undertook at the request of Theodotus, to prevent Justinian's threatened invasion of Italy, the pope resolutely opposed the emperor, and the empress Theodora, in the countenance which they gave to the Eutychian heresy, by appointing Anthemius, a supposed follower of Eutychius, to the patriarchate of Constantinople. The emperor finding the pope peremptory in his refusal to acknowledge Anthemius by admitting him to his communion, endeavoured to intimidate him by threats; but the pontiff remained firm in his purpose, and sternly said, "When I came to Justinian, I hoped to meet a Christian prince, but I found a Dioclesian." The emperor, in part perhaps influenced by religious fears, for he was eminently pious, instead of resenting the freedom, yielded to the decision of the pope, and, in the room of the heretic Anthemius, chose as patriarch Memnas, and boasted that he was the first eastern bishop who had been consecrated by a successor of St. Peter. While Agapetus was at Constantinople, he fell sick, and died in 536, having enjoyed his dignity scarcely twelve months. His remains were carried to Rome, and his name was afterwards enrolled among the saints. While we reprobate that proud assumption of spiritual dominion, which presumed to punish the ideal crime of heresy, we must admire the intrepidity which so firmly withstood the interference of the civil power in ecclesiastical affairs. It may deserve notice, that the see of Rome was at this time reduced to such poverty, that, when Agapetus undertook his embassy to Constantinople, he was obliged, in order to provide for the expences of his journey, to pawn the sacred vessels of the church of St. Peter.

ST. SILVERIUS, pope of Rome, was the son of pope Hormisdas, who had been married before he entered into orders. On the death of pope Agapetus I., Silverius was placed in the pontifical chair by Pheodatus, king of the Goths, A.D. 536; but this appointment was not considered as canonical. He was afterwards, however, duly elected. But the empress Theodora persecuted him violently, till she had him exiled to Patara, a city in Lycia, in the year after he had been elected pope. When arrived at Patara, the bishop of that place, in-

dignant at the treatment which he had met with, undertook to lay the case before the emperor at Constantinople, and from his representations, Justinian ordered a re-hearing of the cause. Silverius, immediately on receiving this order, repaired to Rome, where his appearance greatly disconcerted Vigilius who had intruded into his chair. Through the intrigues, however, of Vigilius with Antonina, the wife of Belisarius, Silverius was put into his hands, and carried to the inhospitable island of Palmaria on the coast of Liguria, where he died from want or hardship, according to most accounts, in June 538, but according to Baronius, who adopts his story of his having held a synod of four bishops in the island, at which he launched an excommunication against Vigilius, not till June 540. His memory is honoured by the church of Rome as a martyr to orthodoxy.

VIGILIUS, pope, was a Roman, and obtained that dignity from Theodora, wife of Justinian, on a promise to revoke the acts of the council of Constantinople against the Eutychian bishops in 537. He afterwards published a condemnation of that sect, for which he was persecuted and banished. Afterwards, being released from exile, he was allowed to return to Rome; but a fit of the stone detained him at Sicily, where he died in 555. Several of his letters are extant.

FLAVIAN, patriarch of Constantinople, to which he was elected on the death of Proclus in 447. He condemned the Eutychian heresy, in a synod held at Constantinople. The followers of Eutychius afterwards got Flavian banished to Lydia, where he died in the year 450, unable to bear up under his calamities, and the severities which were inflicted upon him. Flavianus was the author of "Two Letters to Pope Leo," against Eutyches, which are extant in the fourth volume of the "Collectio Conciliorum."

ANATOLIUS, patriarch of Constantinople, succeeded Flavian in that dignity in the year 449. Before his preferment to the patriarchate, and afterwards till the death of Theodosius the younger, Anatolius supported the party of the Eutychians, who held that there was but one nature in Christ; but after the accession of Marcian, who favoured the opposite party, he passed over to the Catholic orthodox belief of two natures, and thus at once secured the favour of the emperor and of pope Leo. While Anatolius found himself supported by the imperial power, he maintained a bold contest with Leo, for the equality of the churches of Rome and Constantinople, but when he found Marcian disposed to yield to the pretensions of the see of Rome and the supremacy of the church, he gave up the point. Farther to secure the favour of the pope, he called a council at Constantinople, in which he procured a sentence of anathema against Nestorius and Eutyches, and sent deputies to Rome assuring Leo of the purity of his faith.

Candour will not forbid us to demur upon the sincerity of this concession; and we may be allowed to dismiss this time-serving ecclesiastic without panegyric. He died in the year 448.

GENNADIUS, patriarch of Constantinople, who succeeded Anatolius in 448, was esteemed an elegant author; but all his works are lost except an epistle against simony, and part of a treatise against St. Cyril's anathemas. He died A.D. 471.

ACACIUS, patriarch of Constantinople in 471. He was excommunicated by pope Felix III., and in his turn commanded the name of that prelate to be struck out of the list of bishops, who were to be mentioned in the public prayers. He died in 487.

FLAVITAS, patriarch of Constantinople. When Acacius, patriarch of Constantinople, died, the emperor Zeno was weak enough to leave a blank paper under the altar, in expectation that an angel would write upon it the name of a person to succeed him. Flavitas, bribing the grand chamberlain, gained admittance into the church, and inscribed his own name in the letter, on which he was chosen patriarch. After the death of Flavitas the cheat was discovered, and the chamberlain was executed.

EUPHEMIUS succeeded to the high dignity of patriarch of Constantinople in the year 490. He was zealously attached to the doctrines of the Catholic church, of which he gave proof by striking out from the lists of persons in communion with the church, the name of Peter Mongus, patriarch of Alexandria, because that prelate had pronounced an anathema against the council of Chalcedon. This circumstance produced a violent schism between the two patriarchs, who convened their respective synods, in which they mutually procured excommunications of each other to be issued. In the year 491, on the death of Zeno, when Anastasius was taking measures to secure the imperial crown, Euphemius warmly opposed him, on account of his known Arian principles, and when he found his opposition fruitless, he refused to crown the new emperor till he had delivered to him a written confession of orthodox faith, and engaged under his hand, and by the sanctity of an oath, to maintain the principles of the catholic doctrine, as established by the council of Chalcedon. In the year 493, Theodoric, having become master of Italy, sent ambassadors to Anastasius to treat for peace, to which Euphemius was thought to be the chief obstacle. In a short time afterwards, Anastasius, having confidentially informed the patriarch of his desire to terminate in an honourable manner the war in which he was engaged with the Isaurians, Euphemius betrayed his secret to the patriarch John, the father-in-law of Athenodorus, one of the chiefs of the Isaurians. The emperor was made acquainted with the patriarch's conduct, and laid the case before an assembly of

bishops, who were convened at Constantinople in the year 495, and by his influence with them, obtained a decree that Euphemius should be deposed, and cut off from the communion of the church. He afterwards obtained a sentence of banishment against Euphemius, who died at Ancyra in the year 515.

NEMESIUS, a Greek philosopher, who embraced Christianity, and was made bishop of Emesa in Phœnicia, where he was born. He flourished in the beginning of this century. We have a piece by him, entitled, "On the Nature of Man;" in which he refutes the fatality of the Stoics, and the errors of the Manichees, the Apollinarists, and the Eunomians; but he espouses the opinion of Origen concerning the pre-existence of souls. He treats clearly concerning the use of the bile, the spleen, the kidneys, and other glands of the human body, and seems to have had some idea of the circulation of the blood. Upon the whole, his performance is one of the most elegant specimens, now extant, of the philosophy which prevailed among the ancient Christians. This treatise was translated by Valla, and printed in 1535. Another version of it was made by Ellebodius, and printed in 1665; it is also inserted in the *Bibliotheca patrum* in Greek and Latin. A third edition was published at Oxford in 1671, folio.

PETER CHRYSOLOGUS, a saint of the Roman calendar, was born at Tmola, and elected archbishop of Ravenna about the year 433. He was celebrated for his piety and eloquence, and died in 451. His works were printed at Augsburg in 1758, folio.

JULIA, a virgin martyr of Carthage. When that place was taken by Genseric, she was sold to a heathen merchant, and carried into Syria. Refusing to take a part in some of the festivals instituted in honour of the female deities, she was put to death about 440.

ST. HILARY, a saint of the Roman calendar, born at Arles, in 401. He succeeded Honoratus as bishop of Arles, and presided in the council at Rome in 441. He died in 449; aged 48.

ST. MARINO, a native of Dalmatia, originally bred a mason, who flourished in this century; and having turned hermit, retired to the mountain which still bears his name. His devotion and austerity soon procured him such a high reputation for sanctity, that the Italian princess, on whose property the mountain was situated, made him a present of it; whereupon great numbers of people, out of veneration for the saint, took up their residence upon it, and thus laid the foundation of the town and republic of St. Marino. He is venerated as the greatest of the saints, next to the virgin Mary, and to speak disrespectfully of him is punished as blasphemy.

EUTYCHES, an archimandrite or abbot of a monastery at

Constantinople, who began to propagate his opinions against the two natures in Christ, A.D. 448. He did not, however, seem quite consistent in his sentiments; for he allowed of two natures before the union; he believed that the soul of Jesus Christ had been united to the divinity before the incarnation; but he allowed no distinction of natures in Jesus since his incarnation, alleging, that the divine nature had swallowed up the human.

ST. BENIGNUS, archbishop of Armagh, in Ireland, was the immediate successor of St. Patrick in that see, in 445. He was the son of Lesgnen, a man of wealth and power in Meath, who, in the war in 433, hospitably entertained St. Patrick. The son became so partial to his father's guest, that he could not be separated from his company. St. Patrick took him, and taught him his first rudiments of learning and religion. Benin profited greatly under such a master, and became afterwards a man eminent for piety and virtue, whom St. Patrick thought worthy to fill the see of Armagh, which he resigned to him in the year 455. Benin died in the year 468, on the 9th of November, having also resigned his see three years before his death.

ACACIUS, a Christian divine, bishop of Amida on the Tigris, who flourished in the beginning of this century; is memorable for an act of charity, which entitles him to higher honour than a place in the calendar of saints. This humane prelate, declaring that a God who neither eats nor drinks has no need of cups or dishes, sold the gold and silver vessels belonging to his church, and employed the money, raised by the sale, in redeeming seven thousand Persian slaves, who were perishing with hunger. He supplied their immediate wants, and sent them back to their king, who was so touched with this act of generosity, that he requested an interview with the benevolent bishop. To this interview is ascribed the peace, which at this time took place between the king of Persia and Theodosius the younger.

EUSEBIUS, bishop of Dorylæum in Phrygia. He was first bred to the profession of an advocate, in which he rose to considerable eminence at Constantinople, at the same time that he possessed no small reputation for his proficiency in general literature. While he was yet a layman, he distinguished himself by his zeal for the catholic faith, in opposing the opinions of Nestorius, about the year 430, and in a subsequent formal debate with the clergy of his party. Having afterwards embraced the ecclesiastical life, he obtained the see of Dorylæum, and in the year 448 preferred an accusation of heresy before a synod of bishops assembled at Constantinople, against Eutyches and his followers, with the former of whom he had been connected in habits of intimate friendship. Soon afterwards

he appears to have been at Rome, most probably on a mission from Flavianus, patriarch of Constantinople, to pope Leo, to concert measures for their common opposition to the progress of the new sect. The supporters of Eutyches, however, were not slow in taking their revenge on him for his activity against them; for in a synod held at Ephesus by Dioscorus, patriarch of Alexandria, in the year 449, he was condemned to be deposed from his episcopal functions, after he had been refused admission into it to plead his own cause, and treated with great rudeness, if not cruelty. Two years after this, a counter-synod was held at Chalcedon by the orthodox party, in which Eusebius preferred accusations against Dioscorus, on account of the treatment which he had received at the synod of Ephesus, and against the Eutychians in general for their heretical pravity. As Eusebius and his friends composed the body now assembled, it will easily be conceived what was the nature of the decrees which they passed. They condemned the Eutychians, as the Eutychians had formerly condemned them; and in the proceedings of both parties, an improper love of power, and an intolerance were much more discernible, than a dispassionate love of truth, and a regard to the true genius of the religion of which they made profession. We learn no farther particulars of the bishop of Dorylæum. A Latin version of his "Argument against Nestorius," is to be found in the second volume of the works of Marius Mercator; and his "Accusation of Eutyches before the Constantinopolitan synod; his Accusation of Dioscorus before the synod of Chalcedon, and a letter from him to the emperor Marcian," were inserted in the fourth volume of the "Collectio Conciliorum."

ACACIUS, bishop of Melitene, in Armenia Secunda, flourished about the year 431. He was a warm opposer of Nestorius, and equally zealous for Cyril. He was present at the council of Ephesus, where he had a private conference with Nestorius, and refuted his opinions as soon as the council assembled. There are extant in the councils, vol. 8, a homily of his against Nestorius, Greek and Latin, and a Latin letter to Cyril, among the "Epistolæ Ephesinæ," published by Lupus.

MAXIMUS of Turin, a celebrated bishop of that see. He appears to have been the same prelate who presided in the council of Orange in the year 441, and was present at the synod of Milan, in which the provincial bishops were obliged to support with their sentence what pope Leo wrote to the patriarch Flavianus against Eutyches. He was also present at the council of Rome in 465, and is said to have died during the following year. He was the author of several "Homilies," which are still extant, and, though short, are for the most part commendable, both for their elegance and piety.

CAIUS LOLLIVS APOLLINARIS SIDONIUS, an eminent Christian writer and bishop, was born of a noble family in France. He was educated under the best masters, and made a prodigious progress in the several arts and sciences, and particularly in poetry and polite literature. After he had left the schools, he applied himself to the profession of war. He married Papianilla, the daughter of Avitus, who was consul, and afterwards emperor, by whom he had three children. But Majorianus, in the year 457, having deprived Avitus of the empire, and taken the city of Lyons, in which our author resided, Apollinaris fell into the hands of the enemy. However, the reputation of his learning softened Majorianus's resentment, so that he treated him with the utmost civility, in return for which Apollinaris composed a panegyric to his honour; which was so highly applauded, that he had a statue erected to him at Rome, and was honoured with the title of Count. In the year 467, the emperor Anthemius rewarded him for the panegyric, which he had written in honour of him, by raising him to the post of governor of Rome, and afterwards to the dignity of a patrician and senator, and erecting a statue to him. But he soon quitted those secular employments for the service of the church. The bishopric of Clermont being vacant, in 472, by the death of Eparchus Apollinaris, who was then only a layman, Sidonius was chosen to succeed him, without any interest or solicitation on his part, in which see he acted with the greatest integrity. Clermont being besieged by the Goths, he animated the people to the defence of that city, and would never consent to the surrender of it; so that, when it was taken about the year 480, he was obliged to retire; but he was soon restored by Evariges, king of the Goths, and continued to govern the church as he had done before. He died in 487; and his festival is still observed in the church of Clermont, where his memory is held in great veneration. He is esteemed the most elegant writer of his age, both in prose and verse. He wrote a great many pieces; but preserved none but those which he thought were worthy of being continued down to posterity. He collected himself the nine books which remain of his letters. His letters were printed at Paris in 1614.

EUCHERIUS, a Bishop of Lyons. He began his career in secular life, in the various offices of which he acquired wealth. He sustained the rank of senator, and having married, had several children, among whom were two sons, whom he lived to see advanced in the episcopal dignity. Wearied with the pursuits of the world, he embraced a monastic life, which he quitted for the bishopric of Lyons in the year 434. He attended the deliberations of the first council of Orleans in the year 441, and was distinguished for his learning and sagacity. He was

a popular preacher, upon those principles of grace which were vindicated by St. Augustine. He died about the year 484.

IDACIUS, or **ITACEUS**, a Spanish Bishop, who wrote a chronicle, commencing with the first year of the reign of Theodosius, and ending with the eleventh of Leo. The Consular fasts are also attributed to him. His works were published by Sismond, in 1619, 8vo. at Paris.

ANDREW, Bishop of Samosata. He zealously vindicated Theodoret against Cyril. Some epistles of his are extant.

ALEXANDER, Bishop of Hierapolis. He espoused the doctrine of Nestorius, that there were two different natures in Christ, for which he was deprived of his see, and banished by the council of Ephesus.

IBAS, Bishop of Edessa. He was at first a Nestorian, but afterwards quitted that persuasion and became orthodox. In the council of Ephesus in 449 he was deposed and banished, but that of Chalcedon in 451 restored him to his dignity.

PETER FULLO, an heretical Bishop of Antioch. He embraced the Eutychian heresy, to which he added a notion, that all the persons of the Trinity suffered on the cross. He usurped the see of Antioch from Martyrius, for which he was deposed, but Zeno the emperor restored him.

ABUNDIUS, Bishop of Corne in Italy, assisted at the council of Constantinople, as representative to Leo, and died 469.

SALONIUS, an eminent French prelate, was the son of Eucherius, Bishop of Lyons. He was educated in the monastery of Lerius, and afterwards elected a bishop; it is not known however, over what church he presided. He wrote "Expositio in Parabolas Solomonis," and "Comment. mystic. in Ecclesiasten," both in the form of dialogues between himself and his brother Veramus, and drawn up in a perspicuous and a neat style. They were published at Haguenan in 1532.

St. FULGENTIUS, an ecclesiastical writer, was born at Telepta, or Tellepte, about 468, of an illustrious family. He received an excellent education; it is said, that while yet a boy he could repeat all Homer, and that he spoke Greek with fluency and purity. As soon as he was capable of an employment, he was made procurator, or receiver of the revenues of his province. He soon grew tired of this situation, turned monk, and retired from the world. The incursions of the Moors obliged him to retire into the country of Sicca; here, however, he met with stripes and imprisonment. In 507, he was elected bishop of Ruspa, much against his will. Afterwards, he had the same fate with all the catholic bishops of Africa, whom king Thrasimond banished into the island of Sardinia. Thrasimond dying about 523, his son Hilderic recalled the catholic bishops, whereof Fulgentius was one. He died in 533, on the first day of the year, being then 65. Some of his works are extant, and

have often been printed; but the last and completest edition is in one volume, 4to. Paris, 1684.

Fulgentius has been called the Augustine of his age; he certainly followed the doctrine, as well as imitated the style of Augustine. Fulgentius had a quick and subtile spirit, which easily comprehended whatever he applied himself to learn; and he had a clear and copious way of setting it off. He was deeply versed in the holy Scriptures, and as well read in the fathers, particularly St. Austin; but he loved thorny and scholastic questions, and sometimes introduced them in the discussion of mysteries.

FERRANDUS, surnamed Fulgentius, deacon of Carthage, who died about 530. He was a disciple of Fulgentius, whom he accompanied in his exile to Sardinia. His collection of ecclesiastical canons was published at Paris in 1588, 8vo.

EUGENIUS, catholic Bishop of Carthage, was raised to that situation in the year 481, at the request of the emperor Zeno, who had entered into a treaty of peace with Hunneric, at that time the reigning monarch. In the year 483, he was summoned, with the other Catholic bishops, by the king, to Carthage, to maintain a public debate in defence of their principles against the Arian bishops whom he patronised. Eugenius undertook to draw up a treatise explanatory of the catholic faith, which was approved by all the bishops of his party, and presented to Hunneric, and he offered to defend the principles contained in it by an appeal to the Sacred Writings, as well as to the sentiments of the fathers. He also delivered a petition to that prince, in the form of an apology, the design of which was, to obtain peace for the Catholics. It was, however of no avail; the bishops of that party were all sentenced to banishment, and Eugenius was sent into exile, amidst the dreary deserts of Tripoli. In the following year Hunneric died, and Eugenius was permitted to return to Carthage, but was again banished on the accession of Thrasamond, and sent into Gaul. He died at Albi, September 6, in the year 505.

ABDAS, a Bishop in Persia, who, by demolishing a pagan temple of the sun, excited the public indignation. The king of Persia, on receiving the complaint of the injured magi, ordered Abdas to rebuild the temple, at the same time threatening, in case of refusal, to pull down all the Christian temples. The bigotted priest refused to obey the king's equitable command; upon which a dreadful persecution of the Christians ensued, which lasted thirty years, accompanied by a war between the Greek empire and the Persians. Abdas paid the penalty of his violence and obstinacy; for he lost his life in this persecution. This man is a memorable example of the folly of attempting to support any cause by persecution.

JOHN ÆGEATES, a priest of the Nestorian sect, who, about 483, wrote a treatise against the council of Chalcedon,

and an ecclesiastical history from the reign of Theodosius to that of Zeno.

VIGILIUS, an African prelate, and polemical writer, who flourished about 484. His works were printed at Dijon in 1665, 4to.

ANTIPATER, Bishop of Bostra, in Arabia, about the end of this century. He wrote an answer to Eusebius's defence of Origen.

GENNADIUS, a Bishop, or priest of Marseilles, who wrote a work *De Dogmatibus Ecclesiasticis*, which has been ascribed to St. Augustine, and printed among his works. He wrote another *De Illustribus Ecclesio Scriptoribus*. Both are extant. He died in 492.

JOHN AGRICOLA, a learned Bishop of Chalons-sur-Saone. He died in his eighty-third year, 530.

VIGILANTIUS, an ecclesiastic, was born in Gaul, and removing to Spain, became a parish priest in the diocese of Barcelona. He is said to have written treatises on religious subjects in a polished style; but he incurred the censure of Dupin, because he exposed several superstitions of the time in which he lived. After his return from a voyage to Palestine and Egypt, he propagated opinions that were hostile to the corrupt state of Christianity at that period. He denied that the tombs and remains of the martyrs are entitled to any kind of adoration, and censured pilgrimages to holy places. He derided the miracles pretended to be wrought at the shrines of martyrs, and condemned the nocturnal assemblies held at such places. He affirmed that the practice of burning tapers by day-light at the tombs of holy persons was a superstition, borrowed from the Pagans; that prayers addressed to departed saints were of no avail; and he spoke with contempt of fastings and mortifications, the celibacy of the clergy, and the austerities of monastic life. He also asserted, that the voluntary poverty of those who distribute all their substance to the poor, and the practice of sending donations to Jerusalem, for pious purposes, are in no respect acceptable to the Deity. These opinions were favourably received by several of the bishops in Gaul and Spain; but Jerome, the great advocate for monkish discipline, censured them with severity, and rancorously abused Vigilantius for adopting and propagating them. His opposition, and that of persons of similar sentiments prevailed and prevented every kind of reform. The resentment and hostility of Jerome, to whom Vigilantius had been recommended by Paulinus, seem to have commenced with his declaring himself an enemy to superstition.

ANDREW, bishop of Cæsarea, in Cappadocia, born, according to Cave, before the year 500. He wrote a Commentary upon the book of Revelation, prefacing it with asserting

the inspiration of the book, for which he appeals to the authority of Gregory the divine, Cyril of Alexandria, Papias Frenæus, Methodius, and Hippolytus, and dividing it into twenty-four larger, and seventy-two smaller sections. He appears to have received as authentic all the books of the New Testament which we receive, he mentions the symbols of the four evangelists, viz. the lion for John, the calf for Luke, the eagle for Mark, and the man for Matthew. After reciting some opinions with regard to the period of a thousand years, mentioned in this book, he considers it as denoting the time of the preaching of the gospel, or the time of the gospel dispensation.

CELYMPIODORUS, a learned Greek commentator on the Scriptures, who was a deacon of Alexandria. He is supposed to have lived at the latter end of this century. He is commended for the excellence of his sermons, which he preached at Alexandria, and for his general learning and talents.

ST. REGIMUS was born at Lauden, where he so closely pursued his studies, that he was supposed to lead a monastic life. After the death of Bennadius, he was, on account of his exemplary piety, and extraordinary learning, chosen bishop of Rheims. He converted to Christianity not only king Clovis, but also a considerable part of his subjects, hence he is honoured by some devotees with the title of the French apostle. After he had held his bishopric seventy-four years, he died at ninety-six years of age, A. D. 535. The cruse which he used was preserved in France, their kings being formerly anointed from it at their coronation.

ST. GENEVIEVE, the patroness of the city of Paris, flourished in the end of this century, and died A. D. 512. Five years after her death Clovis erected the church of St. Genevieve, under the name and invocation of St. Peter, where her relics are, or were till lately, preserved, her shrine visited, and her image carried with great processions and ceremonies.

ST. LEONARD, or **LIENARD**, was a French nobleman of great reputation in the court of Clovis I. He was instructed in divinity by Remigius, bishop of Rheims, and afterwards made bishop of Limosin. Several miraculous stories are told of him by the monks, not worth relating. He died about the year 559, and has always been implored by prisoners as their guardian saint.

SEXTUS ALCIMUS ECDICIUS AVITUS, a Christian divine, bishop of Vienne, in Dauphine, brother of Apollinarius, bishop of Valencia, and nephew to the emperor Avitus. He was advanced, in the year 490, to the see of Vienne, which his father Isychius had occupied. He had a friendship with Clovis, the first Christian king of France, and contributed to his conversion. This prelate was a zealous opponent of the Arians. He brought over Gondeband, king of the Burgun-

dians, from this sect to the Catholic faith, and obliged him publicly to profess his conversion, when he endeavoured to conceal it from his subjects. He presided in the council of Epäon in 517, and in that of Lyons in 523, in which year he died. Avitus wrote letters, sermons, and poems, but neither his prose nor verse is entitled to much praise; his style is harsh, obscure, and intricate. His works were published by Sirmond in 1743.

MAGNUS FELIX ENNODIUS, bishop of Pavia, was born of illustrious parents about the year 473. His education and maintenance devolved upon an aunt, by whose death, before he was sixteen years of age, he was reduced to distressing circumstances, but afterwards, by a fortunate marriage, he attained a state of affluence. Notwithstanding this union, he had a strong inclination for the ecclesiastical profession, and obtained his wife's consent to enter into holy orders, whilst she at the same time embraced a religious life. He was ordained a deacon by Epiphanius, bishop of Pavia, with whom he lived in habits of the strictest intimacy and friendship. He had an early taste for literature, which he cultivated in connection with his theological studies, with so much success, as obtained for him the reputation of an excellent scholar. On the death of his friend Epiphanius, he was admitted among the deacons of the church of Rome, and for some services done for the popes and church, he was promoted to the see of Pavia about the year 510, and appointed on the commission for negotiating a reunion between the eastern and the western churches. The only reward for his services in this respect, was drawing down upon his head the resentment of the emperor Anastasius, who, after much ill-treatment, dismissed him home in a shattered vessel, with a strict prohibition of never again landing at any port in Greece, by which his life was exposed to the most imminent danger. He arrived safe in Italy, but died as he was on his journey to Pavia, in the forty-eighth year of his age. His works are numerous, and have been frequently printed; they were published, with many useful explanatory notes, at Paris, in the year 1611.

ST. BENÉDICT, the founder of the order of the benedictine monks, was born in Italy, about A.D. 480. He was sent to Rome when he was very young, and there received the first part of his education. At fourteen years of age he was removed from thence to Sublaco, about forty miles distant. Here he lived a most ascetic life, and shut himself up in a cavern, where nobody knew any thing of him except St. Romanus, who, we are told, used to descend to him by a rope, and to supply him with provisions. But being afterwards discovered by the monks of a neighbouring monastery, they chose him for their abbot. Their manners, however, not agreeing with those of Benedict, he returned to his solitude; whither many persons

followed him, and put themselves under his direction, so that in a short time, he built twelve monasteries. In 528, or 529, he retired to Mount Cassino, where idolatry was still prevalent, there being a temple of Apollo erected on it. He instructed the people in the adjacent country, and having converted them, he broke the image of Apollo, and built two chapels on the mountain. Here he founded a monastery, and instituted the order of his name, which at this time became so famous and extended all over Europe. Here too he composed his *Regula Monachorum*, which Gregory the Great mentions as the most sensible and best written piece of that kind ever published.—The time of his death is uncertain, but is placed between 540 and 550. He was looked upon as the Elisha of his time; and is reported to have wrought a great number of miracles, which are recorded in the second book of the dialogues of St. Gregory the Great.

NINIAN or **NINIA**, commonly called St. Ninian, a holy man among the ancient Britons. He resided at or near a place called by Ptolemy *Luccopibia*, and by Bede *Candida Rosa*; but the English and Scots called it *Whithorne*. He is said to have been the first who converted the Scots and Picts to the Christian faith during the reign of Theodosius II. Bede says, he built a church dedicated to St. Martin, in a style unknown to the Britons at that time; and adds that during his time the Saxons held this province of *Gallovidia*, now *Galloway*; and that as, in consequence of the labours of this saint, the converts of Christianity increased, an episcopal see was established there. Dr. Henry says, "he was a Briton of noble birth and excellent genius. After he had received as good an education as his own country could afford, he travelled for improvement, and spent several years at Rome, then the chief seat of learning, as well as of the empire. From thence he returned into Britain, and spent his life in preaching the gospel in the most uncultivated parts of it, with equal zeal and success." Buchanan says, that in the reign of King Dougard, about A.D. 452, the Scots clergy being infected with Pelagianism, St. Ninian was sent into Scotland, by Palladius, to oppose it, and became highly distinguished by his learning and zeal.

TEILO, a British saint. He founded a college at Landaff, which was afterwards erected into a bishopric. There are several churches dedicated to him in Wales.

FAUSTUS, a learned prelate, was a native of Britain, and in 455 became bishop of Riez, in Provence. He wrote against the doctrines of election and reprobation, which pieces have been abridged by Dupin. He was banished from his see in 481, and died soon after.

ILLTYD VARCHOG, or **ILLUTUS** the **KNIGHT**, a saint who accompanied Garmon to Britain, and was placed

at the head of the congregation of Theodosius, so called from being established by that emperor. He introduced an improved method of ploughing among the Welsh, and died about A.D. 480.

ST. DAVID, the patron of Wales, was the son of Xantus or Santus, prince of Ceretica, now Cardiganshire. He was the great ornament and pattern of his age. He spoke with much force and energy, but his example was more powerful than his eloquence; and he has in all succeeding ages been the glory of the British church. He continued in the see of St. David many years; and having founded several monasteries, and been the spiritual father of many saints both British and Irish, he died about the year 544, at a very advanced age. He was buried at the church of St. Andrew, which, with the town and whole diocese, are named after him. Near the church stand several chapels, formerly resorted to with great devotion; the principal is that of St. Nun, Mother of St. David, near which is a beautiful well, still frequented by pilgrims. Another chapel is sacred to St. Lily, surnamed Gwas Dafydd, that is, St. David's man; for he was his beloved disciple and companion in his retirement. He is honoured there on the third, and St. Nun, who lived and died the spiritual mother of many religious women, on the second of March. The three first days of March were formerly holidays in South Wales in honour of these three saints; at present only the first is kept a festival throughout the principality.

BRIGIT, or **BRIDGET**, and by contraction **St. BRIDE**, a saint of the Romish church, and the patroness of Ireland, flourished in the end of this century. She was born at Fochard in Ulster, soon after Ireland was converted, and took the veil in her youth from the hands of St. Mel, nephew and disciple of St. Patrick. She built herself a cell under a large oak, thence called Kill-dare, or the cell of the oak, and being joined soon after by several of her own sex, they formed themselves into a religious community, which branched out into several other nunneries throughout Ireland, all which acknowledged her for their mother and foundress. She is commemorated in the Roman martyrology on the first of February.

ST. MAGLOIRE, a native of Wales, and cousin-german to St. Sampson and St. Mallo. He embraced a monastic life, and went into France, where he was made abbot of Dol, and after that a provincial bishop of Brittany. He afterwards founded a monastery in the island of Jersey, where he died October 14, 575, aged 80. His remains were transported to the suburbs of St. Jaques, and deposited in a monastery of Benedictines which was ceded to the fathers of the oratory in 1628. It is now the seminary of St. Magloire, celebrated on account of the learned men whom it has produced. This saint culti-

vated poetry with considerable success; the hymn which is sung at the feast of All Saints, was composed by him; *Cælos quos eadem gloria consecrat*, &c.

HISTORY.

ZOSIMUS, a Greek historian; who held various civil offices under the younger Theodosius, about the commencement of this century, and left a history of Roman affairs in six books; the first of which furnishes a slight view of the emperors, from Augustus to Diocletian; and the others detail the public events that occurred to the second siege of Rome by Alaric, and the pontificate and deposition of Attalus. Something seems to be wanting towards the end. The style of this historian is concise, perspicuous, and pure; but his prejudices against the Christian emperors have misled him; and particularly in his account of Constantine the Great. Leunclaius has attempted to justify him; and it has been allowed that he has divulged some truths which other historians have suppressed. Gibbon says, "credulous and partial as he is, we must take our leave of this historian with regret." The best edition is that of Leipsic, in 1784, 8vo.

SOCRATES, an ecclesiastical historian of this century, born at Constantinople. He professed the law, and pleaded at the bar, whence he obtained the name Scholasticus. He wrote an ecclesiastical history, from the year 309, where Eusebius ended, down to 440; and wrote with exactness and judgment. An edition of Eusebius and Socrates, in greek and latin, with notes by Reading, was published at London in 1720.

HERMIUS SOZOMEN, or **SOZIMENUS**, an ecclesiastical historian, was born at Bethulia, a town of Palestine. He was educated for the law, and became a pleader at Constantinople. He wrote an abridgement of ecclesiastical history, in two books, from the ascension of our Saviour till the year 323. This compendium is lost; but a continuation of it in nine books, written at greater length, down to 440, is still extant. He seems to have copied Socrates, who wrote a history of the same period. The style of Sozomenus is more elegant; but in other respects he falls far short of that writer, displaying throughout his whole book an amazing credulity and a superstitious attachment to monks and the monastic life. The best edition of Sozomenus is that of Robert Stephens in 1544. It has been translated and published by Valesius, and republished with additional notes by Reading at London, 1720, in three vols. folio.

CHORENENSIS MOSES, a historian and geographer,

was archbishop of Chorene, now Theron, in Armenia, and flourished about A.D. 462. He was one of the most learned men of his nation. He wrote in his native language a history of Armenia, which was reprinted, with a latin version, in 1736, by the two sons of William Whiston. The other works of archbishop Moses are, "An Abridgement of Sacred Geography," published at Amsterdam in 1668; and "Sacred Canticles."

GELASIUS, of Cyzicus, bishop of Cæsarea, flourished about the year 476. He compiled a history of the Nicene council, in three books, partly from an old manuscript of Dalmatius, archbishop of Cyzicus, and from other authorities. It is a work of no merit, being bad in style and execution.

MARCUS AURELIUS CASSIODORUS, secretary of state to Theodoric, king of the Goths, was born at Squillace, in Naples about A.D. 481. He was also appointed governor of Sicily by the prince; and in 514 was raised to the dignity of consul, in which Theodosius and Vitiges continued him, under whom his reputation was very great. Perceiving the fall of the Gothic kingdom, and tired of the troubles of a public station, he resolved to retire from the world; and accordingly went to to his native place, Squillace, where, having built a hermitage and monastery, he devoted himself to his studies and religion. Here also, he amused himself in making sun-dials, water hour-glasses, and perpetual lamps. He died about 577. He wrote a Chronology from the beginning of the world to the year 519; a History of the Goths, of which an abridgement only remains; Letters written while secretary, yet extant and valuable; a Treatise on Orthography; and Commentaries on several passages of Scripture; of the latter, those most esteemed are his Divine Institutions, and his Treatise on the Soul. The best edition of his works is that of father Garret, printed at Rouen in 1679.

ASTRONOMY.

CLEOMEDES, a Greek astronomer, supposed by Peucer to have flourished about the year 427 of the Christian era. He was the author of an astronomical poem, in two books, an edition of which was published by Robert Balfour.

VIKRAMA, or VIKRAMADETYA, a celebrated astronomer and legislator of the Hindoos. In the ninth volume of the Asiatic researches is a learned essay by Mr. Wilford, on the era named after this celebrated personage, who was a monarch, and whose capital was *Æugein*.

M E D I C I N E.

ADAMANTIUS, a Greek physician. He was of the Jewish persuasion, and lived at Alexandria. He then went to Constantinople, and became a Christian. He dedicated to the emperor Constantine, a work, in two books, on physiognomy, which has descended to our days, and has often been reprinted, particularly among the *Physiognomoniz Veteres*, Gr. et Lat. J. G. Franzii, 8vo. 1780.

ÆTIUS, a famous physician, born at Amida, in Mesopotamia, and the author of several works, which are collections from the writings of former physicians. They consist of sixteen books, divided into four tetrabiblia. They particularly regard diseases of women, and the eye. These works were printed in Greek at Venice, in 1534, folio. There are also some editions in Latin.

PERIOD XXI.

FROM JUSTINIAN I. TO CONSTANTINE III.

[CENT. VI.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A.D.

508 Arthur reigns in Britain.

510 Paris made the capital of France.

516 The computation of time by the Christian era introduced by Dionysius.

529 The codex of Justinian published.

534 The kingdom of the Vandals in Africa ends, after continuing 106 years.

540 Antioch destroyed by the Persians.

541 Basilus the last consul elected at Rome.

542 Antioch rebuilt.

550 The kingdom of Poland founded.

553 The empire of the Goths in Italy overturned by Narses.

568 The Lombards found a kingdom in Italy.

569 The Turks first mentioned in history. The exarchate of Ravenna begins.

575 Monarchy founded in Bavaria.

581 Latin ceased to be spoken in Italy.

584 The origin of fiefs in France.

593 The Gascons settled in Gascony.

596 John of Constantinople assumes the title of universal bishop.

597 Augustin comes to England with 40 other monks.

DURING this period the Eastern empire of the Romans continued to decline. The Goths made themselves masters of nearly the whole of Spain, except some small part which owned subjection to the emperors of Constantinople. Of this part, however, the Goths became masters also in the year 623.

Africa, properly so called, had changed its masters three times during this period. The Vandals had expelled the Romans, and erected an independant kingdom, which was at last overturned by the emperors of Constantinople; and from them the greater part of it was taken by the Goths in 620.

We are on the eve of a great revolution, political as well as ecclesiastical, in the introduction and establishment of Mahommedanism; a religion which, in a short time, overspread the whole East, and a portion of the West.

GOVERNMENT.

R O M E.

JUSTINIAN I., emperor of the East, was the nephew of the emperor Justin I. His uncle, when commander of the Roman army, sent him as a hostage to Theodoric king of Italy, who suffered him to return to Constantinople, when Justin was raised to the empire. He married Theodora, an actress, a most abandoned character. She gained such an entire influence over him, that he created her his equal colleague in the sovereignty, and caused her name to be united with his own in the oaths of allegiance administered to governors of provinces. Her uncontrolled pride and avarice were the source of many injustices and cruelties which sullied this reign, while, on the other hand, her spirit and munificence occasionally honoured it. On Justinian's ascension to the throne he bent his whole force against the Persians. The Persians proved successful in the first engagement; but were soon after utterly defeated by Belisarius on the frontiers of Persia, and likewise by another general, named Dorotheus, in Armenia. The war continued with various success during the first five years of Justinian's reign. In the sixth, peace was concluded upon the following terms, That the emperor should pay to Chosroes, the king of Persia, 1000 pounds weight of gold. That both princes should restore the places they had taken during the wars. That the commander of the Roman forces should no longer reside at Daras on the Persian frontier, but at Constantina in Mesopotamia, as he had formerly done. That the Iberians, who had sided with the emperor, should be at liberty to return to their own country or stay at Constantinople. This peace, concluded in 532, was styled eternal; but proved of short duration. In that year a violent sedition at Constantinople was near depriving the emperor of his crown. It began by a quarrel between the two factions in the circus, and proceeded to such a length, that, after many horrid scenes of massacre, pillage, and conflagration, the insurgents obliged Hypatius, nephew to the emperor Anastasius, to assume the purple. Justinian was about to desert his capital, when the manly courage of Theodora inspired him with the resolution of trying the force of arms; and his guards, led by Belisarius, extinguished the rebellion in the blood, it is said, of thirty thousand persons. Hypatius and his brother were seized and executed; but the clemency of the emperor was extended to their children and families.

A great project for recovering the territories of the Roman empire in Africa from the Vandals, who had usurped them, and set up an independent kingdom, was put in execution in 533;

and Belisarius carrying over an army disciplined under his own eye, accomplished the task in a single year, and returned to a triumph in 534. The next object against which the imperial arms were directed, was the Ostrogoth kingdom in Italy. Belisarius, in 535, commenced his attacks upon this formidable power, and continued them in a variety of conflicts, till, in 539, he became master of the person of the Ostrogoth king, Vitiges, whom he carried to Constantinople.

We suspend the relation of military affairs, to give some account of the legislative labours of Justinian. He appointed ten able lawyers to collect the whole Roman laws into one body, entitled *Codex Justinianus*, or the *Justian Code*; which may be called the *Statute Law*, as containing the rescripts of the emperors; and reduced the decisions of the judges and other magistrates, which were scattered in 2000 volumes, to the limits of 50, which were entitled *Digests* or *Pandects*, and completed in 529. He also ordered four books of *Institutes* to be drawn up, containing an abstract of the modern laws under the title of *Novella*, or the *New Code*.

But before his general Belisarius had time to re-establish fully the Roman power in Italy, he was recalled to carry on the war against Chosroes king of Persia, who, regardless of the late treaty, entered the Roman dominions at the head of a powerful army. The same year, however, a peace was concluded upon the following conditions. That the Romans should, within two months pay to the Persian king 5000 pounds weight of gold, and an annual pension of 500. That the Persians should relinquish all claim to the fortress of Daras, and maintain a body of troops to guard the Caspian gates, and prevent the barbarians from breaking into the empire. That upon payment of that sum, Chosroes should immediately withdraw his troops from the Roman dominions. The treaty being signed, and the stipulated sum paid, Chosroes began to march back again, but by the way plundered several cities, as if the war had still continued. Hereupon Justinian resolved to pursue the war with the utmost vigour; and for that purpose despatched Belisarius into the east. But soon after he was obliged to recall him, in order to oppose the Goths, who had gained great advantages in Italy after his departure. The Persian war was then carried on with indifferent success till A. D. 558, when a peace was concluded, upon the emperor again paying an immense sum to the enemy. The rejoicings on this event were disturbed by a dreadful earthquake, which overthrew many stately edifices with a great loss of lives. In 559 a sudden insurrection of the Bulgarians, in which they penetrated through the long wall of Constantinople, filled that capital and the aged emperor with alarm. The hero, Belisarius, again buckled on his armour, and leading out a tumultuary band, put the invaders to flight, and saved the city, though it was necessary afterwards to purchase their final

retreat by a sum of money. This was the last exploit performed by Belisarius, who, on his return to Constantinople, was disgraced, stripped of all his employments, and confined to his house, on pretence of a conspiracy against the emperor. In 565, a real conspiracy was formed against Justinian, which he happily escaped, and the conspirators were executed, but the emperor did not long survive it. He died in 565, in the thirty-ninth of his reign, after having built a great number of churches, particularly that of Sancta Sophia at Constantinople, which is esteemed a master-piece of architecture.

Among the distinguished events of his reign, the introduction of the silk-worm into the Greek empire, by means of two Persian monks, who went as missionaries to China, ought not to be omitted. It is supposed to have taken place about the year 562.

BELISARIUS, general of the emperor Justinian's army, and one of the greatest commanders of his age, who overthrew the Persians in the east, the Vandals in Africa, the Goths in Italy, &c. as related under Justinian. But after all his great exploits, he was falsely accused of a conspiracy against the emperor. The real conspirators had been detected and seized, with daggers hidden under their garments. One of them died by his own hand, and the other was dragged from the sanctuary. Pressed by remorse, or tempted by the hopes of safety, he accused two officers of the household of Belisarius; and torture forced them to declare that they had acted according to the secret instructions of their patron. Posterity will not hastily believe, that an hero, who in the vigour of life had disdained the fairest offers of ambition and revenge, should stoop to the murder of his prince, whom he could not long expect to survive. His followers were impatient to fly; but flight must have been supported by rebellion, and he had lived enough for nature and for glory. Belisarius appeared before the council with less fear than indignation. After forty years' service, the emperor had prejudged his guilt; and injustice was sanctified by the presence and authority of the patriarch. The life of Belisarius was spared; but his fortunes were sequestered; and, from December to July, he was guarded as a prisoner in his own palace. At length his innocence was acknowledged; his freedom and honours were restored, and death, which might be hastened by resentment and grief, removed him from the world about eight months after his deliverance.

The historian Procopius has drawn the character of this great commander in a manner that sets him upon a level with, if not exalts him above, the greatest heroes of antiquity. His modesty, his beneficence, his affability, the simplicity of his manners, and, above all, that fund of humanity which was the basis of his virtues, and made him the idol of the people, are represented by that writer in the most forcible and animated

terms. "It was the delight," says he, "of the cities of Byzantium, to behold Belisarius coming forth every morning to the forum. He was distinguished by the size and the graceful proportions of his stature. To the dignity of his person he added such an air of meekness, benignity, and cheerful demeanour, to all who came in his way, that he might have passed for one of the ordinary rank of people. His munificence to his soldiers was unbounded. To the husbandman, and the labourer of the field, he behaved with such a tender concern, that, while he commanded, they were sure of suffering no kind of outrage from the army. His care, moreover, extended to all the fruits of the earth; he provided, with solicitude, that his troopers should not trample down the corn growing in the field; and to touch any part of the farmer's store, without leave from the owner, was made penal throughout the barony."

Marmontel has chosen the history of Belisarius, to convey to us a system of policy, that could not fail, if it were to be carried into execution, of rendering every rank happy. And this he has done with a freedom that drew upon him the ire of galled despotism. Through the medium of a review of this interesting period of history, the causes which precipitated the downfall of a great empire, are unfolded by him with wonderful ability, and with a spirit of political reflection that cannot fail at once to please and inform those who have any conception of genuine patriotism. Faction is detected by him, and the governor, as well as the governed, may find in his work very seasonable admonitions.

Belisarius, throughout the whole, is an amiable and interesting character. He is the friend of civil and religious liberty. He glows with a generous love of human kind. He is a warrior, a statesman, a man of piety, and an enemy to persecution. In short, nothing can be more beautifully imagined than the pathetic scenes which are introduced by this celebrated French writer, and the sentiments that animate every page.

That Belisarius was deprived of his eyes, and reduced by envy to beg his bread, is a fiction of later times; which has obtained credit, or rather favour, as a striking example of the vicissitudes of fortune.—The source of this idle fable may be derived from a miscellaneous work of the 12th century, the *Chiliads* of John Tzetzes, a monk. He relates the blindness and beggary of Belisarius in ten verses. This romantic tale was imported into Italy with the language and MSS. of Greece; repeated before the end of the fifteenth century by Crinitus, Pontanus, and Volaterranus; attacked by Alciat for the honour of the law, and defended by Baronius A.D. 561, for the honour of the church. Tzetzes had read himself in other chronicles, that Belisarius did not lose his sight, and that

he recovered his fame and fortunes. The statue in the Villa Borghese at Rome, in a sitting posture, with an open hand, which is vulgarly given to Belisarius, may be ascribed with more propriety to Augustus in the act of propitiating Nemesis. ANTONINA, the infamous wife, of the great Belisarius, who not only repeatedly dishonoured her husband by her infidelities, but persecuted her own son Photius, with the utmost virulence, because he had discovered her intrigues, and revealed them to his injured step-father. In the language of Mr. Gibbon, who gives her secret history at large in his fourth volume of the Decline and Fall of the Roman Empire, "she was in the various situations of fortune, the companion, the enemy, the servant, and the favourite of the empress Theodora," a woman as wicked and worthless as herself. "These loose and ambitious females," adds Gibbon, "had been connected by similar pleasures, they were separated by the jealousy of vice, and at length reconciled by the partnership of guilt."

NARSES, the eunuch, a celebrated general, whose native country is unknown, was brought up in the palace of Justinian I. to those domestic and feminine services in which persons of his condition were generally employed. By his insinuating talents he obtained the favour of the emperor, who made him his chamberlain and private treasurer. A feeble diminutive body concealed the soul of a statesman and a warrior, and the faculties of a vigorous and discerning mind. When he approached the emperor, Justinian listened with surprise to the manly counsels of his chamberlain. The talents of Narses were tried and improved in frequent embassies; he led an army into Italy, acquired a practical knowledge of the war and the country, and presumed to emulate Belisarius. Twelve years after his return, the eunuch was appointed to achieve the conquest which had been left unfinished by the first of the Roman generals.

Narses defeated the Goths, Franks, and Almanni; the Italian cities opened their gates to him, he entered Rome in triumph, and having established the seat of the government at Ravenna, continued fifteen years to govern Italy under the title of Exarch. His ruling vice was avarice. He accumulated treasure by means oppressive and unpopular; and the general discontent was expressed by the deputies of Rome, before Justinian. Italy boldly declared, that their Gothic servitude had been more tolerable than the despotism of a Greek eunuch; and that unless their tyrant was instantly removed, they would choose another master. A recall was sent to him, conveyed in the insulting mandate of the empress Sophia, "that he should leave to men the exercise of arms, and resume the staff which was fitted for the hands of an eunuch." To this message he is said indignantly to have replied, "I will spin her such a thread as she will not easily unravel;" and he

fulfilled his threat by inviting the Lombards to that invasion of Italy which followed under Alboin. He retired to Naples, where he was invited by the pope, who persuaded him to return to Rome, the inhabitants of which had repented the ill-offices they had done him at court, and which some have imputed more to envy than to his misconduct. He died in 567.

JUSTIN II., emperor of the east, was the son of Vigilantia, sister of Justinian. His wife was Sophia, niece of the empress Theodora. At the death of Justinian in 565, Justin stood first among the imperial nephews for the succession, and was accordingly raised to the throne without opposition. As his predecessor had given great offence by abolishing the office of consul, the new emperor restored it in his own person on January 1, 566, on which occasion he distributed large sums of money among the people. The popularity he thus acquired was soon forfeited by instances of cruelty and avarice, supposed to be instigated by the empress. The Lombards, under their king Alboin, made a permanent settlement in the empire, the northern part of which they wholly subdued. The Persians also made great inroads upon the empire. Justin, at this period, was seized with a disorder which affected his intellects; by the advice of the empress, Tiberius, a Thracian, was associated in the government. Justin lived four years after this transaction, when, in 578, death relieved him from a burden which he was never capable of sustaining.

TIBERIUS II., was a Thracian by birth, and rose by his merit to the highest offices in the state; and at last Justin II. associated him as his colleague in the eastern empire, A.D. 574. On the death of Justin, in 578, he became sole emperor; and reigned with great justice and moderation. Sophia, the widow of Justin II., hoped to have had Tiberius for her husband; but on his accession to the empire, it appeared that he was secretly married to Anastasia. Sophia then became the implacable enemy of Tiberius, and being detected in a conspiracy against him, was deprived of the greater part of her allowance. By his general, Maurice, he defeated the Persians. Tiberius died in 582, to the general regret of his subjects.

TIBERIUS MAURICE, or **MAURITIUS**, a native of Arabissus, in Cappadocia, born A.D. 539. He was descended from an ancient and honourable Roman family. After he had filled several offices in the court of Tiberius II., he obtained the command of his armies against the Persians. To reward his bravery the emperor gave him his daughter Constantia in marriage, and invested him with the purple, 13th of August, 582. The Persians still continued to make inroads on the Roman territories, and Maurice sent Philippicus, his brother-in-law, against them. This general at first gained several splendid

victories, but did not continue to have a decided superiority; Maurice acquired much glory in restoring Chosroes II., king of Persia, to the throne, after he had been deposed by his subjects. The empire was, in his reign, harassed by the frequent incursions of the Arabian tribes. He purchased peace from them by a pension nearly equal to 100,000 crowns; but these barbarians took frequent opportunities to renew the war. In different engagements the Romans destroyed fifty thousand, and took seventeen thousand prisoners. These were restored, on condition that the king of the Abari should return all the Roman captives in his dominions. Regardless of his promise, he demanded a ransom of 10,000 crowns. Maurice, full of indignation, refused; and the barbarian put the captives to the sword. While the emperor, to revenge this cruelty, was making preparations against the Abari, Phocas, who from the rank of a centurion had attained the highest military preferments, assumed the purple, and was declared emperor. He pursued Maurice to Chalcedon, took him prisoner, condemned him to die, and massacred his five sons before his eyes: He was beheaded on the 26th of Nov. 602, in his sixty-third year, and twentieth of his reign. Maurice merited a better fate. He restored the military discipline, humbled the pride of his enemies, supported the Christian religion by his laws, and piety by his example. He loved the sciences, and was the patron of learned men. He composed twelve books on the military art. They were published by John Scheffer, at Upsal, in 1664, at the end of the tactics of Arrian.

PHOCAS, a Roman centurion, who was made emperor by the army, and was crowned at Constantinople about A.D. 602. The emperor Mauritius, thus deserted, fled to Chalcedon with his five children, whom Phocas caused inhumanly to be murdered before his eyes, and then he murdered Mauritius himself, his brother, and several others who were attached to him. Phocas then sent his own image, and that of his wife Leontia, to Rome, and caused them to be lodged in the oratory of the martyr Cæsarius. As soon as the murder of Mauritius was known, Narses, who commanded on the frontiers of Persia, revolted. Phocas, however, managed matters so as to gain him over to his interest; and then treacherously burnt him alive. Phocas, by his cruelty, soon became generally hated, for he spared neither sex nor age; and amongst others, he murdered Constantia, the widow of Mauritius, and her daughters. In 609, a conspiracy was formed against him, but was discovered, and the persons concerned in it put to death. In 610, however, he was overtaken by the fate he had so long deserved. Heraclius, the son of Heraclius, governor of Africa, being acknowledged as emperor, by the people of Africa, sailed thence with a formidable

fleet, and a powerful army, for Constantinople, where he defeated the tyrant's fleet. Phocas took refuge in the palace; but one Photinus, whose wife he had debauched, pursuing him, forced the gates, dragged the cowardly emperor from the throne, and having stripped him of the imperial robes, and clothed him with a black vest, carried him in chains to Heraclius, who commanded his hands, and his feet, then his arms, and at last his head to be cut off; and his body to be delivered to the soldiers, who burnt it in the forum. Such was the end of this cruel tyrant, after he had reigned seven years, and some months. He was greatly addicted to wine and women, inexorable, and a stranger to compassion.

HERACLIUS, emperor of the east, son of the governor of Africa, of the same name, was sent by his father with a fleet from Carthage to Constantinople to relieve the people from the tyranny of Phocas. The objects of his mission he performed so well, that he was himself instantly raised to the throne. This was in the year 610, a period when Chosroes, king of Persia, was extending his conquests over the whole of the Asiatic empire. The enemy had at length subdued and overrun all the Thracian provinces as far as the long wall of Constantinople, and Heraclius was preparing to quit his capital, and had put his treasures on board the fleet, when the patriarch and clergy extorted from him a promise not to desert his people; and they readily sacrificed the wealth of their churches, in order to enable him to make head against his enemies. He solicited peace from the Persian monarch, who was so inflated with success as to demand an exorbitant tribute, and to insist upon the emperor becoming a worshipper of the sun. Heraclius had passed several years in a kind of inglorious indolence, when Chosroes, by his unjust demand, forced him to become a hero. He now changed the imperial purple for the garb of a warrior, and, by strict discipline, put his army on the most respectable footing. A battle ensued, in which the emperor obtained a complete victory over the Persian army; after this he passed mount Taurus, marched through Cappadocia, and established his winter quarters on the banks of the Halys. He returned to Constantinople, and in the spring of 623 pursued his successes, ravaging the Persian territories, destroying the temples of the magi, and delivering a great number of Christian captives. He passed the following winter near the shores of the Caspian sea. In another campaign he had the glory of recovering three hundred Roman standards, and liberating from their thralldom a vast number of captives. This career of success was fatal to Chosroes, who was deposed by his own subjects, and his son placed on the throne. A treaty of peace followed in 628, by which the new Persian king restored all captives, put an end to the persecution of the Christians, re-

nounced his father's conquests upon the Roman empire, and gratified the piety of Heraclius by the restitution of the true cross, as it was called, taken from Jerusalem. The precious relic was in the next year replaced by the emperor, when on a religious visit to the holy sepulchre, an event which was the cause of a festival denominated "The Exaltation of the Cross." Towards the close of life, Heraclius engaged in religious controversies, and withdrew from those active cares which so gloriously distinguished the middle period of his life. He was a zealous disciple of Monothelism, to which he adhered as long as he lived. He divided the succession to the empire between his eldest son Constantine, and Heracleonas, a son by Martina, a second wife, his own niece. To this act he had been urged by the solicitations of his wife. Constantine enjoyed, in a mature age, the title of Augustus, but the weakness of his constitution, it was urged by his mother-in-law, required a colleague and a guardian, and he yielded with reluctance to a partition of the empire. The senate was summoned to the palace to ratify and attest the association of Heracleonas; and the imposition of the diadem was consecrated by the prayer and blessing of the patriarch. The senators and patricians, with their usual servility, adored the majesty of the great emperor, and the partner of his reign. The ceremonies were afterwards repeated in the cathedral, and the concord of the royal brothers was affectingly displayed by the younger leaning on the arm of the elder. Mahomet sent an invitation to Heraclius to embrace his new father, which he refusing, Mahomet sent an army to invade Palestine. The Saracens afterwards entered Syria, took the rich city of Damascus, and produced great calamities in the empire. After this, the emperor soon fell into a dropsical disorder, which as he was attempting to enforce Monothelism throughout his dominions, carried him off in February, 641, in the 31st year of his reign.

PERSIA.

CHOSROES I., surnamed the GREAT, king of Persia, succeeded his father Cabades, or Cobad, A.D. 532. At his accession, Persia was involved in a war with the Roman empire under Justinian, but that emperor being desirous of a peace, Chosroes, after taking the field with a large army, accepted of a sum of money, and other concessions as its price. This perpetual peace, as it was called, was soon broken, through the mutual ambition of two mighty monarchs; and in 540 Chosroes invaded Persia, and first reduced Sura, a strong town on the Euphrates. Thence he marched without opposition to Antioch, which capital he stormed, and reduced to ashes, after

abandoning it to be pillaged by his army, because the inhabitants had insulted him from their walls.

Justinian having sent ambassadors with new proposals of peace, who began with representing to him the injustice of that war which had been undertaken in violation of the treaties, he replied, that the emperor had been the first aggressor, and proved it by letters written to the barbarians to stir them up against the Persians, concluding with requiring so much money down, and a certain sum annually. Upon this the ambassadors exclaiming, "What! shall the Romans be tributary to the Persians?" "No," replied Chosroes. "you shall pay us a subsidy as you do to the Huns and Saracens, for the defence of your frontiers:" and at last it was stipulated that he should immediately be paid five thousand pounds weight of gold, besides five hundred every year.

During these transactions in the western parts of his empire, Chosroes, and his son Hormouz, or Hormisdas, were also busily engaged in military operations on the eastern borders. The Euthalites were expelled from their usurpations on the Persian frontier; and the great khan of the Turks, who had burst like a torrent into the midst of Persia, was defeated by Hormouz, and obliged to retire with precipitation. Chosroes concluded his hostility with the khan, by a treaty and the marriage of his daughter. He moreover subdued the Hyrcanian rebels, conquered the provinces of Cabul and Zalestan on the Indus, and received ambassadors from the greatest potentates of the east, at his splendid palace of Madian, or Ctesiphon, one of the wonders of that part of the world. In the midst of his prosperity he had the mortification of seeing one of his sons in rebellion, by name Nushizad, the son of a Christian captive. This prince's attachment to his mother's religion, had caused his father, who dreaded religious disputes in his empire, to keep him in a mild confinement. From this the prince escaped, and drawing together an army, raised the standard of rebellion, but in an engagement with the general sent against him by his father, he lost his life. Chosroes, after his successful expedition to India, marched to the opposite quarter of his wide dominions, and entered Arabia Felix, in which country he dispossessed many usurpers of their illegal power, restored the ancient lords, and used the people with such kindness that he obtained from them the title of al Malek, or the Just.

On the accession of Justin, hostilities were renewed between the two empires. Chosroes, then in a very advanced age, took the field, and reduced and sacked the principal cities of Mesopotamia and Syria. After a spirited resistance, he made himself master of the strong fortress of Dara, which he garrisoned. Justin then solicited a truce, which Chosroes granted for three years. Tiberius, the successor of Justin, improved the disci-

pline, and increased the strength of the Roman army. Chosroes, on the expiration of the truce, encountered the Roman army at Melitene. A Scythian chief having penetrated to the Persian camp, Chosroes speedily retreated across the Euphrates. Being closely pursued, he with difficulty passed the river on an elephant, while several of his followers were drowned in attempting to accompany him. He then retired to Seleucia, and the Roman general took up his winter quarters in the Persian provinces. The sense of this affront, joined with age and infirmity, put an end to the life of this powerful monarch at the return of spring, A.D. 579.

Chosroes' love of justice was proverbial, but it was intermixed with acts of cruelty and ingratitude. He encouraged the useful and ornamental arts; founded academies for literature and science; and caused translations to be made into the Persian language of the most celebrated writers of Greece and India.

HORMISDAS, or **HORMOUR III.**, king of Persia, ascended the throne after the death of his father Chosroes the Great in 578. He was a vicious prince, and governed very injudiciously. He dismissed all his father's most able ministers, and associated to himself the most unworthy favourites and flatterers. He caused to be executed, not fewer than thirteen thousand persons of all ranks. The governors, whom he set over the provinces, were as cruel as their master, which caused several districts openly to revolt, and the dependant princes refused to pay their annual tribute. The khan of the Turks took advantage of this state of things, and invaded the eastern provinces with a mighty army; the Romans also renewed hostilities in the west. The Persian empire would have been subverted had it not been for the valour and talents of Bahram, who entirely defeated the Turks. Bahram was, however, afterwards defeated by the lieutenant of the emperor Maurice, and Hormisdas had the folly to insult him by the present of a wheel, a distaff, and a suit of woman's apparel. Bahram showed himself to the troops in this dress, and so inflamed their passions by the ignominy inflicted on the whole army in his person, that they unanimously joined him in a revolt against their king. In the mean time, Hormisdas met with another enemy, in the person of Bindoes, a Sassanian prince, his brother-in-law, whom he had unjustly confined in a dungeon, and who, being liberated by his own brother, seized Hormisdas, and committed him to the same confinement. The king was publicly tried, deposed, and deprived of sight; and his son Chosroes, surnamed Parviz, was set on the throne. Some historians represent Bahram as having produced this revolution; but it is certain, that he equally declared against Chosroes, and marched to Modain, the capital, with a view of deposing him. A bloody engagement ensued, in which Chosroes was defeated,

and in consequence obliged to quit the country. Before his departure, the deposed Hormisdas was strangled by Bindoes and his brother. This happened in 590.

BAHRAM, surnamed **GIUBIN**, a celebrated Persian general, descended from the ancient princes of Rei, or Rages, and from his youth served in the army of the Persian king Chosroes I. He was a person of gigantic size, fierce countenance, and signal valour. In the reign of Hormisdas, he was made governor of Media, and superintendant of the royal palace. When Persia was invaded by the great khan of the Turks, Bahram was sent to oppose him. He took only twelve thousand select soldiers, and falling unexpectedly upon the khan's great army, defeated it with great slaughter, killing the khan himself, and taking all the rich treasures of his camp. Bahram undergoing a defeat from the lieutenant of the Greek emperor, Hormisdas was imprudent enough to insult him. (See Hormisdas). On the death of Hormisdas, Bahram assumed the regal authority. Civil discords and conspiracies rendered the seat of the usurper insecure. Chosroes, who had fled to the dominions of the emperor Maurice, had obtained an army from that prince to effect his restoration, and appeared on the frontier. He was joined by numbers of the Persian nobles and people. Bahram was defeated, and retired to the provinces on the Oxus, and took refuge with the great khan. By him he was entertained for some years, and employed in military expeditions. At length he was poisoned at the instigation of Chosroes, who always dreaded his return. The renown of Bahram still lives among the Persians; and some excellent laws are dated from his reign.

CHOSROES II., the second son of Hormisdas, was raised to the throne of Persia by the people, who dethroned and imprisoned his father. He conquered Bahram, who had assumed the sovereign power. Chosroes had given some tokens of being well affected to the Christian religion, and Sira, the best beloved of his wives, was of that profession; but on his regaining the Persian tiara, he adhered firmly to the established religion of his country. His treatment of his subjects was calculated to inspire terror rather than affection. He severely punished all who had been concerned in Bahram's rebellion, notwithstanding later services; and secured his throne by the usual eastern method of destroying opposition. During the life of his benefactor, Maurice, Chosroes maintained peace and friendship with the Roman empire; but when that prince had been murdered by Phocas, Chosroes made use of the pretext of revenging his death, to invade, in 603, the imperial territories. During the reign of Phocas, the Persian arms reduced the fortified towns of Merdin, Dara, Amida, and Edessa, and overran Syria. After the accession of Heraclius, Chosroes, pro-

ceeding in a tide of success, took Cæsarea, the capital of Cappadocia, Damascus, and Jerusalem. To the ruin of this last city he was urged by the religious hatred of the Magi; and numbers of the Jews gladly joined him to retaliate the injuries they had received from their Christian masters. Many of the monuments of superstitious veneration for the holy place were destroyed, the true cross was carried away, and ninety thousand Christians are said to have been massacred in Judæa. In the campaign of 616, Chosroes penetrated into and subdued Egypt, pushed his conquests on the frontiers of Ethiopia, and fixed the western limits of his empire in the vicinity of Tripoli. In the following year he pressed the Constantinopolitan empire still closer, extended his arms to the Thracian Bosphorus, and the coasts of Pontus, and took the cities of Ancyra and Chalcedon. His power and greatness were now at their summit; and the description of the splendours of his favourite residence of Artemita, or Dastagerd, beyond the Tigris, has exercised all the exaggerating faculties of oriental pens. Heraclius sued for peace, which was offered him on condition, that he and his subjects should deny Jesus Christ. Upon this Heraclius attacked him with success, and put him to flight. He resolved to resign his crown to his favourite son Mendaya. But his eldest son Tiroes, joined by a faction of nobles, prevented this disposition by a previous seizure of the sovereignty. Chosroes was stopped in his flight, eighteen of his sons were massacred before his face, and he himself was thrown into a dungeon, where he expired on the fifth day, after suffering, as is asserted, every kind of barbarity at the command of his inhuman son. This event took place A.D. 628. It was the immediate prelude to the destruction of the house of Sassan, and the subjugation of Persia to the Arabian caliphs.

SARACENS.

ABDAL MOTALLEB, or ABDOL MOTALLEB, the son of Hashem, and father of Abdallah, consequently grandfather of Mahomet, was, according to Abulfeda, prince, or chief of the Koreish, during the war of the Elephant. The life of Abdal Motalleb is said to have been prolonged to the age of one hundred and ten years; and he was the father of six daughters and thirteen sons.

ABDALLAH, formed of abd, slave, and allah, God, and denoting the slave of God, a younger son of Abdal-Motalleb, and the father of Mahomet. He was a slave, and a driver of camels, but was the most beautiful and modest of the Arabian youth, and possessed such merit, that his hand

was solicited in marriage by the fairest and most virtuous of the women of his tribe. He was then in his seventy-fifth, or eighty-fifth year, but so universally admired, that on the night of his nuptials two hundred young females expired in despair. His wife, though long barren, at last became mother of Mahomet.

EBN ABDALMOTHLEB ABBAS, uncle of Mahomet, was at first hostile to his nephew, whom he regarded as an impostor and traitor to his country. He was taken prisoner at the battle of Beder, and set at a high ransom. On complaining to his nephew, that it was hard to reduce his uncle to beggary, Mahomet, who knew that he had money concealed, said to him, "Where are the purses of gold that you gave your mother to keep when you left Mecca?" Abbas, who thought this transaction secret, was much surprized, and began to entertain such an opinion of his nephew, that he embraced his religion. He afterwards became one of Mahomet's principal captains, and was with him in the battle of Honain, fought against the Thakofites. In this combat Mahomet was brought into imminent danger, and would have perished, had not Abbas, who had a very loud voice, recalled the fugitives, and animated them to his defence. Abbas was also one of the first doctors of Islamism, the whole of whose science consisted in being able to repeat and explain the Koran, and preserve in their memory certain apocryphal histories: but in this he was greatly surpassed by his son. The Mussulmans had a great veneration for Abbas; and the caliphs Omar and Othman never passed him on horseback without dismounting to salute him. He died in the year of the Hegira 32, A.D. 653.

MAHOMET, or, according to the pronunciation of the word in the Arabic language, **MOHAMMED**. He became the founder of a religion which spread over a great part of the East. He was born at Mecca, a city in Arabia, in the month of May, in the year of the Christian era 571, Justin II., being then emperor of Constantinople. Notwithstanding he was of a noble family, Mahomet came into the world under some disadvantages. His father Abdallah was a younger son of Abdalmotalleb; and dying very young, left his widow and infant son in very mean circumstances, his whole substance consisting but of five camels, and one Ethiopian female slave. Abdalmotalleb was therefore obliged to take care of his grandchild, which he not only did during his life, but at his death enjoined his eldest son Abn Taleb, who was full brother to Abdallah, to provide for him afterwards. This he very affectionately did, and instructed him in the business of a merchant, for which purpose he took him to Syria, when he was only thirteen. He afterwards recommended him to Khadijah, a rich widow, for her factor; in whose service he behaved so well, that she married and

raised him to an equality with the richest man in Mecca. After this advantageous match he formed the scheme of establishing a new religion, or, as he expressed it, of re-planting the only true and ancient one professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets; by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one God. But before he made any attempt abroad, he resolved to begin with the conversion of his household. Having therefore retired with his family, as he had done several times before, to a cave in mount Hara, he there opened the secret of his mission to his wife; and acquainted her that the angel Gabriel had appeared to him, and told him that he was appointed the apostle of God; he also repeated to her a passage, which he pretended had been revealed to him by the angel, with those other circumstances of the first appearance, which are related by the Mahometan writers. Khadijah received the news with great joy; swearing by him in whose hands her soul was, that she trusted he would be the prophet of his nation; and immediately communicated what she had heard to her cousin Warakah Ebn Nawfal, who, being a Christian, could write in the Hebrew character, and was tolerably well versed in the Scriptures; and as he readily came into her opinion, assuring her that the same angel who had formerly appeared unto Moses was now sent to Mahomet. The first overture the prophet made was in the month of Ramadan, in the fortieth year of his age, which is therefore usually called the year of his mission. Thus encouraged, he resolved to proceed, and try for some time what he could do by private persuasion, not daring to hazard the whole affair by exposing it too suddenly to the public. He soon made proselytes of those under his own roof, viz. his servant Zeid Ebn Haretha, to whom he gave his freedom on that occasion, which afterwards became a rule to his followers, and his cousin and pupil Ali, the son of Abn Taleb, though then very young; but this last, making no account of the other two, used to style himself the first of believers. The next person Mahomet applied to was Abdallah Ebn Abi Kohafa, surnamed Abn-Beer, a man of great authority among the Koreish, and one whose interest he knew would be of great service, as it soon appeared: for Abn Beer being gained over, prevailed on Othman Ebn Affan, Abdalraham Ebn Awf, Saad Ebn Abbi Wakhas, al Zobier Ebn al Awam, and Gelha Ebn Obeidallah, all principal men of Mecca, to follow his example. These men were the six chief companions, who, with a few more, were converted in three years; at the end of which, Mahomet having, as he hoped, a

sufficient interest to support him, made his mission no longer a secret, but gave out that God had commanded him to admonish his near relations ; and to do it with more convenience and prospect of success, he directed Ali to prepare an entertainment, and invite the sons and descendants of Abdalmotaleb, intending then to open his mind to them. This was done, and about forty of them came ; but Abn Laheb, one of his uncles, making the company break up before Mahomet had an opportunity of speaking, obliged him to give them a second invitation the next day ; and when they were come, he made them the following speech ; “ I know no man in all Arabia who can offer his kindred a more excellent thing than I now do you ; I offer you happiness both in this life, and in that which is to come ; God Almighty hath commanded me to call you unto him. Who, therefore, among you will be assistant to be herein, and become my brother and my vice-regent ? ” All of them hesitating, Ali rose up and declared, that he would be his assistant ; and vehemently threatened those who should oppose him. Mahomet upon this embraced Ali, and desired all who were present to obey him as his deputy ; at which the company broke out into a fit of laughter, and told Abn Taleb that he must now pay obedience to his son. This repulse, however, was so far from discouraging Mahomet, that he began to preach in public to the people ; who heard him with patience until he began to upbraid them with their idolatry, obstinacy, and perverseness ; which highly provoked them. The chief of the Koreish warmly solicited Abn Taleb to desert his nephew, remonstrated against the innovations he was attempting ; and threatened him with an open rupture, if he did not prevail on Mahomet to desist. On this Abn Taleb earnestly dissuaded his nephew from pursuing the affair any farther, representing the great danger he and his friends must otherwise run. But Mahomet told his uncle plainly, that if they set the sun against him on the right hand, and the moon on his left, he would not leave his enterprize ; and Abn Taleb seeing him so firmly resolved to proceed, promised to stand by him against all opposition. The Koreish then tried what they could do by force, using Mahomet's followers so very injuriously, that it was not safe for them to continue at Mecca ; whereupon Mahomet gave leave to such of them as had not friends to protect them to seek for refuge elsewhere. And accordingly in the fifth year of his mission, twelve men, and four women fled into Ethiopia ; among whom were Othman Ebn Assan, and his wife Rakiah, Mahomet's daughter. This was the first flight ; but afterwards they were followed by eighty-three men, and eighteen women, besides children. These refugees were kindly received by the Najaahi, or king of Ethiopia ; who refused to deliver them up to the Koreish, and, as the Arab writers unanimously attest,

even professed the Mahometan religion. In the sixth year of his mission, Mahomet had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, a man of great valour and merit; and of Omar Ebn al Kattab, a person highly esteemed, and once a violent opposer of the prophet. Islamism now made so great a progress among the Arab tribes, that the Koreish, to suppress it effectually, in the seventh year of Mahomet's mission, made a solemn league against the Hashemites, and the family of Abdalmotaleb, engaging themselves to contract no marriages with any of them, and to have no communication with them; and, to give it the greater sanction, reduced it into writing, and laid it up in the Caaba. Upon this the tribe became divided into two factions; and the family of Hashem all repaired to Abn Taleb as their head; except only Abdal Uzza, surnamed Abn Laheh, who, out of hatred to his nephew and his doctrine, went over to the opposite army, whose chief was Abn Sosian Ebn Harb, of the family of Ommeya. The families continued thus at variance for three years; but in the tenth year of his mission, Mahomet told Abn Taleb, that God had manifestly showed his disapprobation of the league which the Koreish had made against them, by sending a worm to eat out every word of the instrument except the name of God. Of this accident Mahomet had probably some private notice; for Abn Taleb went immediately to the Koreish, and acquainted them with it; offering, if it proved false, to deliver his nephew up to them; but in case it were true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the Hashemites. To this they acquiesced; and going to inspect the writing, to their great astonishment, found it to be as Abn Taleb had said; and the league was thereupon declared void. In the same year Abn Taleb died, aged above eighty; and many writers say, he died an infidel, though others say, that when he was at the point of death, he embraced Mahometanism; and in proof of this produce some passages out of his poetical compositions. About a month, or, as some write, three days after his uncle's death, Mahomet had the additional mortification to lose his wife Khadijah; whence this year is called the year of mourning. The Koreish began now to be more troublesome than ever to the prophet, and especially some who had formerly been his intimate friends; insomuch that he found himself obliged to seek for shelter elsewhere, and first pitched upon Tayef, about sixty miles east of Mecca, for the place of his retreat. Thither therefore he went, accompanied by his servant Zied, and applied himself to two of the chief of the tribe of Thakif, who were the inhabitants of that place; but they received him very coldly. However, he staid there a month, and some of the more considerate treated him with respect; but the slaves and

inferior people rose against him, and obliged him to return to Mecca, where he put himself under the protection of Al Mo-taam Ebn Adi. This repulse greatly discouraged his followers. However, Mahomet boldly continued to preach to the public assemblies at the pilgrimage, and gained several proselytes; and among them six of the inhabitants of Yathrab of the Jewish tribe of Khazraj; who, on their return home, failed not to speak much in commendation of their new religion, and exhorted their fellow citizens to embrace it. In the twelfth year of his mission, Mahomet gave out that he had his miraculous night journey from Mecca to Jerusalem, and thence to heaven. Dr. Prideaux thinks he invented it either to answer the expectations of those who demanded some miracle as a proof of his mission; or else, by pretending to have converse with God, to establish the authority of whatever he should think fit to leave behind by way of oral tradition, and make his sayings to serve the same purpose as the oral law of the Jews. But it does not appear that Mahomet himself ever expected so great a regard should be paid to his sayings as his followers have since done; and seeing he all along disclaimed any power of performing miracles, it seems rather to have been a fetch of policy to raise his reputation, by pretending to have actually conversed with God in heaven, as Moses had heretofore done in the Mount, and to have received several institutions immediately from him, whereas before he contented himself with persuading them, that he had all by the ministry of Gabriel. As the story of his miraculous journey makes a chief article of the faith of all those who profess the Mahometan religion, and as such, has a place in all the books of their authentic tradition, and is as entertaining as it is singular and marvellous, the relation of it is given here at length.

“ One night, as he lay in his bed with his beloved wife Ayesha, he heard a knocking at his door; whereupon arising, he found there the angel Gabriel, with seventy pair of wings expanded from his sides, whiter than snow, and clearer than crystal, and Alborak standing by him, which they say, is the beast whereon the prophets used to ride, when they were carried from one place to another, in order to execute any of the divine commands. Mahomet describes it to be a beast as white as milk, and of a mixed nature between an ass and a male, and also of a size between both; and of that extraordinary swiftness, that its passing from one place to another was as quick as that of lightning; from whence he has the name of Alborak; that word signifying the lightning in the Arabic tongue.

“ As soon as Mahomet appeared at the door, the angel Gabriel most kindly embraced him, and, with a sweet and pleasing countenance, saluted him in the name of God; telling him, that he was sent to bring him into heaven, where he should see

such mysteries as were not lawful to be seen by any other man. Having said this, he bid him get upon Alborak. But the heavenly palfry having, it seems, long lain idle, as he had not been bestrode from the time of Christ, there having been no prophet in all that interval to employ him, he was grown so restive, that he would not stand still for Mahomet to get upon him. The prophet, however, who was never at a loss upon an emergency, soon found means to quiet him; for whispering in his ear, that he should certainly have a place in paradise, the beast was so pleased with the promise, that he stood as quiet as a lamb; and when the prophet was mounted, whiaked with him, in the twinkling of an eye, from Mecca to Jerusalem; the angel Gabriel leading the way with the bridle in his hand.

“ On his arrival at the city of David, all the prophets and saints, who had long since paid the debt of nature, met him at the gate of the temple; and having courteously saluted him, attended him into the chief oratory, where he desired him to pray for them, and then took their leave. This done, Mahomet and the angel went out of the temple, and there found a ladder of light, ready fixed for them, which they immediately ascended, leaving Alborak tied to a rock till their return.

“ When they reached the first heaven, the angel Gabriel knocked at the gate; and having informed the porter who he was, and that he had brought Mahomet, the friend of God, with him, by the divine command, the gates, which he described to be of amazing magnitude, were immediately opened.

“ This first heaven, he tells us, was all of pure silver; and he there saw the stars, every one of which was as large as mount Noho, a mountain near Mecca, hanging from it by chains of gold. In these stars angels kept watch, and ward, in order to keep off the devils, lest they should approach near enough to hear what was going forward in heaven.

“ On his first entrance into this heaven, he says, he met an old decrepid man, who proved to be Adam, the father of mankind, and who immediately embracing him, gave thanks to God for having bestowed on him so illustrious a son. He farther recommended him to his prayers.

“ As Mahomet proceeded, he saw a multitude of angels in various shapes, some as men, others as beasts, and others as birds. Among those who appeared in the several shapes of birds, was a cock as white as snow, and of a prodigious size, that while his feet stood upon the first heaven, his head reached up to the second, which was at the distance of five hundred years journey from it, according to the rate we usually travel upon earth.

“ These he was informed by his heavenly conductor, were angels, who interceded with God for all living creatures upon the earth; those which were in the shape of men, interceded for

men; those in the shape of beasts were beasts; and those like birds, for birds; according to their several kinds. And as to the great cock, he was told, that he was the chief angel of the cocks, who, while God was singing a holy hymn, which he did every morning, this cock-angel, or angel-cock, crowed so loud, as to be heard by all in heaven and upon earth, except men and fairies. When this cock crows, it seems all the cocks in the universe crow likewise.

“ From this first heaven, Mahomet tells us, that he ascended into a second, which was as already observed, at the distance of five hundred years journey above it; and that he makes to be the distance of each of the seven heavens above the other. Here, the gates being opened unto him, as in the first heaven, he met Noah, at the entrance of it, who was much enjoyed at the sight of him, and recommended himself to his prayers. In this heaven, which was made of pure gold, he further informs us, that he saw twice as many angels as in the former, and among them one of prodigious magnitude, for his feet being placed in this second heaven, his head reached to the third.

“ To this third Mahomet next ascended, and found it to be made of precious stones. Here at his entrance, he met Abraham; who likewise recommended himself to his prayers. And here he saw a much greater number of angels than in the former, one of which was of such a size, that the distance between his two eyes was equal to seventy thousand days' journey. This angel had before him a large tablet, on which he was continually writing and blotting out. Mahomet was informed by Gabriel, that this was the angel of death, who entered on his tablet the names of such as were to be born, and blotted out the names who completed the number of days assigned them, who at that instant die.

“ The fourth heaven was, according to his account, composed entirely of emerald. Here as he entered, he met Joseph, the son of Jacob, who likewise recommended himself to his prayers. The number of angels here was greater than in the former, and their size more enormous. One among them, as large as that before described, he observed to be continually weeping, mourning and making lamentations; which the angel Gabriel told him was for the sins of men, and the destruction they brought thereby upon themselves.

“ The fifth heaven was made of adamant; and here Moses desired to be remembered in his prayers; and the sixth heaven was all of carbuncle, where John the Baptist recommended himself to his prayers. In these heavens the angels likewise increased both in number and size. But the next exceeded all the rest in every point.

“ The seventh heaven was composed of divine light; and here he met, at his entrance, with Jesus Christ. Mahomet

now alters his style, and instead of saying that Jesus Christ recommended himself to his prayers, he says that he recommended himself to Christ's prayers, as if conscious of his superiority; but it was usual to flatter the Christians upon all occasions, during his rise into consequence. In this heaven he saw angels proportionably larger, and more numerous than those in the others. And among these was one of the most wonderful ones, that the most fertile imagination of the most lively enthusiast could ever conceive an idea of; he had seventy thousand heads, and in every head was seventy thousand tongues, and every tongue uttered seventy thousand distinct voices at the same time, with which the angel, day and night, incessantly praised God.

"The angel Gabriel having brought Mahomet thus far, he told him, that it was not permitted him, Gabriel, to go any farther, and therefore he must ascend the rest of the way to the throne of God by himself. This Mahomet readily undertook, but he performed the journey, he says, with no little difficulty, as his way lay through waters and snow, and many intricate passages. At length he came to a place where he heard a voice saying unto him, "Mahomet, salute thy Maker!" From hence ascending still higher, he saw a vast expansion of light, too bright for his eyes to bear, which was the habitation of the Almighty. This was the place where his throne was placed; on the right side of which, he says, were written in Arabic, There is no god but God, and Mahomet is his prophet. This sentence, which is the creed of the Mahometans, he says, he likewise found written on all the gates of the seven heavens through which he passed.

"Having approached the presence of God, within about two bow-shots, he tells us, that he saw him sitting on his throne, with a covering of seventy thousand veils before his face; and that on his drawing thus near, the Almighty, in token of his favour, put forth his hand, and laid it upon him, which was of that excessive coldness, that it pierced through the very marrow of his back; so that he was unable to bear it. After this, God entered into familiar converse with him, revealed unto him many hidden mysteries; made him to understand the whole of his law; and gave him many things in charge concerning his instructing men in the knowledge of it; he also bestowed on him several privileges above the rest of mankind.

"Mahomet having made his congée, returned by the road he came, and found the angel Gabriel tarrying for him at the place where he left him; who, conducting him back again through all the seven heavens, set him once more upon his prancing nag, Alborak, and away they went, Jehu like, to Mecca. The whole of this immense journey was performed within the space of one-tenth part of a night."

On Mahomet's relating this extravagant fiction to the people, the morning after he pretended it had happened, it was received by them, as it deserved, with a general hoot. Some laughed at the ridiculous extravagance of the story; while others, whose indignation was roused at such a heap of improbabilities, charged him with telling them an abominable lie; and, by way of reproach, bid him make a short excursion into the air by day-light, in their presence, and then they would readily believe what he had told them; but till then, they begged to be excused.

Even a great number of his disciples were so ashamed of the story, that they forsook him; and many more would have followed their example, had not Abu Beker put a stop to the defection, by vouching for the truth of all that Mahomet had asserted, and professing his firm belief of every tittle of it. For his facility in being able to take in an improbability of such a magnitude, Abu Beker ever after enjoyed the title of *Assadik*, that is, the first. This not only retrieved the prophet's credit, but increased it to such a degree, that he might now make his disciples believe whatever he pleased. And this fiction, notwithstanding its extravagance, was one of the most artful contrivances Mahomet ever put in practice, and what chiefly contributed to raise his reputation to that great height to which it afterwards arrived. In this year, called by the Mahometans the accepted year, twelve men of *Yathreb*, or *Medina*, of whom ten were of the tribe of *Khazraj*, and two of that of *Aws*, came to *Mecca*, and took an oath of fidelity to Mahomet, at *Akaba*, a hill on the north of the city. This oath was called the woman's oath; not that any women were present at this time, but because it was the same oath that was afterwards exacted of the women, the form of which is in the *Koran*, and runs to this effect, viz. "That they should renounce all idolatry, and they should not steal, nor commit fornication, nor kill their children, as the pagan Arabs used to do, when they apprehended they should not be able to maintain them, nor forge calumnies; and that they should obey the prophet in all things that were reasonable." When they had solemnly engaged to all this, Mahomet sent one of his disciples, named *Masab Ebn Omair* home with them, to instruct them more fully in his new religion. *Masab* being arrived at *Medina*, by the assistance of those who had been formerly converted, gained several proselytes, particularly *Osaid Ebn Hodeira*, a chief man of the city, and *Saad Ebn Moadh*, prince of the tribe of *Aws*; Mahometanism spreading so fast, that there was scarce a house wherein there were not some who had embraced it. In the thirteenth year of Mahomet's mission, *Masab* returned to *Mecca*, accompanied by seventy-three men and two women, of *Medina*, who had professed Islamism, besides some others

who were as yet unbelievers. On their arrival, they immediately sent to Mahomet, and offered him their assistance, of which he was now in great need; for his adversaries were; by this time, grown so powerful in Mecca, that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night by appointment, at Akaba, attended by his uncle Abbas; who, though he was not then a believer, wished his nephew well, and made a speech to those of Medina, wherein he told them, that as Mahomet was obliged to quit his native city, and seek an asylum elsewhere, and they had offered him their protection, they would do well not to deceive him; that if they were not firmly resolved to defend, and not betray him, they had better declare their minds, and let him provide for his safety in some other manner.

Upon their protesting their sincerity, Mahomet swore to be faithful to them, on condition that they should protect him against all insults, as heartily as they would their wives and families. They then asked him what recompence they were to expect if they should happen to be killed in his quarrel; he answered, Paradise. Whereupon they pledged their faith to him, and so returned home; after Mahomet had chosen twelve of their number, who were to have the same authority among them as the twelve apostles of Christ had among his disciples. Hitherto Mahomet had propagated his religion by fair means, so that the whole success of his enterprise, before his flight to Medina, must be attributed to persuasion only, and not to compulsion. For before this second oath of fealty, or inauguration, at Akaba, he had no permission to use any force at all; and in several places of the Koran, which he pretended were revealed during his stay at Mecca, he declares his business was only to preach and admonish; that he had no authority to compel any person to embrace his religion, and that whether people believed or not, was none of his concern, but belonged solely unto God. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries which were offered to them on account of their faith; and, when persecuted himself, chose rather to quit the place of his birth, and retire to Medina, than to make any resistance. But this great passiveness and moderation seems entirely owing to his want of power, and the great superiority of his opposers for the first twelve years of his mission; for no sooner was he enabled, by the assistance of Medina, to make head against his enemies, than he gave out, that God had allowed him and his followers to defend themselves against the infidels; and at length, as his forces increased, he pretended to have the divine leave to attack them, to destroy idolatry, and to set up the true faith by the sword. That Mahomet

had a right to take up arms for his own defence, against his unjust persecutors, must doubtless be allowed, but this gave him no right to use them for establishing his religion. It is certainly one of the most convincing proofs that Mahometanism was no other than a human invention, that it owed its progress and establishment almost entirely to the sword; and it is one of the strongest demonstrations of the divine original of Christianity, that it prevailed against all the opposition and power of the pagan world, by the mere force of its own truth, after having stood the assaults of all manner of persecution for three hundred years together.

Mahomet, having provided for the security of his companions as well as his own, by the league, offensive and defensive, which he concluded with those of Medina, directed them to repair thither, which they accordingly did; but himself, with Abu Becr and Ali, staid behind. The Koreish, fearing the consequence of this new alliance, began to think it absolutely necessary to prevent Mahomet's escape to Medina; and having held a council thereon, they came to a resolution that he should be killed, and agreed that a man should be chosen out of every tribe for the execution of this design; and that each man should have a blow at him with his sword, that the guilt of his blood might fall equally on all the tribes, to whose united power the Hashemites were much inferior, and therefore durst not attempt to revenge their kinsman's death. This conspiracy was scarcely formed, when the news of it reached Mahomet, who gave out that it was revealed to him by the angel Gabriel, who ordered him to retire to Medina. Whereupon, in order to amuse his enemies, he directed Ali to lie down in his place, and wrap himself up in his green cloak, which he did; and Mahomet escaped to Abu Becr's house, unperceived by the conspirators, who had already assembled at the prophet's door. They, in the mean time, looking through the crevice, and seeing Ali, whom they took to be Mahomet himself, asleep, continued watching there till morning, when Ali arose, and they found themselves deceived. From Abu Becr's house Mahomet and he went to a cavern in Mount Thur, S. E. of Mecca, accompanied only by Amer Eben Poheirah, Abu Becr's servant, and Abdallah Eben Oreitah, an idolater, whom they had hired for a guide. In this cave they lay three days, to avoid their enemies, whom they very narrowly escaped, and not without the assistance of more miracles than one; for some say, that the Koreish was struck with blindness, so that they could not find the game; others, that after Mahomet and his companions were got in, two pigeons laid their eggs at the entrance, and a spider covered the mouth of the cave with her web, which made them look no farther. Their enemies being retired, they left the cave, and set out for Medina, by a bye-road;

and having fortunately escaped some who were sent to pursue them, arrived safe at that city, whither Ali followed them in three days. The first thing Mahomet did, after his arrival at Medina, was to build a temple for his religious worship, and a house for himself, which he did on a parcel of ground which belonged to Sabal and Soheil, the orphan sons of Amru. This action Dr. Prideaux exclaims against, as a flagrant act of injustice to these poor orphans; and says, he thus founded the first fabric of his worship with the like wickedness as he did his religion. But the Mahometan writers set this affair in a quite different light; one saying, that the young men insisted he would accept the ground as a present; while others affirm that he actually bought it, and that the money was paid by Abn Becr.

Mahomet, being thus settled at Medina, began to send out small parties to make reprisals on the Koreish; the first consisting of only nine men, who plundered a caravan belonging to that tribe, and took two prisoners. But what established his reputation, and laid the foundation of all his succeeding greatness, was the gaining of the battle of Bedr, fought in the second year of the Hegira. Some reckon no less than twenty-seven expeditions, wherein Mahomet was personally present, in nine of which he gave battle, besides several others, in which he was not present. His forces he maintained partly by the contributions of his followers, which zacat, or alms, and the paying of which, he very artfully made an article of his religion; and partly by ordering one-fifth of the plunder to be brought into the public treasury, for that purpose. In a few years, by the success of his arms, though he was sometimes defeated, he considerably raised his credit and power. In the sixth year of the Hegira he set out, with fourteen hundred men, to visit the temple of Mecca, not with any intent of committing hostilities, but in a peaceable manner. However, when he came to Hodeibrya, which is partly within and partly without the sacred territory, the Koreish sent to let him know, that they would not permit him to enter Mecca, whereupon he resolved to attack the city, but the people of Mecca, sending Arwa Ebn Masud, prince of the tribe of Thakif, as their ambassador, to desire peace, a truce was concluded for ten years, by which any person was allowed to enter into league, either with Mahomet, or with the Koreish, as he thought fit. To show the inconceivable veneration the Mahometans by this time had for their prophet, we may mention the account which the above-mentioned ambassador gave the Koreish of their behaviour. He said he had been at the courts both of the Roman emperor and of the king of Persia, but never was any prince so highly respected by his subjects as Mahomet was by his companions; for, when he made the ablution before prayers, they ran and

caught the water that he had used ; when he spit, they licked it up, and superstitiously gathered every hair that fell from him.

In the seventh year of the Hegira, Mahomet began to think of propagating his religion beyond the bounds of Arabia ; and sent messengers to the neighbouring princes, with letters inviting them to embrace his doctrine. Nor was this project without some success. Chosroes Parviz, then king of Persia, received his letter with great disdain, and tore it in a passion, sending away the messenger very abruptly ; which, when Mahomet heard, he said, " God shall tear his kingdom ;" and soon after a messenger came to Mahomet from Badhan, king of Yaman, who was a dependant on the Persians, to acquaint him that he had received orders to send him to Chosroes. Mahomet put off his answer till next morning, then told the messenger it had been revealed to him that night that Chosroes was slain by Shiruyeh ; adding, that he was well assured his new religion and empire should rise to as great a height as that of Chosroes, and therefore bid him advise his master to embrace Mahometanism. The messenger being returned, Badhan, in a few days, received a letter from Shiruyeh, informing him of his father's death, and ordering him to give the prophet no further disturbance. Whereupon Badhan, and the Persians with him, turned Mahometans. The emperor Heraclius, as the Arabian historian assures us, received Mahomet's letter with great respect, laying it on his pillow, and dismissed the bearer honourably. Mahomet wrote to the same effect to the king of Ethiopia, though he had been converted before, according to the Arab writers ; and to Mokawkas, governor of Egypt, who gave the messenger a very favourable reception, and sent several valuable presents to Mahomet, and among the rest two girls, one of whom, named Mary, became a great favourite with him. He also sent letters of the like purport to several Arab princes, particularly one to Al Hareth Ebn Abi Shamer, king of Ghassean, who returning for answer that he would go to Mahomet himself, the prophet said, " May his kingdom perish ;" another to Hawdha Ebn Ali, king of Yahama, who was a Christian, and having some time before professed Islamism, had lately returned to his former faith ; this prince sent back a very rough answer, upon which Mahomet cursing him, he died soon after ; and a third to Al Mondar En Sawa, king of Bahrein, who embraced Mahometanism, and all the Arabs of that country followed his example.

The eighth year of the Hegira was a very fortunate year to Mahomet. In the beginning of it, Khaled Ebn al Walid and Amru Ebn al As, both excellent soldiers, the first of whom afterwards conquered Syria and other countries, and the latter Egypt, became proselytes to Mahometanism. And soon after the prophet sent three thousand men against the Grecian

forces, to revenge the death of one of his ambassadors, who, being sent to the governor of Bosra, on the same errand as those who went to the above mentioned princes, were slain by an Arab of the tribe of Ghassan, at Muta, a town in the territory of Balka, in Syria, about three days' journey east of Jerusalem, near which town they encountered. The Grecians being vastly superior in number, for, including the auxiliary Arabs, they had an army of one hundred thousand men; the Mahometans were repulsed in the first attack, and lost successively three of their generals, viz. Zeid Ebn Haretha, Mahometan's freed man; Jaasar the son of Abu Taleb, and Abdallah Ebn Rawaha; but Khaleb Ebn al Walid, succeeding to the command, overthrew the Greeks with a great slaughter, and brought away abundance of rich spoil; on occasion of which action Mahomet gave him the title of Seif min souyf Allah, "one of the swords of God." In this year also Mahomet took the city of Mecca, the inhabitants whereof had broken the truce; for the tribe of Beor, who were confederates with the Koreish, attacking those of Khozah, who were allies of Mahomet, killed several of them, being supported in the action by a party of the Koreish themselves. The consequence of this violation was soon apprehended; and Abu Sosian himself made a journey to Medina, on purpose to heal the breach, and renew the truce, but in vain, for Mahomet refused to see him, whereupon he applied to Abu Becr and Ali; but they, giving him no answer, he was obliged to return to Mecca, as he came. Mahomet immediately ordered preparations to be made, that he might surprise the Meccans while they were unprovided to receive him; in a little time he began his march thither, and by the time he came near the city his forces were increased to ten thousand men. Those of Mecca being unable to defend themselves against so formidable an army, surrendered at discretion; and Abu Sosian saved his life by turning Mahometan. About twenty-eight of the idolaters were killed by a party under the command of Khaled; but this happened contrary to Mahomet's orders, who, when he entered the town, pardoned all the Koreish on their submission, except six men and four women, who had apostatised, and were solemnly proscribed by the prophet himself; but of those, only three men and one woman were put to death, the rest being pardoned on their embracing Mahometanism, and one of the women making her escape. The remainder of this year Mahomet employed in destroying the idols in and round Mecca, sending several of his generals on expeditions for that purpose, and to invite the Arabs to Islamism, wherein it is no wonder if they now met with success.

The next year, being the ninth of the Hegira, the Mahometans call the year of the embassies, for the Arabs had been

hitherto expecting the issue of the war between Mahomet and the Koreish, but, so soon as that tribe, the principal of the nation, and the genuine descendants of Ishmael, whose prerogatives none offered to dispute, had submitted, they were satisfied that it was not in their power to oppose Mahomet, and therefore began to come in to him in great numbers, and to send embassies to make their submissions to him, both to Mecca while he staid there, and also to Medina, whither he returned this year. Among the rest, five kings of the tribe of Hamyar professed Mahometanism, and sent ambassadors to notify the same. In the tenth year, Ali was sent into Yaman, to propagate the Mahometan faith there; and, as it is said, converted the whole tribe of Hamdad in one day. Their example was quickly followed by all the inhabitants of that province, except only those of Najan, who, being Christians, chose rather to pay tribute. Thus was Mahometanism established, and idolatry rooted out, even in Mahomet's life time, throughout all Arabia, except only Yamama, where Mosellama, who set up also for a prophet, as Mahomet's competitor, had a great party, and was not reduced till the kaliphate of Abu Becr, and the Arabs being then united in one faith, and under one prince, found themselves in a condition of making those conquests which extended the Mahometan faith over so great a part of the world.

The health of Mahomet had been gradually declining during four years, which he himself attributed to poison, administered in his favourite dish, a shoulder of mutton, by a Jewess, of Chaibar, who meant it as a trial of his prophetic character. It was, however, a fever which proved the immediate cause of his death, after an illness of fourteen days, of which the circumstances have been minutely recorded by his disciples. He employed all the intermissions of disease in publicly haranguing the people from the pulpit, and performing the religious offices of his function, and in giving orders respecting things to be performed after his decease; and throughout this trying scene, he seemed to display a real faith in his mission, and to be comforted by the consciousness of great benefits conferred on mankind. He expired in the arms of his favourite wife, Ayesha, in the month of June, A. D. 632, Hegira 11, at the age of sixty-three. Such was the fanaticism of his followers, that they would not believe his death real or possible, till Abu Becr, by his calmness and good sense, dissipated their illusion. He was interred at Medina, in a grave dug beneath the bed on which he lay, in the apartment of Ayesha, over which a magnificent building was erected by one of the succeeding caliphs. Of all his wives, in number at least fifteen, the first only bare him children, and of these, his daughter Fatima, married to Ali, alone survived him. He had a son

by his Egyptian concubine, Mary, who died not long before him.

The most exaggerated description of the corporeal and mental endowments of their prophet is given by the Mahometan writers, from which great deductions must, doubtless, be made; but it may easily be believed that he had a commanding presence, an engaging address, much natural eloquence, a resolute and enterprising spirit, and the popular qualities which enables a man to raise himself above his equals, by acquiring their confidence and attachment. If his measure be taken from the level of his countrymen, he may be called great; otherwise, among the legislators and directors of nations, he appears to be entitled only to a low place in point of enlargement of ideas and extent of capacity. For all that was valuable in his religion he was indebted to Judaism and Christianity. His civil policy was rude and barbarous, and being rendered immutable by its alliance with religion, it has been the cause of a complete stagnation of improvement in all the countries which have received his law. His moral character may be estimated from the preceding narrative, it may be added, that one of his last actions was to remove, by assassination, a prophetic competitor, who had apostatised and set up for himself in Yamen.

As the promulgator of a new faith, he must appear a gross impostor to all but his prejudiced followers; yet real enthusiasm, and a conviction of the great truth of the unity and spiritual nature of the deity, which is the basis of his doctrine, seem to have been blended with the arts of imposition. As he did not pretend to the power of working miracles, the early conversions he made were probably owing to what was pure and rational in his system. For the sensual indulgences permitted by the Mahometan law, are real restrictions upon the boundless licence of Arabian idolatry; and the tempting pictures he drew of future happiness could operate only upon those who already believed in his divine mission. The obligations of prayer, purification, and alms, were not a little burthensome; and the absolute prohibition of wine was a severer trial of obedience than almost any other legislator has ventured upon. A sincere purpose of amending the faith and manners of his countrymen, may be admitted, as well as the baser motives of pride and ambition; and the characters of patriot and reformer seem, on a candid estimate, not quite obliterated by those of usurper and impostor.

ABU BECR, or, ABUBEKER, that is, the father of the girl, or virgin, viz. Ayesha, who was of this description when Mahomet married her. Abubeker was the first caliph, and successor of Mahomet. His original name was Abdulca Aba, the servant of the Caada, denoting his piety, which name was

changed by Mahomet, on his conversion, into Abdallah, the servant of God ; and on the prophet's marriage with his daughter, he assumed the appellation of Abu Becr. He was eminently useful to this impostor at the commencement of his undertaking, as he vouched for his veracity in every thing he related concerning his revelations, and his nocturnal journey to heaven ; and very much exerted himself in augmenting the number of his followers. On this account the prophet gave him the surname of Al Seddik, which denotes the faithful witness, and the appellation Atik, or preserved, that is, saved from hell fire, thus intimating that he was one of the elect. At the time of Mahomet's death two powerful parties, called the Mohajerin and the Ansars, claimed the right of nominating his successor. The former founded their pretensions on their having attended the prophet in his flight to Medina, and declared themselves in his favour before any of the other Arabs joined him ; whilst the latter pleaded, that they supported him when he was expelled his native city, and enabled him to surmount opposition, when he and his followers were in a state of persecution. At length, however, by the interposition of Omar, they concurred in the election of Abu Becr, A. D. 632. As many of the Arabs had renounced their new religion, and returned to Paganism, Judaism, or Christianity, towards the close of Mahomet's life, and after his death, they were unwilling to pay the customary tribute which he exacted of his followers, and made attempts for throwing off the yoke which he had imposed upon them. Abu Becr's first attention was engaged in reducing these rebels, whom he defeated, and whose children he made slaves. This service was conducted by Khaled, or Caled, an excellent general ; who, afterwards, by his conduct and bravery, conquered Syria, and greatly contributed to the establishment of the Mahometan religion and policy. On the day, however, of the reduction of Damascus, Abu Becr died, in the thirteenth year of the Hegira, A. D. 634, having attained the age of sixty-three, and reigned only two years and three months. A little time before he expired he made his will, and appointed Omar for his successor. He dictated it to his secretary in the following terms : " In the name of the most merciful God. This is the testament of Abdallah Ebn Abu Kohasa, when he was in the last hour of this world, and the first of the next, an hour in which the infidel shall believe, the wicked person be assured of the reality of those things that he denied, and the liar speak the truth. I appoint Omar Ebn Al Khattab my successor ; therefore hearken to him and obey him. If he acts right he will answer the opinion I have always entertained of him ; if otherwise, he must be accountable for his own conduct. My intention herein is good, but I cannot foresee future events. However, those

who do ill shall hereafter be made fully sensible of the consequences of their behaviour. Fare ye well, and may you always be attended by the divine mercy and benediction." Before he expired, he prayed God to bless the choice he had made; to inspire the Moslems with sentiments of concord and unanimity; to render their affairs prosperous and flourishing; and to enable them to propagate the doctrines of the Koran in the most effectual manner, as by the prophet Mahomet, in his last moments, they had been most strictly enjoined. Among other sayings of Abu Becr that are recorded, the following are worthy of notice: "Good actions are a guard against the blows of adversity," and "death is the easiest of all things after it, and the hardest of all things before it." Such was the liberality of his disposition, that on the Friday of each week, he distributed the residue of his own and the public money, after appropriating a very small sum to his own maintenance; first, to the most worthy, and then to the most indigent of the Moslems.

AYESHA, the favourite wife of Mahomet, was the daughter of Abu Becr. Ayesha was the only one of Mahomet's numerous wives, who came a virgin to his bed; and so cautious was the prophet to receive her inviolate, that he espoused her at seven years of age, and cohabited with her at nine. She bore him no children; but his affection for her continued to his death; and he at last expired in her arms. She had not, however, passed the nuptial state entirely without suspicion of being unfaithful to her husband. After his death, she was regarded with great veneration by the Mussulmen, as being filled with an extraordinary portion of Mahomet's spirit. They gave her the title of "Mother of the Faithful," and consulted her on important occasions. Ayesha entertained a great aversion for the caliph Othman; and she had actually formed a plot for his dethronement, with the intention of placing in his stead her favourite Telha, when Othman was assassinated in a sedition, by another enemy. The succession of Ali was strongly opposed by Ayesha. Joined by Telha and Zobier, at Mecca, she raised a revolt, under pretence of avenging the murder of Othman, in which the whole house of Ommijah concurred. An army was levied, which marched towards Bassora, with Ayesha at their head, in a litter borne upon a camel of great strength. On arriving at a village called Jowab, she was saluted with the loud barking of the dogs of the place, which, reminding her of a prediction of the prophet, in which the dogs of Jowab were mentioned, so intimidated her, that she declared her resolution not to advance a step; and it was not till a number of persons who had been suborned to swear that the village had been wrongly named to her, and till the artifice had been employed of terrifying her with a report of

Ali's being in the rear, that she was prevailed on to proceed. When the revolvers reached Bassora, they were met by a party of the inhabitants, whom they defeated. A party then came from the city, to know their intentions, on which Ayesha made a long speech, in a loud and shrill voice, but she was in such a passion that her speech was scarcely intelligible. One of the Arabs wisely replied to her, "O mother of the faithful, the murdering of Othman was a thing of less moment than thy leaving home on this cursed camel. God has bestowed on thee a veil and a protection; but thou hast rent the veil, and set the protection at nought." She was refused admittance into the city. In the end, however, her troops gained possession. Ali, having assembled an army, marched against the rebels. Ayesha violently opposed all pacific counsels, and resolved to proceed to the utmost extremity. A fierce battle ensued, in which both Telha and Zobier were slain. The combat still raged about Ayesha's camel, and an Arabian writer says, that the hands of seventy men, who successively held its bridle, were cut off, and that her litter was stuck full of darts, so as to resemble a porcupine. The camel, from which this day's fight takes its name, was at length hamstrung, and Ayesha became a captive. Ali treated her with great civility, and sent her to Medina, under the condition that she should in future live peaceably at home, and never more intermeddle with state affairs. Her resentment afterwards appeared in her refusal to suffer Hassan, the unfortunate son of Ali, to be buried near the tomb of the prophet, which was in her property. She seems to have regained her influence in the reign of the caliph Moawiyah. She died in the fifty-eighth year of the Hegira, A. D. 677, aged sixty-seven; having constantly experienced a high degree of respect from the followers of Mahomet, except at the time of her imprudent expedition against Ali.

CALED, or, KHALED, EBN AL WALID, one of the most valiant, most successful, and most ferocious of Mahomet's captains, belonged to the tribe of Koreish. He proved such a zealous defender of the new cause, that Mahomet honoured him with the title of, The Sword of God. This was conferred upon him after the battle of Muta, in Syria, fought A.D. 630, against the Greeks; where Caled, after the slaughter of three successive commanders of the Moslems, took the standard into his own hands, and by his intrepid courage and military skill, turned the fortune of the day, and gained a victory over greatly superior numbers. A much more important service was the victory he obtained over the impostor Moseilama, who was killed in the battle, along with a great number of his followers, and the remainder being compelled to embrace Mahometanism, the whole sect was extinguished at a blow. Caled, at the head of a powerful army, invaded Irak, the ancient province of Baby-

lon, and by the capture of the city of Hira, near the Euphrates, he put an end to the kingdom which took its name from that capital. Caléd now hastened into Syria, where the Greeks were triumphing over the Moslems, and by the spirit which his daring courage infused into the troops, he soon changed the face of affairs. He saved the detachment that had been sent to besiege Bostra, from the utter destruction with which it was threatened; invested the place, and, by the aid of treachery, took it. On this occasion, he showed himself unusually merciful in stopping the carnage, after the inhabitants had begged for quarter. The Mussulman army next marched to the rich city of Damascus. The approach of an army from the emperor Heraclius, caused a temporary suspension of the siege, and in the retreat of the Moslems, their rear-guard suffered considerable loss. Caléd, having received reinforcements, commenced a series of engagements in the year 633, which ended in the total discomfiture of Werdan, the general of Heraclius, who lost the greater part of his army. The Moslem army then returned before Damascus, and deeds of valour were done by both parties, which recal to mind the purest ages of heroism. But, after a close siege of seventy days, Damascus was reduced to extremity, and therefore proposed to surrender. Caléd was for showing no mercy, but the second in command, Obeidah, at length persuaded him to give way to the voice of mercy and true policy, and the sword was sheathed, on the condition of admitting to tribute and toleration of religion those of the Damascenes who chose to remain in the city. A considerable body, however, under the guidance of the brave Thomas, left Damascus, to seek a new residence among people of their own faith. They were allowed to take with them their most valuable moveables, and arms for their defence; but Caléd would grant them no more than a three days' truce, after which it should be lawful to pursue and treat them as enemies. Unsatiated with blood and vengeance, Caléd, at the head of four thousand horse, in the disguise of Christian Arabs, pursued the fugitives across the mountains of Libanus, to the neighbourhood of Laodicea, one hundred and fifty miles within the Roman territory, and there overtaking them, he made so furious an attack on the encumbered and disheartened troop, that not a single Christian escaped death or captivity, and all their rich spoil fell into the hands of the conquerors. This bloody tragedy, so characteristic of the temper of Caléd and his Saracens, and rendered peculiarly interesting by private circumstances of the pathetic and romantic cast, has afforded a very striking subject both to history and poetry. On the succession of Omar to the caliphate, the chief command of the army was transferred again to Abu Obeidah; for he had possessed it before Caléd. The

army received the news of this change with great dissatisfaction, but it gave Caled the opportunity of displaying a greatness of mind, which renders him an object of esteem, notwithstanding his savage ferocity. He first caused Omar to be solemnly proclaimed caliph at Damascus; then, without the least hesitation, resigned his command, declared his readiness to serve the Mussulman cause in any post which it should please the head of the religion to assign him. He continued to serve under Abn Obeidah in Syria and Mesopotamia, employed by him on all occasions of danger and difficulty, and always distinguishing himself. The greatest of his subsequent actions was the victory of Yermuck, in which battle Abn Obeidah modestly giving way, when so much was at stake, to the superior military talents of Caled, restored him the chief command. From this time the Saracen army completely triumphed over that of the Greek, and the conquest of Jerusalem was the speedy result. He afterwards took Aleppo, and carried his victorious arms beyond the Euphrates. Caled survived about three years the pestilence of 639, which proved fatal to so many Mussulman chiefs; but of the place and manner of his death there is no certain account. His tomb is shown in the neighbourhood of Emesa. The valour of this champion was supported by fanaticism; for as long as he wore a cap that had been blessed by Mahomet, he deemed himself invulnerable.

ABN OBEIDAH, one of the companions of Mahomet, who was appointed by Abu Beer to the supreme command in Syria, and afterwards superseded by Caled, under whom he served at the famous siege of Damascus. He restrained the violence of Caled on this occasion, and obtained leave for the citizens to capitulate, and for the Christians to depart with their effects. Omar, on his accession, restored Abn Obeidah to the chief command, and Caled submitted to serve under him. He took Baalbec, Emesa, and Jerusalem, and assuming the government of northern Syria, he took Aleppo and Antioch. Whilst he was pursuing his conquests in Palestine, a grievous pestilence proved fatal to many of the Mahometan officers, and also to Abn Obeidah, who died A.D. 639, Hegira 18, which year was called, the year of destruction. The civil and moral virtues of this commander are more distinguished than his military talents; but he succeeded in consequence of the impression made upon the minds of his enemies by his clemency and good faith.

EBN SALEM ABDALLAH, was a Jew, intimate with Mahomet, and an early convert to his religion. He is said to have assisted him in compiling his pretended revelations.

ABOUGEHEL, one of the enemies of Mahomet, and of his religion. Though his son Acramas became a convert to the tenets of the impostor, yet his father was for ever shut out

from paradise ; and so violent was the resentment of the Mussulmans, against this first enemy of their prophet, that they call the fruit colaquintina, or cucunais asininus, in contempt, the melon of Abougehel.

OMAR I., surnamed EBN AL KHATTAH, successor of Abu Becr, was originally a violent opposer of the Arabian prophet. Mahomet felt this opposition, and regretted it ; and it is said by prayer effected the conversion of this his dangerous antagonist. Omar had no sooner read the twentieth chapter of the Koran, than he was convinced ; upon which he instantly repaired to Mahomet and his followers, and declared his conversion. On the death of Abu Becr, who succeeded Mahomet in the regal and pontifical dignities, Omar was raised to the throne. He conquered the Persians, and Jerusalem submitted to his power ; nor does he appear to have been checked in a single instance. He was stabbed by a person of the Magian sect, while performing his devotions ; and after languishing three days, died in the month of D'huchajja, and 23rd year of the Hegira, which began A.D. 643, aged 68. The account of Omar's journey to Jerusalem, presents a curious and interesting picture of the simplicity of the early Saracen caliphs. Mounted on a sorrel coloured camel, in a tattered habit of hair-cloth, he carried with him his provision, in two bags, consisting of sodden grain and fruits, together with a leathern sack, filled with water, and a wooden dish. When he halted to make a repast, he permitted any of his slender train to partake with him, eating from the same dish. He performed, with great devotion, all the offices of his religion ; and, during his march, administered justice to all applicants. Omar was much and deservedly regretted by his people, to whom he was endeared by the moderation and strict justice of his rule ; the simplicity of his private life, joined with public liberty and munificence, and his religious zeal. His extensive conquests made the Moslem empire one of the most powerful and formidable monarchies in the world.

AMRU-EBN-AL-AS, one of the most famous of the first Saracen leaders, was a descendant of Aasi, of the tribe of Koreish. In the early part of his life he was a zealous opponent of Mahometanism, and having a turn for poetry, he indulged himself in writing satirical verses against the person and doctrine of Mahomet. He undertook an embassy to the king of Ethiopia, to stimulate him against the converts under his protection ; but he returned a convert to the Mahometan faith, and joined the fugitive prophet at Medina. After several displays of his military valour, he rose to the station of chief Irak ; and during the caliphate of Omar he served in Palestine, under Abn Obeidah. Historians mention a conference he had with Constantine, the son of the emperor Heraclius, at

the siege of Caesarea ; genealogically arguing the affinity of the Greeks and the Arabians, and the consequent rights of the latter as their descendants. In A.D. 638, Amru took Caesarea, and reduced to subjection all the maritime towns of Syria. On the death of Obeidah, Amru assumed the chief command in Syria, and was confirmed in it by the caliph ; after which he undertook an expedition into Egypt. Though attended by only four thousand Arabs, he took Pharma, and besieged Misrah, the ancient Memphis, which he also took by storm ; and on its site erected a city named Hostat, the ruins of which are now known by the name of Old Cairo. After this victory, the majority of the Egyptian natives being Coptic Christians, and enemies to the Catholic Greeks, submitted to Amru, and engaged to provide quarters and support for the Musselman army. Amru pursued the Greeks to Alexandria, which, after a siege of fourteen months, he took, A.D. 640. All Egypt fell with the capital into the hands of the conqueror, which became the storehouse of famishing Arabia. Amru observed a wise and equitable policy in Egypt ; and though upon the elevation of Othman, he was succeeded in his government by Abdallah-ebn-said, the change not pleasing the inhabitants, they delivered up the city to a Grecian fleet, and the valour of Amru was again necessary to retake it. He was again succeeded by Abdallah ; but when Ali ascended the throne, he became an adversary, and united himself to Moawiyah, whom he acknowledged caliph, and in whose name he took possession of Egypt, after defeating Ali's governor. He died in his government of Egypt, A.D. 663, highly esteemed, and much regretted by his countrymen.

OTHMAN, the third Saracen caliph, was one of the companions and the secretary of Mahomet. On the death of Omar, in the year 634, the choice of a successor was left to six electors, who concurred in the nomination of Othman, after he had solemnly promised to govern according to the rules of the Koran. He was far advanced in life when he came to the throne, esteemed for his piety and integrity, and distinguished by the same simplicity of manners which had characterized his two predecessors. His first public act was to send a body of troops to complete the reduction of Hamadan, while another body entered Persia, whence they totally expelled the unfortunate prince Yesdejerd. The caliph shewed an unjustifiable partiality for his own relations, by appointing his foster-brother Abdallah Ebn Said to supercede the renowned Amru in the government of Egypt, which he had conquered. This measure was as disagreeable to the Arabians as to the Egyptians, and its consequence was a revolt of the Alexandrians, who surrendered their city to the Greek emperor. Othman, thus made sensible of his fault, restored the government to Amru, who

recovered Alexandria, though not without loss and difficulty. Moanryah, about the same time, took the isle of Cyprus, and the important Syrian sea-port of Aradus. The isle of Rhodes afterwards fell under his power. Another Moslem army reduced all that part of Khorasan which had not then submitted to the Mahometan yoke. From Upper Egypt Abdallah Ebn Said made an incursion into Nubia, the Christian sovereign of which country he reduced to beg for peace, on condition of becoming his tributary. While the Moslem empire was thus extending on all sides under the auspices of Othman, the caliph himself was in danger of losing the affection of his subjects, by the weakness of his measures. Several charges were exhibited against him, of which one was his lavish donations to his favourites out of the public treasury. Othman told the assembled people, that money in the treasury was a sacred deposit, appropriated to the service of God, and that he, as the successor of the apostle of God, had a right to dispose of it according to his own pleasure. An aged companion of the prophet ventured to declare his disapprobation of what he had heard; upon which he was so maltreated by the partizans of Othman, that he was left for dead. This cruel and unjust act so inflamed the passions of the people, that they insisted upon Othman's abdication. He again saw his error, and promised a redress of grievances, but his apparent condescension only increased their violence. At length Ali, the son-in-law and nephew of Mahomet, who had a considerable party among the insurgents, was induced to use his influence for the restoration of tranquillity, which was effected by his joining the caliph in a promise to remove the causes of complaint. Intrigues were, however, formed to depose him; and by the circulation of some wicked calumnies, Mahomet again became his enemy, and with his party invested the caliph's palace, denouncing vengeance against his person. Othman requested aid from Ali, who sent his sons, Hassan and Hosein, to defend the gates of the palace. This they faithfully performed for several days, till at length, either for want of water, or of a hearty inclination, they withdrew, and left the caliph to the mercy of his enemies. But mercy had fled from their hearts; and Othman, placing the Koran in his bosom, waited to receive his assassins. Mahomet seized him by the beard, and plunged his sword into his breast. Others pierced his body in different parts, and he expired under multiplied wounds. For three days his corpse lay unburied, and exposed to the insults of the multitude; and at length it was, without ceremony, thrown into a hole. This happened in the year 655, and in the twelfth year of the caliph's reign. He was a man of a majestic figure and venerable aspect, pure in his morals, but did not possess a mind at all adapted to the duties of his station.

GOTHS, VANDALS, &c.

TOTILA, king of the Ostrogoths, in Italy, was the nephew of king Ildebald, and had greatly distinguished himself in the wars against the Romans, when, upon the assassination of his uncle, Eraric, a Rugian, was chosen to succeed him. Totila, who then commanded the Gothic garrison in Trevigo, was negotiating to deliver up that place to the emperor Justinian's lieutenant at Ravenna, when a deputation from some of the principal Goths arrived, offering to depose Eraric, and raise Totila to the throne. The proposal was accepted; Eraric was murdered, and Totila was proclaimed king, A.D. 541. The new king proved a very formidable enemy to the Romans, who now lost ground every where.

Justinian despatched a considerable fleet for the relief of Naples; but Totila, having timely notice, manned, with incredible expedition, a great number of light vessels; which, falling unexpectedly upon the Roman fleet, took or sunk every ship, and made prisoners of all on board, except a few who escaped in boats. A similar fate attended another fleet despatched from Sicily. They put to sea in the depth of winter; and meeting with a violent storm, were driven ashore near the enemy's camp, who sunk the ships, and made great slaughter of the seamen and soldiers. Upon this second disaster, the Neapolitans, despairing of further relief, submitted to Totila; who granted them honourable terms, and treated them with the greatest humanity. As they had been long pinched with famine, Totila, apprehending they might endanger their lives by indulging their appetites too much at first, placed guards at the gates to prevent their going out, taking care at the same time to supply them sparingly with provisions, but increasing their allowance every day. Being thus by degrees restored to their former strength, he ordered the gates to be set open, and gave every one full liberty to stay in the city, or remove, as he thought fit. The garrison he treated with extraordinary kindness. He first supplied them with ships to carry them to Constantinople, but having discovered that their real design was to sail to Rome, in order to reinforce the garrison of that city, which they knew he was soon to besiege, he was so far from punishing them, as they expected, that he furnished them with horses, waggons, and provisions, and ordered a body of Goths to escort them to Rome by land, as the wind had proved unfavourable for their passage by sea. Totila, having thus become master of Naples, and almost all the other fortresses in those parts, began to think of reducing Rome also. He first attempted to persuade the citizens to surrender; but finding his persuasions ineffectual, he sent a detachment of his army into Calabria to reduce Otranto;

after which, he marched with the rest of his forces against the towns near Rome. The city of Tiber, now Tivoli, about eighteen miles from Rome, was betrayed to him, and all the inhabitants, with their bishop, were put to the sword. Totila advanced to Rome, which he invested on all sides. The city was soon reduced to great straits; a dreadful famine ensued, and the unhappy citizens consumed all that could be supposed to give them nourishment, even the grass that grew near the walls. All the inhabitants who were able to escape had left the city, and the remainder were importunate with the governor to capitulate. At length some Isamians, who guarded the wall, opened one of the gates to the Gothic troops, on December 17, 546; and Totila entered the city, from which the Roman garrison had retired. As he approached St. Peter's church, he was met by the archdeacon Pelagius, with the gospels in his hand, who intreated him to spare the people; and no more than twenty-six soldiers and sixty citizens lost their lives in the capture of this great metropolis, which, indeed, was now almost a solitude. Totila, however, gave his soldiers full liberty to plunder the city; which they did for several days together, stripping the inhabitants of all their wealth, and leaving nothing in their houses but naked walls; by which means many persons of distinction were reduced to absolute beggary.

Totila, thus become master of Italy, sent ambassadors to Justinian, with very respectful letters, desiring to live on the same terms with him that Theodoric had done with his predecessor Athanasius; promising, in that case, to respect him as his father, and to assist him, when he pleased, with all his forces against any other nation whatever. On the contrary, if the emperor rejected his offers, he threatened to level Rome with the ground, to put the whole senate to the sword, and to carry the war into Illyricum. The emperor returned no other answer, than that he referred the whole to Belisarius, who had full power to manage all things of that nature. Upon this Totila resolved to destroy the city, and had actually thrown down a third part of the wall, when he received a letter from Belisarius, dissuading him from his intention. After having seriously considered this letter, Totila thought proper to alter his resolution with regard to the destruction of the city; but sent the inhabitants into Lucania, without leaving a single person in the metropolis. Belisarius, hearing of this, immediately returned to the capital, and undertook to re-people and repair it. He cleared the ditch which had been filled by Totila, but was for the present obliged to fill up the breaches in the walls with stones loosely heaped upon one another; and in this situation the city was again attacked by the Goths. Belisarius, however, had taken care to supply the inhabitants with plenty of provisions, so that they were now in no danger of suffering

by famine; and the assaults of the enemy were vigorously repelled, notwithstanding the bad situation of the fortifications, so that Totila at last abandoned the enterprise. In the mean time the Persians gained great advantages over the Romans in the East, so that there was a necessity for again recalling Belisarius. He was no sooner gone, than Totila renewed his efforts with greater vigour than ever; and the Franks, concluding that both Romans and Goths would be much weakened by such a destructive war, seized upon Venetia, which belonged to both, and made it a province of the French empire. Totila did not oppose them; but having obtained a re-inforcement of six thousand Lombards, returned immediately before Rome, fully intent of making himself master of that metropolis. Having closely invested it by sea and land, he hoped in a short time to reduce it by famine; but against this the governor wisely provided, by causing corn to be sown within the walls; so that he could probably have defied the power of Totila, had not the city again been betrayed by the Isamians, who opened one of the gates and admitted the enemy.

Policy now overcame resentment; and Totila not only spared all who had taken sanctuary, but instead of renewing his hostilities against the walls and buildings, he repaired what he had formerly demolished. He also recalled the senators, and restored them to their ancient rank and splendour. He invited the citizens to take possession of their properties; took care that they should be well supplied with provisions, and exhibited the Circensian games, at which he presided like a Roman emperor. He again sent ambassadors to Constantinople with offers of peace and alliance, provided Italy were relinquished to him; but Justinian refused even to admit them into his presence. Totila thereupon fitted out a numerous fleet, and after taking Rhegium and Tarentum, passed over to Sicily. He reduced the whole of this island, and stripped it of its treasure and of an immense number of horses and cattle; and afterwards made himself master of Sardinia and Corsica, and ravaged the sea coast of Greece. His troops were in the meantime besieging Ancona, but a naval force being sent to its relief, entirely defeated the Gothic fleet, and caused the siege to be raised; and the recovery of Sicily soon after followed.

Justinian was now in earnest bent upon freeing Italy from the power of Totila; and Belisarius having been recalled from his command, was superseded by the able and valiant Narses. This general entering Italy with a powerful army, advanced directly to Rome. Totila, assembling all his forces in the neighbourhood of that capital, met him near the spot called *Busta Gallorum*, in memory of the defeat of the Gauls by Camillus. Narses had brought a message from the emperor, which was no more than an offer of pardon. To this Totila replied, that

he would conquer or die. A day was agreed upon for the combat, but early on the next morning the Goth attempted to surprise his foe. He had an antagonist, however, who was wary and prepared, and after a prelude, in which the Goths were foiled in attempting to dislodge a party of Romans who had occupied an eminence, the main bodies joined battle with great fury. The Gothic cavalry were at length put to the rout, and falling back, threw their infantry into confusion. Narses seized the advantage, and redoubling his efforts, the Goths were driven from the field. Totila, seeing the day lost, fled with no more than five attendants. He was overtaken by Asbad, a leader of the Gepidæ, who not knowing him ran his lance through his body. His faithful companions, however, conveyed him seven miles beyond the scene of action, where he had his wound dressed; but he expired soon after. He was privately buried, and the Romans were not apprized of the extent of their success, till his body was discovered and recognised. This battle was fought in July 552, the eleventh year of Totila's reign. With him expired the glory of the Goths, which he had retrieved after its eclipse from the death of Theodoric. His character is transmitted in favourable colours by the writers of those times, who commend him for valour tempered by humanity and moderation, and for the justice and equity of his government. The historian Procopius does the highest honour to his memory; and our countryman Gibbon has this paragraph concerning him: "Totila was chaste and temperate; and none was deceived, either friend or enemy, who depended on his faith or clemency." "The virtues of Totila," he continues, "are equally laudable, whether they proceeded from true policy, religious principle, or the interests of humanity." He often harangued his troops, and it was his constant theme, that national vice and ruin are inseparably connected, and that victory is the fruit of moral as well as military virtue; and that the prince, and even the people, are responsible for the crimes which they neglect to punish. Totila besieged and took Rome, but spared it from destruction at the intercession of Belisarius. He was in all respects a great and exalted character; and, though what is usually termed a barbarian, was pre-eminently distinguished by his benevolence and humanity. He perished in the year 552, after a glorious reign of eleven years.

GILEMER, or GELIMAR, last king of the Vandals in Africa, a descendant of Genseric, succeeded to the throne of his deposed cousin Hilderic. The emperor Justinian joined the cause of the dethroned sovereign, and determined to annex the African provinces once more to the Roman dominions. Belisarius was chosen to execute the design, who sailed in 553. Tano, the brother of Gilemer, was, at this time, engaged in the conquest of Sardinia, by which circumstance the force of the

Vandals was divided, while a considerable party at home still adhered to the late king Hilderic. Gilemer assembled his troops to resist the invader, but being defeated with great slaughter, he was glad to retire to the Numidian deserts, having first exercised the tyrant's policy by commanding the execution of Hilderic and his captive friends. Carthage submitted to the victorious Belisarius, but Gilemer collected the scattered forces, and being joined by Tano, who had returned from Sardinia, a second action ensued, in which Tano lost his life, and Gilemer again retreated. The loss of the African provinces succeeded, and the defeated king was forced to take a refuge in the inaccessible mountains of the interior of Numidia. Even here, he was surrounded by a part of the Roman army under Pharus, and reduced to the utmost distress, which to him was peculiarly afflictive, by its contrast with the luxury and effeminacy in which he had been accustomed to live. So deplorable was his situation, that he is reported to have applied to Pharus for a lyre, a sponge, and a loaf of bread; the first he said was to soothe his sorrows; the second to dry up his tears; the third he asked as an humble delicacy, of which he had not tasted for a long time. His distress at length obliged him to submit to the conqueror; he descended from the mountains, and followed Belisarius to Constantinople, marching in the train of his triumph; on which occasion, he suffered neither fear nor sigh to escape, but frequently exclaimed, in the language of Solomon, "Vanity of vanities, all is vanity!" The emperor received him with respect, and showed him much attention and kindness; he would have raised the fallen monarch to the dignity of patrician, could he have been persuaded to renounce the Arian doctrine, in which he had been educated. He was put in possession of a large estate in Galatia, where, in the bosom of his family, he ended his days in peace. The extinction of the Vandal kingdom in the person of Gilemer is to be dated from the year 534.

AMALARIC, or AMAURY, king of the Visigoths, was the son of Alaric II.; but being an infant of five years, at his father's death, in 506, the throne was usurped by Gensaliac, the natural son of Alaric. Amalaric in the meanwhile retired into Spain, and the Visigoths were governed by his grandfather Theodoric, king of the Ostrogoths, who expelled Gensaliac from the throne, till his death in 526, when Amalaric assumed the government. This prince was zealously attached to the Arian doctrine and cause, and as he had married Clotilda, the daughter of Clovis, who inherited the piety and orthodoxy of her mother, he used various means, and as the Catholic historians say, those of violence, to proselyte her to his own opinion and party. In process of time, after patiently enduring the wrongs she suffered, she communicated an account of them

to her brothers, and testified the truth of her relation by accompanying it with an handkerchief stained with blood. In consequence of this complaint, her brother Childebert, king of France, marched with a numerous army into the territories of Amalaric, defeated him in an engagement, and forced him to take refuge on board his fleet. But recollecting that his treasures were left in the city of Narbonne, he went on shore again, in order to recover them; but had no sooner entered the city, than he was surprised by the enemy; and seeking safety in a church belonging to the Catholics, a common soldier run him through with a spear, A.D. 531. Some say, that he retired to Barcelona, and was assassinated by his own subjects; but it is more probable, that the assassin was either a Frank or some person employed for this purpose by Theudis, who succeeded him. Theudis was succeeded by Theodogesillus and Agila.

ATHANAGILD, the fourteenth king of the Goths in Spain, succeeded Agila, A.D. 554, and died A.D. 567, in the thirteenth year of his reign.

ALBOIN, a king of the Lombards. Having slain the son of Turisund, king of the Gepidæ, when fighting under the banners of his father Audoin, the Lombards requested that Alboin should be permitted to sit at the royal feast, by which the victory was to be commemorated. But as this was contrary to the custom of the country, till the young prince should be invested with arms by a foreign king, Alboin set out with forty of his companions to visit the court of Turisund. At the entertainment prepared for the occasion, Alboin occupied the seat of the prince whom he had slain in battle. This circumstance awakened the feelings of the father; and his surviving son Cunismund, with the other Gepidæ, who perceived his agitation, determined to be revenged upon the Lombard prince. They addressed their visitors in the language of reproach and contumely. The Gepidæ sprung from their seats at the appointed signal. The young hero and his brave associates grasped their swords; but the rising tumult was instantly assuaged by the interference of Turisund, who generously dismissed Alboin with the blood-stained arms of the prince whom he had slain. When Alboin succeeded to the throne, he asked in marriage the beautiful Rosamond, the daughter of Cunismund, who now swayed the sceptre of the Gepidæ. This request being refused, the Lombard king, with the assistance of the Arars, overturned the kingdom of the Gepidæ in 566; and Cunismund having fallen in battle, his fair daughter became the prize, and afterwards the wife, of her victorious lover. Having relinquished these territories to the Arars, who promised to restore them in the event of misfortunes, the Lombards attacked Italy, and made themselves masters of the whole country, from the mountains of Trent to the gates of Ravenna and Rome, which henceforth

became the kingdom of the conquerors. In a feast at Vienna, given by Alboin to his fellow-soldiers, a cup, formed of the skull of Cunismund, was introduced upon the table. The brutal and unfeeling Lombard placed it in the hands of Rosamond. She touched the sacred cup with trembling lips, which at the same instant muttered vengeance against her savage lord. After some fruitless attempts to procure an accomplice, she selected Peredeus, one of the Lombard chiefs; but found it necessary to employ art to secure his assistance. Rosamond secretly supplied the place of one of Peredeus's mistresses, and then assured her deceived companion, that either his death or that of Alboin, must be the consequence of their criminal indulgence. Peredeus did not hesitate about the alternative which he was to choose. He introduced the assassin into the chamber of his master; Alboin starting from his sleep, attempted to draw his sword; but Rosamond had secured it in the scabbard; and the Lombard king, with only a stool to defend him, fell by the spears of his murderers, A.D. 573. Thus it is that domestic treachery, or female revenge, often humbles the tyrants, who had forced the hearts, or insulted the honour, of their helpless captives.

AGILULF, from being duke of Turin, was appointed king of the Lombards in 591. He renounced Arianism, and embraced the Catholic faith, but committed great ravages in the ecclesiastical states, while engaged in a war with some of the German princes. He died in 619, and was succeeded by his son Adalnald.

ADALNALT, a king of Lombardy, deposed by his subjects for his oppression, and succeeded by his sister's husband Ariovald. He died in 629, in a private station.

FRANCE.

THIERRI or THEODORIC, the eldest son of Clovis, had the eastern part of the empire; and from his making the city of Metz his capital, is commonly called the king of Metz. About A. D. 520, a numerous fleet of Danes arrived at the mouth of the Meuse; and their king Cocluliac, having landed his forces, began to destroy the country with fire and sword. Against him Thierry sent his son Theodebert, who defeated the Danish army and navy, and killing their king, forced the rest to retire with precipitation. In 522 Hermanfroi, king of Thuringia, having destroyed one of his brethren, named Berthaire, and seized on his dominions, applied to Thierry, for assistance against his other brother Balderic, whom he intended to treat in the same manner. In this infamous enterprize Thierry embarked, on condition that he should have one-half of Balderic's

dominions; but after Balderic was overcome and killed in battle, Hermanfroi seized all his dominions. Thierri had no opportunity of revenging himself till 531, when perceiving the power of the Ostrogoths, whom he much dreaded, to be considerably lessened by the death of king Theodoric, he engaged his brother Clotaire to assist him. They accordingly entered Thuringia with two powerful armies; joining their forces after passing the Rhine, and were quickly after reinforced by a considerable body of troops under the command of Theodebert. The allies attacked the army of Hermanfroi, which was advantageously posted; and having defeated it, he was forced to fly from place to place in disguise. Soon after this the capital was taken, and Hermanfroi himself, being invited to a conference by Thierri, was treacherously murdered, after which his extensive dominions became feudatory to Thierri.

CLODOMIR, the son of Clovis, by Clotilda, had Orleans. He defeated Godemar, king of Burgundy, but pursuing too eagerly, was surrounded by his enemies and slain.

CHILDEBERT I., the third son of Clovis, had for his share the kingdom of Paris, over which he began to reign in 511, while yet a child. Childebert and two of his brothers attacked Sigismund king of Burgundy, and defeated and destroyed him and his family. Clodomir one of the three brothers, fell in the battle, on which his dominions were taken possession of by Childebert and Clotaire, as guardians to his children. Childebert next engaged in a religious war against Amalaric, the Arian king of the Visigoths, who had married his sister Clotilda, and ill treated her on account of her attachment to the Catholic faith. He was victorious against Amalaric, and brought back his army to Paris loaded with spoil. He joined with his brother Clotaire in the horrid plot against his three young nephews and wards, the children of Clodomir; Clotaire having stabbed the eldest, the second, embracing the knees of Childebert, pleaded so movingly for his life, that his uncle, though the author of the design, intreated Clotaire to spare him. But that bloody prince, with menaces drove Childebert out of the room, and then despatched the child. The third, being conveyed away by Childebert's attendants was saved, and afterwards became a monk. Childebert, with his brother Clotaire, made an attack upon the Visigoths in Spain, and penetrated to Saragossa, whence they were driven back with great loss. Disputes afterwards arose between the brothers, concerning the succession to the dominions of Theodebert, the son of Thierri, who, as well as his son Theodebalde, was dead. Clotaire had seized these dominions, and Childebert was obliged in appearance to acquiesce, but he instigated Clotaire's son, Cluarnnes, to rebel against his father. Childebert made an irruption into Champagne to support him, but on his return, he died at Paris in 558. Leav-

ing only daughters, Clotaire succeeded to his dominions. Childebert was destitute of the principles of honour and justice; yet he was milder in temper than his brothers, and governed his people with moderation. He abounded in the worthless party of the times.

CLOTAIRE I., king of France, was the third son of Clovis by his wife Clotilda, and was born in 497. At the death of his father in 511, he inherited the kingdom of Soissons. He joined his brothers in the invasion of the kingdom of Burgundy, and Thuringia, in which he signalised his military talents. In 533 he murdered two of the orphan sons of his brother Clodomir; and the third being conveyed away by his attendants, this cruel prince caused all the tutors and domestics of the children to be executed. In 555, on the extinction of the line of Thierri, Clotaire succeeded to the kingdom of Metz, or Austrasia. He was immediately involved in a war with the revolted Saxons and Thuringians, whom he defeated near the Weser. His eldest son, Chramnes, being seduced by his uncle Childebert, took up arms against him, but was obliged to submit on the death of Childebert, in 558, on which event Clotaire became sole monarch of the Franks. He had murdered the sons of Clodomir, Thierri and his children were dead, as was also Childebert, so that Clotaire was sole heir to all the dominions of Clovis. Chramnes, rebelling a second time against his father, was defeated; he was shut up with his wife and children in a thatched cottage, where, by the orders of Clotaire, they were all burnt to death. Clotaire did not long survive this cruel execution of his son and grandchildren, but died in 562. On his death-bed he made a reflection natural to a potent barbarian, "What must be the power of the king of heaven, who thus brings to an end the greatest kings on earth!" He married six wives, and left four sons, who divided his dominions.

ST. RADEGONDE, daughter of Bertarius, king of Thuringia, renounced, at the age of ten, paganism, by the direction of Clotaire, who afterwards married her. She united to personal charms the most amiable virtues; but such was her attachment to religious duties, that she obtained from her husband, six years after her marriage, the permission of retiring from the world to the seclusion of a monastery. She died 587, aged 68.

CARIBERT, or **CHARIBERT**, king of Paris after his father Clotaire I. 562, was a popular monarch, and reckoned one of the most learned princes of his time. He was, however, licentious in his manners; and, after putting away his queen, by whom he had a daughter, afterwards married to Ethelbert, king of Kent, he married successively two of her servants, sisters, the daughters of a woolcomber, and also took a third wife, the daughter of a shepherd. For this misconduct, and other violations of ecclesiastical discipline, he was excommunicated by

Germannus, bishop of Paris. He died at the castle of Blage on the Garonne in 567. During this reign, the mayors of the palace acquired the great power which proved fatal to the monarchy.

CHILPERIC I., the youngest of the four sons of Clotaire I., displayed his ambitious and restless spirit on his father's decease, by seizing on the royal treasures, and raising a party which placed him on the throne of Paris. His brothers and the nobility, however, obliged him to abandon his enterprise; and at the division of territories in 562, he had the kingdom of Soissons. On the death of Charibet, he succeeded to the best part of the kingdom of Paris. In 576, Chilperic married for his second wife Galswintha, or Galsonda, eldest sister of the famous Brunehaut, whom he obtained with some difficulty. Before her arrival, he dismissed his mistress, Fredegonde, a woman of great abilities, very ambitious, and capable of the blackest crimes. The new queen, who brought immense treasures from Spain, and made it her whole study to please the king, was for some time entirely acceptable. However, Chilperic gradually suffered Fredegonde to appear at court, and was suspected of having renewed his intercourse with her, which so hurt the queen, that she desired leave to return to Spain, offering to leave all her wealth. The king knowing that this would render him extremely odious, quieted her suspicions, and soon after caused her to be privately strangled; upon which he publicly married Fredegonde. This atrocious action excited the greatest indignation. His dominions were immediately invaded and conquered by Sigebert and Gontran, after which they made peace, Chilperic consenting that Brunehaut should enjoy those places which he had bestowed upon Galswintha, viz. Bourdeaux, Limoges, Cahors, Bigorre, and Bearn, now called Lescar. The French princes were not long at peace. A war quickly commenced; Gontran and Chilperic coalesced against Sigebert. The latter prevailed; and compelling Gontran to a separate peace, seemed determined to make Chilperic pay dear for his repeated perfidy; but he was assassinated by order of Fredegonde, who thus preserved herself and Chilperic. On his death, Brunehaut fell into the hands of Chilperic; but Gondobald, one of Sigebert's best generals, escaped into Austrasia with Childebert, the only son of Sigebert, about five years of age, who was proclaimed King. In a short time, however, Meroveus, eldest son of Chilperic, fell in love with Brunehaut, and married her privately. Chilperic immediately went to Rouen, where Meroveus and his consort were; and having seized them, sent Brunehaut and her two daughters to Metz, and carried Meroveus to Soissons. Soon after, one of his generals being defeated by Gontran, who espoused Brunehaut's cause, Chilperic, in a fit of rage, caused Meroveus to be shaved

and sent to a monastery. From hence, however, he escaped; and arrived in Austrasia; but the jealousy of the nobles forced him to leave that country; and being betrayed into the hands of his father's forces, he was murdered at the instigation of Fredegonde. France was at this time divided between Gontran and the king of Orleans and Burgundy, Chilperic king of Soissons, and Childebert king of Austrasia. Chilperic, in 579, had a dispute with Varoc, count of Bretagne; Chilperic despatched a body of troops against him, who were defeated; and he was forced to submit to a dishonourable peace. His brother and nephew lived in strict union, and had no reason to be pleased with him. His subjects were oppressed, poor, and discontented. His son Clovis, by his former marriage, avowedly hated Fredegonde. To crown all, the country was threatened with famine and pestilence. The king and queen were both attacked with an epidemic disease. They recovered; but their three sons, Clodobert, Samson, and Dagobert, died; after which, the sight of Clovis was so hateful to Fredegonde, that she caused him to be murdered, with his mother Andovera. He had the good fortune of having another son born to him; but in the midst of these events, he was suddenly taken off by assassination, on his return from the chase, in 584, nor was it ever discovered whence the blow proceeded, though both the rivals Brunehaut and Fredegonde were suspected; the latter, because, as it is said, her husband had discovered her attachment to a lover named Landry; Chilperic has been recorded by Gregory under the title of the Nero and Herod of his age; and doubtless committed many acts of injustice and cruelty, which are generally attributed to his attachment to the execrable Fredegonde. He had a taste for learning, and invented four new letters, which, however, like other royal innovators, he was unable to get permanently introduced into the alphabet. Chilperic was not deficient in the piety of the age. He bestowed rich gifts on churches and monasteries, and interested himself greatly in the conversion of the Jews, several of whom he held at the baptismal font. By his art, in persuading his nephew Childebert to join him against Gontran, he regained the ascendancy, and was more considered in foreign nations than any of the other kings of the Franks.

FREDEGONDE, a woman famous in the early period of French history, was descended from an obscure family in Picardy. She entered into the service of Andonaire, first wife of Chilperic I., king of France, and procured her divorce. Chilperic then married Galswintha, daughter of the Visigoth king of Spain, who was soon after found dead in her bed. About the year 560, he raised Fredegonde to the throne. In this high situation she used her power to the worst purposes. She caused Sigebert, brother of Chilperic, to be assassinated in

the midst of his army. She afterwards brought to a like end Merovæus, the son of Chilperic by his first wife. A venerable bishop of Rouen was her next victim, whom she caused to be stabbed at the altar. Resolved to make the way clear for her own children, she contrived the death of Clovis, younger brother of Merovæus, which was followed by that of their mother Ando-naire. There seemed no end to her cruelty, till at length her temper was somewhat affected by the loss of three of her own children by an epidemic distemper, and she then persuaded the king to repeal some oppressive impositions laid upon his subjects. In 584, Chilperic himself was assassinated by an unknown hand; but the suspicion fell on Fredegonde, whose criminal passion for another person the king is said to have detected. Fredegonde being now driven from the throne, fled with her remaining son, Clotaire II., then an infant, and took refuge at the court of the king of Burgundy, whom she found means to interest in her favour. An attempt was made by Childebert to possess himself of the estates of young Clotaire, but his mother raised troops, put herself at their head, gained a victory, and triumphed over her enemies. She died in 597, leaving the affairs of her son in good condition.

SIGEBERT, third son of Clotaire I., inherited Austrasia, and married Brunehaut. He was successful against the Huns. He was much engaged in war with his brothers, particularly with Chilperic. At length, Sigebert, assembling a numerous army, after making himself master of the greatest part of Chilperic's territories, invested him in Tournay, and refused to listen to any terms of accommodation. When the ruin of that Prince seemed inevitable, Fredegonde hired two assassins, who, pretending to have some important secret to communicate to Sigebert, thrust their daggers into his body in the midst of his army. He died in 575, after a reign of fourteen years, leaving the character of the greatest and best of the sons of Clotaire.

BRUNEHAUT, daughter of Athanagild, king of the Visigoths in Spain. She was married in 568 to Sigebert I., king of Austrasia. Her beauty, high birth, and affability, endeared her to her husband and people; and during the life of Sigebert there appears no stain on her character. After the assassination of Sigebert, Childebert, the infant son of the deceased king and Brunehaut, was safely conveyed to Mentz by the general Gondebaud, and there proclaimed his father's successor. Brunehaut and her two daughters, meantime, were seized and sent to Rouen. Here her charms had such an influence over prince Merovæus, son of Chilperic, that he married her. Chilperic, however, marching to Rouen, parted the new married couple, and sent Brunehaut and her daughters back to Austrasia. Assuming the regency during her son's minority, she commenced that course of hostility with Fredegonde, which

for many years made the Franks the victims of fatal pride and passion. Her young husband Meroveus made his escape to her dominions, but he was at length betrayed to his father, and put to death. Brunchaut afterwards took the part of Gondobaud, the supposed son of Clotaire, designing to marry him, but before this took place he was killed in battle. In 596, her son Childbert died, and was succeeded in Austrasia by his young son Theodebert, on which occasion Brunchaut assumed the regency of the kingdom. Here her efforts to preserve her power, for which end it is said she frequently used both steel and poison, involved her in such enmities with the nobles, that they procured her banishment; and she arrived in a very destitute condition in the dominions of her other grandson, Thierri king of Burgundy. She obtained such an ascendancy at his court, that she engaged him, in conjunction with his brother, to attempt the recovery of Paris from Clotaire, their cousin, in which they succeeded. It was then her great object to preserve her influence over Thierri, which she attempted by discouraging him from marriage, and allowing the free indulgence of licentious amours, at the same time she attached herself to a handsome young nobleman, named Pratade, whom she made mayor of the palace, after removing Bertolalde, the former mayor. Her favourite was, however, destroyed by the jealous nobles, who also prevailed upon Thierri to marry a Spanish princess; but Brunchaut, by her arts, prevented the marriage from being consummated, and caused the princess to be sent home. Brunchaut then involved Thierri in a war with his brother Theodebert, which terminated in the ruin and death of the latter, with all his family, by the orders of Brunchaut. Thierri himself soon after died, not without suspicion of having been poisoned by his grandmother, who immediately caused his son Sigebert to be proclaimed, and intended to prolong her rule through another minority. But her measure of crime was now full. Clotaire advancing with his army, possessed himself of the whole dominion of the Franks, Brunchaut was betrayed into his hands, and met no mercy from a barbarous people. For three days she was led about the camp, and exposed to every insult and indignity; she was then tied to the tail of a wild horse, which dragged her about till her brains were dashed out against the stones. This happened in 613 or 614. Her memory is held in execration by the French ecclesiastical writers, and there is not a crime of which she is not accused. Mariana, as a native of Spain, has represented her in a much more favourable light than other historians; in which he has been followed by Condemay, a learned and judicious Frenchman. Her crimes were probably exaggerated in various instances; yet there seems little reason to doubt that she prolonged her power by guilty means, and indulged her passions of every kind with

little share of scruple. At the same time, it appears that she was possessed of considerable abilities, was well versed in the arts of government, and benefited her country by the erection of churches, monasteries, hospitals, causeways, and other public works, which display great power and wealth directed by an enlarged mind.

CHILDEBERT II., king of Austrasia or Metz, was the son of Sigebert by Brunehaut. On the assassination of his father in 575, he was only five years of age, and would probably have fallen a victim to the cruelty of his uncle Chilperic, had he not been privately removed from Paris, and conveyed to Metz, where the nobility proclaimed him king. On the death of Chilperic, Childebert was induced by his counsellors to march to Paris, in order to seize a part of his dominions. Some years afterwards, Childebert entered into a treaty with the Greek emperor Maurice, to assist him, in consideration of a large subsidy, in expelling the Lombards from Italy. In consequence, he marched several armies into Italy; but they met with great losses from disease and the enemy. Childebert's power, however, was so formidable, that the Lombards repeatedly purchased a truce with him; and at length, gave him an annual subsidy as the price of peace. The young king was assailed by domestic conspiracies against his life and authority, which he was fortunately able to defeat; and on the death of his uncle Gontran, who had been his constant friend, he obtained, in 593, a large accession of dominion. The possession of some of these territories, however, cost him a war with Fredegonde, as guardian of her son Clotaire II., in which his troops sustained a great defeat at Soissons. He afterwards entirely extirpated a barbarous nation called the Varnes, whom Fredegonde had excited against him. Soon after this victory he died, not without suspicion of poison, in 596, at the early age of twenty-six. Several regulations for the maintenance of good order in his states are ascribed to this prince, and make a part of the capitularies of the ancient kings of France.

THIERRI II., second son of Childebert, was king of Burgundy and Austrasia. Brunehaut, his mother-in-law, at whose instigation he had murdered his brother, caused him to be poisoned, 613.

CLOTAIRE II., son and successor of Chilperic I. His father died when he was only four months of age; his mother maintained the kingdom for him, with great spirit and success, against the efforts of Childebert. After her death Theodebert and Thierry defeated him; but he afterwards re-united the different kingdoms of France under himself, after putting to death a great number of princes. He restored tranquillity, gained the hearts of his subjects, and secured the attachment of the great by increasing their power; he committed the government of

Austrasia and Burgundy to the mayors of the palace, who, from that period being constituted a kind of viceroys, acquired every day additional power. These officers, who were judges in the palace, becoming the ministers of princes, and arbitrators of the government, soon acted as sovereigns under kings who had neither strength nor talents to reduce them to their duty. On a revolt of the Saxons in 627, Clotaire marched to the assistance of his son Dagobert, who had been defeated by them, and routed them with great slaughter killing their duke Berthoald with his own hand. Clotaire died in 628; at the age of forty-five, much respected by his subjects, having acquired from them the titles of the Great and the Debonnair.

BRITAIN.

ARTHUR, a British prince, was the son of Uther Pendragon; king or dictator of the Britons, by the wife of the duke of Cornwall. He succeeded Uther in 516, and was immediately engaged in a war with the Saxons, in which he was completely successful; he next turned his arms against the Scots and Picts, in which he was also victorious. It is moreover said, that he conquered Ireland and the western isles of Scotland; and that, after a series of warlike exploits, he passed the remainder of his days in peace, governing his kingdom with great wisdom and moderation. He instituted the military order of the knights of the round table, and settled Christianity at York in the room of paganism. He died A. D. 542.

CONSTANTINE II., the son of Cordo, prince of Cornwall, and nephew of the celebrated king Arthur, succeeded that prince, A. D. 542. He defeated and slew his rivals in a church in Westmoreland, but was killed in battle by Aurelius Conanus.

AURELIUS CONANUS, an ancient British prince, nephew of the celebrated king Arthur, succeeded Constantine II., A. D. 545, and, like his uncle, had long wars with the Saxons. He died A. D. 578, and is celebrated as a prince of a liberal spirit.

ETHELBERT, king of Kent, succeeded to the throne about the year 560. He began his reign with a resolution to revive the reputation of his family, which had been sinking in the scale of monarchy; with this view he made war upon the king of Wessex, by whom he was twice defeated, though he was afterwards triumphant, and acquired the complete ascendancy over Wessex and the other states, except Northumberland, and reduced them to the condition of his tributaries or dependants. In the reign of Ethelbert, Christianity was introduced into England. The king had married Bertha, daughter of the king of Paris, who being a Christian, had stipulated for

the free exercise of her religion, and had carried over in her train a French bishop. So exemplary in every respect were her life and conduct, that she inspired the king and his court with a high respect for her person, and for the religion by which she appeared to be influenced. The pope, taking advantage of this circumstance, sent a mission of forty monks, at the head of whom was Augustine, to preach the gospel in the island. They landed in Kent in 597, and were well and hospitably received by Ethelbert, who assigned them habitations in the isle of Thanet. A conference was held, and the king took time to consider of the new doctrines propounded to him; and in the meantime gave them full liberty to preach to his subjects. Numbers were converted, and at length the king submitted to a public baptism. Christianity proved the means of promoting knowledge and civilization in this island; and the king, with the consent of his states, enacted a body of laws, which was the first written code promulgated by the northern conquerors. Ethelbert died in the year 616, and left his crown, after a reign of fifty years, to his son Edbald.

HEAULIN, king of the West Saxons, after his father Kenric in 565. He gave the Britains two great overthrows, the first at Dereham in Gloucestershire, where he slew three of their kings, upon which Gloucester, Cirencester, and Bath, fell into his hands; the second at Fethanleag, where he gathered a rich booty; but the Britains, at Waden's Mount in Wiltshire, ruined his whole army, and drove him out of the kingdom. The next year he died very poor. He was the most potent, and indeed sole king of all the Saxons on this side the Humber.

SCOTLAND.

EUGENE III., succeeded to the Scottish throne on the death of Conranus. His reign was uncommonly peaceable. He died A. D. 558, after a reign of twenty-three years.

CONGAL II., king of Scotland, succeeded Eugene III. He was a pious prince, and died A. D. 569, after a reign of eleven years.

KINNATEL succeeded to the throne of Scotland on the death of Congal II. He reigned very well the short time he lived, which was only one year.

AIDANUS, or AIDAN, the son of Goram, or Conran, the forty-ninth king of Scots, succeeded his cousin Kennattel, A. D. 570, and was crowned by the celebrated Columba, who afterwards obtained a peace to be settled between the Scots and Picts. This, however, was soon after disturbed, by Ethelfred, king of Northumberland, who excited Brudeus king of the

Picts, and Ceulin, king of the West Saxons, against the Scots, and carried on a war for some years with various success. Aidan died A. D. 604, in the thirty-fourth year of his reign.

ARTHUR, prince of Scotland, the son of king Aidan, was slain in battle fighting against the Picts, about A. D. 600.

KENNETH I., king of Scotland, son of Congal II. He succeeded Aidanus, and only reigned one year.

EUGENE IV., king of Scotland, succeeded Kenneth I. He reigned in peace, instituted good laws, and died after a reign of fifteen years, A. D. 621.

FERQUHARD I., son of Eugene IV., succeeded his father on the throne of Scotland. He being a vicious tyrant, was deposed by his nobles, and put in prison, where he killed himself, A. D. 632, after reigning eleven years.

PHILOSOPHY.

AMMONIUS, a philosopher, who taught at Alexandria. He was the disciple of Proclus, and obtained great reputation as a preceptor. He had for his scholars Simplicius, and Damascius; the latter of whom represents him as an excellent mathematician. His commentaries upon Aristotle and Porphyry are still extant.

DAMASCIUS, a celebrated heathen philosopher, born at Damascus, A. D. 540, when the Goths reigned in Italy. He wrote the life of his master Isidorus. In this life, which was copiously written, he frequently made oblique attacks on the Christian religion. We have nothing remaining of it but some extracts preserved by Photius. Damascius succeeded Theon in the rhetorical school, and Isidorus in that of philosophy at Athens.

SIMPLICIUS, an ancient philosopher. He was a follower of Ammonius, and like him a firm adherent to paganism. He was one of those, who, thinking themselves not safe under Justinian, went with Aresbindus, to Chosroes, king of Persia; but he not answering their expectations, they returned to Athens, A. D. 549, after stipulating their liberty to adhere to the religion of their ancestors. Simplicius was a professor of the peripatetic philosophy, and wrote commentaries upon Aristotle's works; some of which are lost; but of all that are extant, none is more highly valued than his Commentary upon Epictetus; which has been often printed in Greek and Latin. His whole works were published at Leyden in 1640. He died about 566.

P O E T R Y.

HONORIUS CLEMENTIANUS FORTUNATUS VENANTIUS, a Christian poet, was a native of Italy, and studied at Ravenna. He afterwards settled in France, where he became bishop of Poitiers; and died in 609. He was considered the best Latin poet of his age; and a complete edition of his works was printed at Rome in 1786. 2 vols. 4to.

ANATOR, a Latin poet, was a native of Liguria, and patronized by pope Vigilius, to whom he presented the Acts of the Apostles in Latin verse. This work has been several times printed. The author died in 556.

ANEURIN, called the sovereign of bards and of flowing music, a celebrated British poet. He was a chieftain among the Olodinian Britons, who behaved valiantly at the battle of Cattraeth, which he celebrates in an excellent poem preserved in the Welsh archæology. This, with another piece, entitled the Odes of the Months, are all that now remain of his works. He died about A.D. 570.

CADOG, commonly called the Wise, a bard who flourished in this century. He was the first who collected the British proverbs together. There are some churches dedicated to him in South Wales.

MERDDIN, the son of Mervyn, a celebrated Welsh poet, who flourished about A.D. 560. He ranked with Merddin Emrys, and Taliessin, as the three principal Christian bards of Britain. Merddin is said to have slain his nephew in battle; on which account he secluded himself from society in a wood, whence he is called Merddin the Wild.

TALIESSIN, the most famous of the ancient bards of Wales. He flourished in this century, under princes Elphin and Urien. About eighty of his poems are preserved, and published in the Welsh Archæology.

LLYWARCH HEN, a celebrated Welsh poet. Many of his compositions are extant and were collected and printed by Mr Owen, who says that he came from the north of England. He distinguished himself in the defence of his country against the Saxons; and he lost twenty-four sons in the same cause. He died in a solitary cell in the parish of Llanvor, near Bala, aged 150.

TYSILIO, a Welsh poet, historian, and divine. He wrote a Chronicle of Britain; from which Geoffry of Monmouth compiled his fabulous history.

COLUMBANUS, a saint and poet, born in Ireland, and brought up to a religious life among the disciples of St. Columba. He made uncommon progress in learning, and very early composed a book of psalms, and a number of moral poems.

He is said to have originally belonged to a monastery of the name of Benchor. Columbanus passed from Britain to France, A.D. 589, and founded the monastery of Luxeuille near Besancon. He had been kindly received and patronized by king Childebert; but he was afterwards expelled out of France by the wicked queen Brunehaut. He retired to Lombardy, was well received by king Argulphus, and founded the monastery of Bobio. The *Regula Cænobialis Penitentiolis*, which he established in that monastery, have been published in the *Codex Regularum*, compiled by the learned Holstenius.

TRYPHIODORUS, a Greek poet, was a native of Egypt, and commonly referred to the reign of the emperor Anastasius, in the commencement of the sixth century. Of his history little is known; but he was denominated a grammarian, and wrote many works, the titles of which are given by Suidias. Of these, none are extant besides his poem on the destruction of Troy.

BAUSSIRI, a Mahomedan, author of a poem in praise of Mahomet, who cured him, as he said, of the palsy in a dream. Every line of the poem ends with an *M*. the initial of the prophet's name, and it is so highly valued that many of the Mahometans learn it by heart, on account of its maxims.

LEBID, an Arabian poet, who was employed by Mahomet to answer the satires written against him. He died at the age of 140.

CAAB, or **CAB BEN-ZOHAIR**, an eminent Arabian poet, was also a rabbin. When Mahomet made war upon the tribes which had embraced Judaism, Caab wrote some bitter satirical verses against him. After the successes of the prophet, Caab, desirous of appeasing him, became a convert, and presented him with a copy of verses in his praise. Mahomet granted him his pardon, and received him to favour. He even honoured him with the present of his mantle, which the caliph Moavias afterwards purchased at a great price from his heirs. Caab is said to have had a large share in the composition of the Koran. He died in the first year of the Hegira, A.D. 622.

LITERATURE.

LEONTIUS, surnamed the Scholastic, was a native of Constantinople, and was educated an advocate and afterwards became a monk. He lived till about the close of this century. The principal work of Leontius is "*A Treatise on the Sects of Heretics*," divided into ten discourses. It was published in Greek and Latin at Basil, in 1578. He was also author of various treatises against the Eutychians, Nestorians, and Appollinarists; a discourse on the festival celebrated between Easter

and Whit-sunday; and there are "Orations" and "Homilies" ascribed to him in the Bodleian and Vienna libraries.

ADRIAN, a Greek author, who wrote an introduction to the Scriptures in Greek.

PRISCIANUS, an eminent grammarian, born at Cæsarea, taught at Constantinople with great reputation about the year 525. He composed a work "De Arte Grammatica," which was first printed by Aldus, at Venice, in 1476; and another "De Naturalibus Quæstionibus," which he dedicated to Chosroes, king of Persia; besides which he translated "Dionysius's Description of the World," into Latin verse. A person who writes false Latin, is proverbially said to "break Priscian's head."

TRIBONIANUS, a Roman lawyer, was born at Pamphylia. He became consul; and Justinian employed him in compiling the Digest or Pandects. He was extremely avaricious and guilty of such oppressions, that the emperor banished him; but afterwards recalled him, and he continued in favour during the rest of that reign. He died about 546.

JORNANDES, a Goth, who in the reign of Justinian wrote a work, entitled "D. Mundo, et de Rerum et Temporum Successione." Printed in 1617, 8vo.

DIONYSIUS, surnamed Exigruis, or the Little, on account of his short stature, was a native of Scythia, flourished under Justinian towards the beginning of this century, and died according to Cave, before the year 556, or, according to Blair's Tables, in the year 540. He was a monk and abbot of Rome, and an intimate friend of Cassiodorus, who extols his learning and character. This writer informs us that he was a complete master of the Greek and Roman languages, that he had diligently studied the Scriptures, and that he was eminently distinguished by a combination of great wisdom, learning, and eloquence, with the most amiable virtues. His works, recited by Cave (*ubi infra*) were numerous; and he is said to have been the author of the vulgar Christian Epochæ, and to have invented the cycle of Easter, ascribed by others to Victor, or Victorinus.

PROCOPIUS, of Gaza, a Greek sophist. He wrote Commentaries on the Books of the Kings, and Chronicles; and on Isaiah; printed in Greek and Latin, folio.

JOCHANAN BEN ELIEZER, a learned Jew, who flourished about this time. He collected the comments and illustrations of the Mishna, undertaken by rabbis Chiam and Oschaïam, and others, disciples of rabbi Juda, the compiler of that work. To this collection was given the name of Gemara, signifying supplement, or completion. Rabbi Jochanan's work was afterwards called the Jerusalem Gemara, or Talmud, to distinguish it from another work, compiled at Babylon, and known by the name of the Babylonish Gemara, or Talmud,

which is more clear than that of Jerusalem, and generally preferred.

RELIGION.

PELAGIUS I., pope, was born at Rome, and elected pope in 555. He endeavoured to reform the clergy; and when Rome was besieged by the Goths, obtained many concessions from Totila, in favour of the citizens. He died in 560.

JOHN III., surnamed **CATILINE**, pope after Pelagius I., 560, was zealous in the decoration of churches, and died 573.

BENEDICT I., pope, called by the Greek writers **Bonus**, a Roman by birth, and son of one Boniface, was elected to the pontifical chair in 574, after a vacancy of ten months, occasioned by the disordered state of Italy. At this period the Lombards overran that country, and fixed themselves in it under Alboin. Grief on account of the ravages they committed is said to have put an end to the life of Benedict, after filling the see somewhat above four years.

PELAGIUS II., pope, was of Gothic extraction, and the son of Winigild, but a native of Rome. He succeeded Benedict I. in 578. He laboured much to reconcile the bishops of Istria and Venice to the Roman see, but without success, and he opposed John, patriarch of Constantinople. In consequence of an inundation of the Tiber, which laid under water a considerable part of the city of Rome, and the adjacent country, a very mortal pestilential distemper broke out, which proved fatal to Pelagius in 590, after he had presided over the Roman see eleven years and between two and three months.

GREGORY I., surnamed the Great, pope of Rome, was born at Rome, of a patrician family, A. D. 544. He discovered such abilities in the exercise of the senatorial employments, that the emperor Justin the younger appointed him prefect of Rome. Pope Pelagius II. sent him nuncio to Constantinople, to demand succours against the Lombards. When he thought of enjoying a solitary life, he was elected pope by the clergy, the senate, and the people of Rome, A. D. 590. Besides his learning and diligence in instructing the church, both by writing and preaching, he had a very happy talent in winning over princes in favour of the temporal as well as spiritual interest of the church. He undertook the conversion of the English, and sent over some monks of his order, under the direction of Augustine their abbot. With respect to the chastity of the churchmen, he was very rigid, asserting, that a man who had ever had commerce with a woman ought not to be ad-

mitted to the priesthood; and he always caused the candidates for it to be examined on that point. He likewise exerted himself against such as were found guilty of calumny. However, he flattered the emperor Phocas, while his hands were yet reeking with the blood of Mauritius, and of his three children, who had been butchered in his sight. He likewise flattered Brunehaut, a very wicked queen of France.

This pope certainly possessed extraordinary abilities, and many commendable qualities. There was, however, a strange mixture of inconsistencies in his character. In some respects he discovered a sound and penetrating judgment, but in others the most shameful and superstitious weakness. It is impossible to read the absurd and ridiculous tales inserted in his dialogues, and circulated in some of his letters, without either pronouncing him credulous and superstitious in the extreme, or accusing him of very criminal hypocrisy, and of practising the most scandalous religious frauds. To one of these conclusions we are also unavoidably led, when we read of the solemnity and liberality with which he distributed his wonder-working relics, and the gravity with which, from old women's dreams, of apparitions and visions, he deduced the doctrine of purgatory, which afterwards proved such a mine of wealth to the church. He was no friend to secular and polite learning, as sufficiently appears from his epistles and dialogues. He is accused of destroying the noble monuments of ancient Roman magnificence, that those who visited the city might not attend more to the triumphal arches than to holy things; and of burning a multitude of heathen books, Livy in particular. He died in 605. His works were printed at Paris, in 1705, in 4 vols. folio.

SABINIAN, pope, succeeded Gregory the Great, but reigned only five months.

BONIFACE III., pope, was elected A. D. 605, and reigned only eight months and twenty-three days; yet in that short period, by favouring the emperor Phocas, he had the important title of Universal Bishop exclusively conferred on himself and his successors.

BONIFACE IV., pope, who obtained the additional favour from Phocas, of converting the famous heathen temple, built by Agrippa, called the pantheon, into a church. Several literary works are ascribed to him, but they are suspected to be spurious. He died, A. D. 614, in the ninth year of his pontificate, and was canonized.

DEUS DEDIT, or God's Gift, pope, successor of Boniface IV., in the year 614. He reigned but three years; and we have but few particulars transmitted to us respecting him, farther than that he was a native of Rome, and son of a sub-deacon of the church, and that his election to the pontificate was unanimous. He was a pious and benevolent man, and to him have

been imputed divers miracles. Moreri mentions one in which he healed a leprous man by bringing his mouth in contact with his own. The biographer gives little credit to such a report, but thought it necessary to insert it to quiet the minds of the devotees to the Catholic religion.

BONIFACE V., pope, a Neapolitan, and presbyter of the Roman church, succeeded *Deus Dedit* in 619. Not much is known concerning his actions. In 624 he sent the pall to *Justus*, newly elected archbishop of Canterbury, and interested himself in the progress of Christianity in Britain, for which an opportunity was offered by the marriage of Edwin, the Pagan king of Northumberland, to Edelberg, the sister of Eadbald king of Kent. Boniface sent letters and presents to the new-married couple, but did not live to see the fruits of his exhortations, dying in 625. Some decretal epistles are ascribed to him, of which three or four are remaining.

HONORIUS I., pope, was a Campanian by birth, and the son of *Petronius*, a person of consular dignity. He was chosen to fill the Roman see on the death of pope Boniface V. in the year 625. At that time the Lombards, who were masters of a considerable part of Italy, were at peace with the empire, but at war among themselves. For king *Adaloaldus*, having a fit of lunacy, to which he is said to have been subject, put several of the chief lords of that nation to death, the rest prudently determined to depose him, and raised to the throne *Arioaldus*, duke of Turin, who had married his sister. But the latter, though a man of unblemished character, and distinguished merit, was an Arian; and *Adaloaldus* not only a sound catholic, but also a liberal benefactor to the church. The pope, therefore, espoused the cause of the deposed prince with great zeal, and employed all his influence both with the Lombards and Romans, to procure his restoration. By his intrigues he continued to extend the civil war among the Lombards for a time; but he was ultimately disappointed of his grand object as *Arioaldus* continued to fill the Lombard throne until his death. The most remarkable circumstance in the life of *Honorius*, was his having been induced to give his sanction to the opinions of the *Monothelites*, who maintained that in Christ there was one will only, and one operation, for which he was solemnly condemned by the sixth general council, in the pontificate of pope *Agatho*. He died in the year 638, after a pontificate of nearly thirteen years. Eight of his letters are extant in the fifth volume of the "*Collect Concil*," and an "*Epigram on the Apostles looking up towards Heaven with Astonishment at the Ascension of Christ*," in the twelfth volume of the "*Bibl. Patr.*"

EPIPHANIUS, patriarch of Constantinople. He strenuously vindicated the orthodox doctrines against the *Eutychians*,

and after his elevation to his dignity in the year 520, procured the condemnation of the latter in a synod of bishops held at Constantinople. Whilst he was patriarch, the decrees of the council of Chalcedon were confirmed, and a reconciliation was completed between the churches of Constantinople and Rome, after a schism which lasted thirty-five years. Five letters of this patriarch to pope Hormisdas on the subject of the union are extant in the fourth volume of the collection of the Latin councils.

SERGIUS, patriarch of Constantinople in 610, was a native of Syria, and the chief of the sect of Monothelites, the principle of which was, that there is only one will, and one operation in Christ. This heresy was condemned in the council of Constantinople. Sergius died in 639.

JUNILIUS, an African bishop, and author of a work of merit, entitled "*De partibus Divinæ Legis, Lib. II.*" which is written by way of question and answer, and forms a kind of introduction to the study of the sacred Scriptures. Junilius says, that he received the substance of it from a learned Persian named Paul, who had been educated at Nisibis, where there was a public seminary, for teaching the knowledge of the Scriptures, conducted in a similar manner with the celebrated catechetical school of Alexandria.

FACUNDUS, bishop of Hermianum, in Africa, who defended the books called the Three Chapters, at the council of Constantinople, in 547, for which he was banished. He wrote some pieces which are extant.

FABIUS FULGENTIUS PLACIADIS, who is sometimes confounded with Fulgentius the saint, flourished about the year 520, and, according to some writers, was bishop of Carthage. He was the author of three books "*On Mythology*," addressed to a priest, named Catus. They were published in 1599, by Jerome Commelin, together with the mythological treatises of Hygyrus, Julius Firmicus Maternus, and Alberic; and at Amsterdam in 1081, by Munker, in two volumes, 8vo., with the same and other treatises of a similar nature, under the title of "*Mythographi Latini*." This Fulgentius was also the author of a curious treatise "*De Primis Vocabulis Latinis*," published in Paris in 1586, 4to., and to him has been attributed a dissertation "*On the Allegories of Virgil*," addressed to Charicles, a grammarian.

PRIMASIUS, a Catholic bishop, and Scripture commentator of some note in this century, was a native of Africa, and obtained the see of Adrumetum, also known by the name of Justinianopolis, in the province of Byzacene. About the year 550, he was one of a deputation which was sent to Constantinople, on the affairs of the African churches, and he was at that city in 553, when the fifth General Council assembled

there, by order of the emperor Justinian. He refused; however, to take any share in the deliberations of that assembly, though repeatedly invited; and he subscribed to the constitution which Pope Vigilius issued in defence of the Three Chapters.

EUSTRATIUS, a presbyter of the church of Constantinople, flourished about the year 578, and was author of "A Treatise concerning the Souls of the Dead," intended to prove that the souls of all men are active after their separation from the body, and that they act differently according to the difference of their merits. He was author also of "The Life of the Patriarch Eutychius," which appears to have been a funeral oration pronounced by Eustratius in the great church at Constantinople, a short time after the death of the subject of it.

AGAPETUS, a deacon of Constantinople. He wrote a letter to Justinian, on the duties of a Christian prince.

THEOPOLITANUS ANASTASIUS, bishop of Antioch. Justin the younger, in the year 570, banished this patriarch, for holding the opinion, that the body of Christ was incapable of suffering even before the resurrection. He remained in exile twenty-three years. In the year 593, under the reign of Mauritius, he was recalled, and restored to his see; he died in the year 599. This bishop has left some sermons and treatises on the Trinity, and other points of faith, of which a Latin translation was published, in 4to. at Ingoldstadt, in 1616; and "On the Annunciation of the Virgin Mary and the Transfiguration of Christ," published in Greek and Latin, in the first volume of *Combesii u Auctairus*, folio, Paris, 1648.

ST. COLMAN, the founder of the church and bishopric of Cloyne in Ireland. A well, reputed holy, to the N. W. of Cloyne, is dedicated to him, and is much frequented by the Irish Catholics on the anniversary of the saint, Nov. 24. He died Nov. 4. A. D. 604.

ST. MAUR, a celebrated disciple of St. Benedict. He is said to have been sent by Benedict on a mission to France; and notwithstanding the silence of Bede, Gregory of Tours, &c. there are several documents which prove this, or at least render it very probable. He died about A. D. 584.

LIBERATUS, a deacon of the church of Carthage, flourished about the middle of this century. In the year 534, he was sent to Rome by a council of African bishops held at Carthage for the purpose of consulting with pope John about some dubious points; and he was frequently employed respecting affairs of importance.

JACOB BARADÆUS, or **JACOB ZANGALUS**, a monk of this century. He was a Syrian by birth, and a disciple of Eutyches and Dyoscorus. He maintained that there is but one nature in Christ. He was ordained bishop of Edessa,

by the remaining followers of Eutyches, the first broacher of that opinion; but the sect from that time took the name of Jacobites. He died in 588.

GEORGE FLORENTIUS GREGORY, bishop of Tours, one of the most illustrious bishops and celebrated writers in this century, was descended from a noble family in Auvergne. He was educated by his uncle Gallus, Bishop of Clermont, and distinguished himself so much by his learning and virtue, that in 573 he was chosen bishop of Tours. He afterwards went to Rome to visit the tombs of the apostles, where he contracted a friendship with Gregory the Great, and died in 595. He was extremely credulous with regard to miracles. He wrote the history of France; the Lives of the Saints; and other works. The best edition is that published by F. Rumart, in 1699.

EULOGIUS, patriarch of Alexandria, was, at first, presbyter of the church of Antioch, and distinguished himself by his zeal for the Catholic doctrines in a letter which he wrote to Eutychius, patriarch of Constantinople, containing an exposition of the true faith. He was elevated to the see of Alexandria in the year 581, and became very active in rooting out heresy, not only by the allowable and fair weapons of reason and argument, but by expelling from their situation all ecclesiastics who were advocates for the doctrine of one nature in Christ. He lived in habits of intimacy with Gregory the Great, whose sentiments and disposition were congenial to his own. He died in 608. Of his works only fragments are remaining.

ST. GAUDENTIUS, bishop of Brescia, to which he was appointed by St. Ambrose and other prelates much against his own wishes. He died about 627. He wrote the life of his predecessor Philaster; and fifteen sermons and letters, published together at Brescia in 1738, folio. There was a bishop of the Donatists of the same name and age, who wrote two apologies for his sect.

CONON, bishop of Tarsus, after whom a branch of the sect of Friseists were called Cononites, concurred at first with Philoponus, the ablest advocate for that sect, in maintaining the notion that in the Deity there are three natures, or substances, absolutely equal in all respects, and joined together by no common essence. He afterwards appears to have differed from Philoponus, on the subject of the equality of these natures; whence a division arose among their disciples, who were called Philoponists or Cononites, as they severally embraced the opinions of their respective leaders. At a later period the breach between them was still farther widened, on the subject of the resurrection of the body. Philoponus held that the form as well as matter, of all bodies, was generated and corrupted, and that both therefore were to be restored in the resurrection. Conon, on the contrary, maintained that the body never lost its form, that its matter alone was subject to corruption and decay,

and was consequently to be restored when the mortal shall put on immortality. What important topics to engage the talents, and to agitate the resentments, of learned and grave divines, and philosophers ! What serious grounds for factions and disputes in the Christian Church !

ST. ISIDORE of Seville, was bishop of that city forty years, during which he proved himself the father of the poor and the oracle of Spain. He died in 636. The council of Toledo called him the doctor of his age, and the ornament of the church. He wrote commentaries on the Scriptures, a Treatise on Ecclesiastical Writers ; a Chronicle from Adam to 626, and other works. The editions of his Missal and Breviary are very scarce. In his treatise on Divine Offices are some curious observations on music.

ST. ILDEFONSE, the pupil of Isidore of Seville, was abbot of a monastery at Toledo, and bishop of that see. He died nine years after, 667, aged 82, author of an account of ecclesiastical writers, and other works.

ST. AUSTIN, or AUGUSTINE THE FIRST, archbishop of Canterbury, was originally a monk in the convent of St. Andrew at Rome, and educated under St. Gregory, afterwards pope Gregory I., by whom he was despatched into Britain, with forty other monks, about A. D. 596, to convert the English Saxons to Christianity. They landed in the isle of Thanet, and having sent some French interpreters to king Ethelbert with an account of their errand, the king gave them leave to convert as many of his subjects as they could, and assigned their place of residence at Doroverum, since called Canterbury ; to which they were confined till the king himself was converted, whose example had a powerful influence in promoting the conversion of his subjects ; but though he was extremely pleased at their being Christians, he never attempted to compel them. He dispatched a priest and a monk to Rome, to acquaint the pope with the success of his mission, and to desire his resolution of certain questions. These men brought back with them a pall and several books, vestments, utensils, and ornaments for the churches ; with directions to Augustine concerning the settling of episcopal sees in Britain ; ordering him not to pull down the idol temples, but to convert them into Christian Churches ; only destroying the idols, and sprinkling the place with holy water, that the natives, by frequenting the temples they had been always accustomed to, might be the less shocked at their entrance into Christianity. Augustine resided principally at Canterbury, which thus became the metropolitan church of England ; and having established bishops in several of the cities, he died A. D. 607. The popish writers ascribe several miracles to him. The observation of his festival was first enjoined in a synod held under Cuthbert archbishop of

Canterbury, and afterwards by the pope's bull in the reign of Edward III.

St. KENTIGERN, or St. MUNGO, a celebrated saint of the Romish church, who flourished in Scotland, in this century, and is said to have been of the blood royal of both Scots and Picts, being the son of Thametis, the daughter of Loth, king of the Picts, by Eugene III., king of Scotland. He founded the bishoprics of Glasgow and St. Asaph, A.D. 560. He got the name of Mungo, from the affection of his tutor, St. Serf, or Servanus, bishop of Orkney, who called him Mongah, which, in the Norse, or Norwegian language, signifies dear friend.

St. GILES, the tutelary saint of Edinburgh, a native of Greece, who flourished in this century, and was descended of an illustrious family. On the death of his parents he gave all his estate to the poor, and travelled into France, where he retired into a wilderness near the conflux of the Rhone with the sea, and continued three years. Having obtained the reputation of extraordinary sanctity, various miracles were attributed to him; and he founded a monastery in Languedoc, known long after by the name of St. Giles.

St. COLUMBA, a celebrated saint, or rather apostle, of Scotland, who flourished in this century. The Rev. Dr. Smith, minister of Cambleton, in the statistical account of his parish, makes him of the blood royal of Scotland. After mentioning the expulsion of the Dahnaidhini, or ancient Scots, to Ireland, A.D. 446, and their "return in 503, under the conduct of the three sons of Er, called Lorn, Angus, and Fergus, who became the second founders of the kingdom of the Scots;" he adds, "Angus seems to have died soon after his arrival in this country, for we hear no more of him. In the division of the country, Isay probably fell to his share; as, after his death, we find it possessed by his son Murdach, whose widow Erca, the daughter of Lorn, was afterwards married to his cousin-german, the son of Conal of Ireland, to whom she bore Felim, the father of St. Columba, the apostle of the Highlands." This holy man, instigated by zeal, left his native country, Ireland, A. D. 565; with the pious design of preaching the Gospel to the Picts. It appears, that he left his native soil with warm resentment, vowing never to make a settlement within sight of that hated island. He made his first trial at Oronsay; and finding that place too near Ireland, succeeded to his wish at Hy, or I, for that was the name of Iona, or I-Columb-Kill, at the time of his arrival. He repeated here the experiment on several hills, erecting on each a heap of stones; and that which he last ascended is to this day called Carnan-chul-reb Eirun, or the eminence of the back turned to Ireland. Columba was soon distinguished by the sanctity of his manners; a miracle that he wrought so operated on the Pictish king Brudem, that he immediately made a pre-

sent of the little isle to the saint. The king had refused Columba an audience; and even ordered the palace gates to be shut against him; but the saint, by a word, instantly caused them to fly open. He founded a cell of monks, in Iona, and the first religious were canons regular, of whom Columba was first abbot; and his monks, till A. D. 716, differed from those of the church of Rome, but in the observation of Easter and in the clerical tonsure. Columba led here an exemplary life, and was highly respected for the sanctity of his manners, for many years. He is the first on record who had the faculty of the second sight, for he told the victory of Aidan over the Picts and Saxons on the very instant it happened. He had the honour of burying in his island, Conval and Kinnatel, two kings of Scotland, and of crowning a third. At length worn out with age, he died in Iona in the arms of his disciples, and was interred there, but, as the Irish pretend, in aftertimes translated to Down; where, according to the epitaph, his remains were deposited with those of St. Bridget and St. Patrick:

“ Hi tres in Duno tumulto tumulantur in uno;
Brigida, Patricius, atque Columba pius.”

But this is denied by the Scots, who affirm, that the contrary is shown in a life of the saint, extracted out of the pope's library, and translated out of the Latin into Erse, by father Cail o haran, which decides in favour of Iona the momentous dispute.

HISTORY.

PROCOPIUS, an ancient Greek historian, was born at Cæsarea in Palestine. Repairing to Constantinople, he obtained the esteem of the emperor Anastasius, as well as that of Justin the first, and Justinian. He gained reputation as a rhetorician and pleader of causes. He became secretary to Belisarius; and attended that brave general in the wars of Persia, Africa, and Italy. He was afterwards a member of the senate, and also prefect or governor of the city of Constantinople, where he died, A.D. 560. He is not a despicable historian among the Byzantines. His history contains eight books; two of the Persian war, which are epitomized by Photius, in the sixty-third chapter of his “Bibliotheca;” two of the wars of the Vandals; and four of that of the Goths; of all which, there is a kind of abridgment in the preface of Agathias, who began his history where Procopius left off. Besides these eight books, Suidas mentions a ninth, which comprehends subjects not before published, and is termed “Anecdota,” or secret his-

tory, and in which Justinian and his empress Theodora are drawn with the most odious and contemptible features; but it carries the air of a malicious performance.

The learned have been much divided, nor are they yet agreed, about the religion of Procopius; some contending that he was an heathen, some that he was a Christian, and some that he was both heathen and Christian, of which last opinion was the learned Cave. Le Vayer declares for the Paganism of Procopius, and quotes the following passage from his first book of the "Wars of the Goths," which, he says, is sufficient to undeceive those who considered him as a Christian historian. "I will not trouble myself," says he, speaking of the different opinions of Christians, "to relate the subject of such controversies, although it is not unknown to me, because I hold it a vain desire to comprehend the divine nature, and understand what God is. Human wit knows not the things here below; how then can it be satisfied in the search after divinity? I omit therefore such vain matter, and which only the credulity of man causes to be respected; content with acknowledging, that there is one God full of bounty, who governs us, and whose power stretches over the universe. Let every one therefore believe what he thinks fit, whether he be a priest, and tied to divine worship, or a man of a private and secular condition." Fabricius sees nothing in this inconsistent with the soundness of Christian belief, and therefore is not moved by this declaration, which appeared to Le Vayer, and other learned men, to be decisive against Procopius's Christianity. This, however, whatever the real case may be, seems to have been allowed on all sides, that Procopius was at least a Christian by name and profession; and that, if his private persuasion was not with Christians, he conformed to the public worship, in order to stand well with the emperor Justinian. The books of Procopius on the Gothic war, were published by Leonardo Aretino, in Latin, as his own, in 1470. His works were mutilated by the first Latin translators, and the Greek was not printed till the edition of Hoeschelius, of Augsburg, 1607. A Paris edition was published by the Jesuit Claude Maltret, in 1663, 2 vols. fol. Greek and Latin, but with the omission of most of the anecdotes. These were afterwards published by Monnoye, in the first volume of the *Menagiana*.

AGATHIAS, one of the Byzantine historians. His history treats of the affairs of part of that emperor's reign, beginning where Procopius ends, at the twenty-sixth year of Justinian, or 558 years after Christ, and closing with the slaughter of the Huns in 559. His style is terse, and ornamented, as might be expected from a writer who paid homage to the muses. He wrote epigrams, many of which may be still read in the *Anthologia*. J. Vulcanius published Agathias's history, in 4to. at

Leyden, in the year 1594; it was afterwards elegantly reprinted, in folio, at Paris, in 1658.

THEODORUS, an ecclesiastical historian, and a reader in the great church at Constantinople, on which account he was styled *Anagnostes*. He made an extract from the ecclesiastical histories of Socrates, Sozomen, and Theodoret, in two books, which is still in manuscript, and afterwards continued the history of the church, in two more books, from the latter part of Theodosius the Younger, to the time of the emperor Justinian.

EVAGRIUS SCHOLASTICUS, a famous historian, born at Epiphania, about A. D. 526. He practised as an advocate, from which he was called *Scholasticus*. He was also tribune, and keeper of the prefect's despatches. He wrote an ecclesiastical history, which begins where those of Socrates and Theodoret end; with other works, for which he was rewarded by the emperors Tiberius II. and Mauritius. M. de Valois published at Paris a good edition of Evagrius's ecclesiastical history, in folio; and it was re-published at Cambridge in 1620, in folio, by William Reading, with notes of various authors.

MARCELLINUS, count of Illyria, under the emperor Justinian, drew up a chronicle, commencing at the point in which Jerome finishes, and carrying it down to the year 534. It is much applauded by Cassiodorus, who says that the count also composed a very minute description of Constantinople and Jerusalem. The chronicle has been several times printed, first by Schoonhovins, in the sixteenth century; then by Joseph Scaliger, and still more recently by father Sirmond.

PAUL, the Silentiary, so called from an office which he held in the sacred palace at Constantinople. He flourished under the emperor Justinian. Paul wrote a history, in Greek verse, of the church of St. Sophia, Epigrams, &c.

PETER PATRICK, a native of Thessalonica, who was sent by the emperor Justinian I., ambassador to Amalasuntha, queen of the Goths, A.D. 534; and in 550 to Chosroes, king of Persia, to conclude a peace. On his return he was appointed mayor of the palace. He wrote a work entitled, "the History of Ambassadors," part of which is extant, and was published in the collection of Byzantine historians, in 1648, folio.

GILDAS, surnamed the WISE, a celebrated British monk, born in Wales in 511. Where he was educated is uncertain. Some say he went over to Ireland; others, that he visited France and Italy. All agree that after his return to England he became a most assiduous preacher of the Gospel. Du Pin says he founded a monastery at Venetia in Britain. Gildas is the only British author of this century, whose works are printed. His history of Britain is valuable on account of its antiquity, and as containing the only information we have concerning the times of which he wrote, though it is inelegant.

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THEOPHYLACT, named **SIMOCAITA**, a Greek historian, a native of Greece, but of Egyptian origin. His history of the reign of the emperor Maurice is comprehended in eight books, and terminates with the massacre of this prince and his children by Phocas. Casaubon reckons Simocatta one of the best of the later Greek historians.

BEULANIUS, a British historian, who was also a divine. He was born about 580. He was famous as a teacher of youth, and had the celebrated Nennius for his scholar. His morals were of the purest kind. He was extremely industrious in examining into the antiquities of nations, and tracing out the families of the English Saxons after they had entered Britain; and from these collections he is said to have written a work, "*De Genealogiis Gentium*." He had a son, who will be found in the next period.

NENNIUS, an historian, was abbot of Bangor. It is said he took refuge at Chester, at the time of the massacre of the monks of that monastery. He was author of several works, but the only one remaining is his "*Historia Britonum*," or "*Eulogium Britanniae*," which has been printed in Gale's *Hist. Brit. Scrip. Oxon.* 1691. Great part of his work is supposed to have been compiled, or perhaps transcribed, from the history of one Elborus, or Elvodugus.

MATHEMATICS AND GEOGRAPHY.

EUTOCIUS, a considerable mathematician, who lived at the time of the decline of the sciences in Greece, was a native of Ascalon, in Palestine, and a disciple of Isidorus, one of the celebrated architects employed by the emperor Justinian. He probably flourished about the commencement of this century, though we have no particulars respecting his life, but his works reflect much honour on his memory. He wrote elaborate and perspicuous "*Commentaries on the books of Archimedes concerning the Sphere and Cylinder*;" and also on the first four books of the *Conics* of Apollonius Pergæus. These commentaries have not only elucidated many difficult passages in those profound writers, but have tended to throw light on the history of the mathematics. There have been many editions of them, but the most magnificent was that in the edition of the works of Archimedes, printed at Oxford in folio, in the year 1792, which was prepared for the press by Torelli of Verona; and that in Dr. Halley's edition of the eight books of Apollonius, published at Oxford in 1710.

COSMAS, an Egyptian merchant, who, under the emperor Justinian, in the course of his traffic, made some voyages in India about the year 522, whence he acquired the surname of

"Indicoplenstes," or the Indian navigator; but afterwards, by a transition not uncommon in that superstitious age, renounced all the concerns of this life, and assumed the monastic character, as it is said, among the Nestorians. In the solitude and leisure of a cell, he composed several works, between the years 535 and 547; one of which, dignified by him with the name of "Christian Topography," has reached us. This book was published at Alexandria, A.D. 547. The main design of this work is to combat the opinion of those philosophers who assert that the earth is of a spherical figure, and to prove that it is an oblong plane, twelve thousand miles in length from east to west, and six thousand miles in breadth from north to south, surrounded by high walls, covered by the firmament as with a canopy or vault; that the vicissitude of day and night was occasioned by a mountain of prodigious height, situated in the extremities of the north, round which the sun moved; that when he appeared on one side of this mountain, the earth was illuminated; when concealed on the other side, the earth was left involved in darkness. However, amidst these wild reveries, more suited to the credulity of his new profession, than to the sound sense characteristic of that in which he was formerly engaged, Cosmas seems to relate what he himself had observed in his travels, or what he had learned from others with great simplicity and regard for truth. He appears to have been well acquainted with the western coast of the Indian peninsula, and names several places situated upon it; he describes it as the chief seat of the pepper trade, and mentions Mala, probably the origin of Malabar, as one of the most frequented ports on that account. From him also we learn, that the island of Taprobane, which he supposes to be at an equal distance from the Persian gulf on the west, and the country of the Sinæ on the east, had become, on account of this commodious situation, a great staple of trade; that into it was imported the silk of the Sinæ, and the precious spices of the eastern countries, which were conveyed thence to all parts of India, to Persia, and to the Arabian Gulf. To this island he gives the name of Sieldiba, nearly the same with that of Selendib, or Serendeb, by which it is still known over the East. To Cosmas we are also indebted for the first information of a new rival to the Romans in trade having appeared in the Indian seas. All the considerable ports of India were frequented by traders from Persia, who, in return for some productions of their own country in request among the Indians, received the precious commodities, which they conveyed up the Persian Gulf, and by means of the great rivers, Euphrates and Tigris, distributed them through every province of their empire. As the voyage from Persia to India was much shorter than that from Egypt, and attended with less expense and danger, the intercourse

between the two countries increased rapidly. Cosmas mentions a circumstance which is a striking proof of this fact. In most of the cities of any note in India, he found Christian churches established, in which the functions of religion were performed by priests ordained by the archbishop of Seleucia, the capital of the Persian empire, and who continued subject to his jurisdiction. Accordingly, we learn from this traveller, that Christianity was successfully preached to the Bactrians, the Huns, the Persians, the Indians, the Persarmenians, the Medes, and the Elamites. The coast of Malabar, and the isles of the ocean, Sosorara and Ceylon, were peopled with an increasing multitude of Christians. It is remarkable, however, that, according to the account of Cosmas, none of these strangers were accustomed to visit the eastern regions of Asia, but rested satisfied with receiving their silk, their spices, and other valuable productions, as they were imported into Ceylon, and conveyed thence to the various marts of India.

ARCHITECTURE.

ANTHEMIUS, a celebrated architect. His principal work is the famous church of St. Sophia at Constantinople, which he was employed to build by the emperor Justinian, for whom he also erected several other structures. He was a good mathematician, and well-skilled in experimental philosophy, from a knowledge of which, he succeeded so well in imitating an earthquake, that he alarmed many people in its vicinity, and particularly, frightened a man of the name of Zeno out of his house. He also made experiments in optics, and constructed a lens.

ÆTHERIUS, an architect, who built the wall which runs from the sea to Selimbria, to preserve Constantinople from the Bulgarians and Scythians.

MEDICINE.

ALEXANDER TRALLIAN, a Greek writer on physic, a native of Tralles in Lydia, who lived about the middle of this century. He was the first who opened the jugular vein, and used cantharides as a blister for the gout.

PERIOD XXII.

FROM CONSTANTINE III. TO CONSTANTINE V.

[CENT. VII.]

REMARKABLE EVENTS, FACTS, AND DISCOVERIES.

A.D.

- 606 The Concessions of Phocas, Emperor of the East, give rise to the Papal power.
- 622 Mahomet, the false prophet, flies from Mecca to Medina, in Arabia, and lays the foundation of the Saracen empire. His followers compute from this Era, called Hegira, i. e. the Flight.
- 628 An academy founded at Canterbury.
- 637 Jerusalem taken by the Saracens.
- 641 Alexandria in Egypt taken by them, and the grand Library burnt by Omar their Caliph.
- 643 The Temple of Jerusalem converted into a Mahometan Mosque.
- 653 The Saracens extend their Conquests on every side, and retaliate the barbarities of the Goths and Vaudals upon their posterity. They take Rhodes, and destroy the famous Colossus. The Danes invade England.
- 663 Glass invented by a Bishop, and brought into England by a Benedictine Monk.
- 669 Sicily invaded, and Syracuse destroyed by the Saracens.
- 685 The Britons, after a brave struggle of near 150 years, are totally expelled by the Saxons, and driven into Wales and Cornwall.
- 698 The Saracens take Carthage, and expel the Romans from Africa.
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A NEW period in history commences with the flight of Mahomet, in the year 622, from whence his followers date their era, called the Hegira. Agreeable to our plan of placing the characters in the century in which they were born, the life of Mahomet has been given in the last period. We see every thing prepared for the great revolution which now takes place. The Roman empire in the west annihilated; the Persian empire, and that of Constantinople, weakened by their mutual wars and intestine divisions; the Indians, and other eastern nations, unaccustomed to war, ready to fall a prey to the first invader; the southern parts of Europe in a distracted and barbarous state; while the inhabitants of Arabia, from their earliest origin, accustomed to war and plunder, and now united by the most violent superstition and enthusiastic desire of conquest, were like a flood pent up, and ready to overwhelm the rest of the world.

The northern nations of Europe and Asia, however formidable in after times, were at this period unknown, and peaceable, at least with

respect to their southern neighbours ; so that there was in no quarter of the globe any power capable of opposing the conquests of the Arabs. With amazing celerity, therefore, they overran all Syria, Palestine, Persia, Bukharia, and India, extending their conquests farther to the eastward than ever Alexander had done. On the west side, their empire extended over Egypt, Barbary, Spain, Sicily, Sardinia, Majorca, Minorca, &c. and many of the isles in the Archipelago ; nor were the coasts of Italy itself free from their incursions ; nay, they have even been said to have reached the distant and barren country of Iceland. At last this great empire, like others, began to decline. Its ruin was very sudden, and owing to its internal divisions. Mahomet had not taken care to establish the apostleship in his family, or to give any particular directions about a successor. The consequence was, that the caliph, or succession to the apostleship, was seized by many usurpers in different parts of the empire ; while the true caliphs, who resided at Bagdad, gradually lost all power, and were regarded only as a kind of high priests. Of these divisions the Turks took advantage to establish their authority in many provinces of the Mahometan empire, but as they embraced the same religion with the Arabs, and were filled with the same enthusiastic desire of conquest, it is of little consequence to distinguish between them, as indeed it signified little to the world in general, whether the Turks or Saracens were the conquerors, since both were equally cruel, barbarous, ignorant, and superstitious.

While the barbarians of the East were thus grasping at the empire of the whole world, great disturbances happened among the no less barbarous nations of the West. Superstition seems to have been the ruling motive with both. The Saracens and Turks conquered for the glory of God, and his apostle Mahomet and his successors ; the western nations professed an equal regard for the divine glory, but which was only to be perceived in the respect they paid to the pope and the clergy. Ever since the establishment of Christianity by Constantine, the bishops of Rome had been gradually extending their power, and attempting not only to render themselves independent, but even to assume an authority over the emperors themselves. The destruction of the empire was so far from weakening their power, that it afforded them opportunities of greatly extending it, and becoming judges of the sovereigns of Italy themselves, whose barbarity and ignorance prompted them to submit to their decisions.

GOVERNMENT.

ROME.

CONSTANTINE III., emperor of the East, son of the emperor Heraclius, and his wife Eudoxia, succeeded his father in 641. His half-brother Heracleonas had been associated with him as his colleague in the empire by his father's testa-

ment; and Martina, the mother of Heraclonas, also assumed a share in the government; but the Constantinopolitans insisted on the sole right of Constantine to the succession. He enjoyed the sovereign power but a short time, reigning only three months. He died in his thirtieth year, either from the effects of an originally weak constitution, or from poison, said to be administered to him by his step-mother.

CONSTANS II., emperor of the East, grandson of Heraclius, and son of Constantine III., was raised to the purple in 641, after the senate had deposed the usurper Heraclonas, and his mother Martina. Constans was a Monothelite, and to his patronage of this heresy, the ecclesiastical writers impute the misfortunes and crimes of his reign. In 647 the Saracens overran the imperial dominions in Africa, and afterwards took Cyprus and Rhodes. The emperor himself was defeated by them in a naval engagement, and escaped with difficulty in disguise to Constantinople. He was more successful in a war against the Slavonians; and the Saracens, in consequence of divisions among themselves, made peace with him, and even consented to become tributary. He compelled his brother Theodosius to take deacon's orders, and he received the sacramental cup from his hand. But not thinking himself secure while Theodosius lived, he caused him to be put to death. The execrations of the people, and his own remorse, however, severely punished this fratricide. He could not bear to remain in his capital any longer, and embarking for Greece, displayed the hatred which he felt, and was conscious he inspired, by spitting against the walls of Constantinople as he left them. He passed the winter at Athens, and thence proceeded to Sicily, continually haunted by the image of his murdered brother, whom he thought he saw presenting to him a cup of blood, and urging him to drink. He appears to have designed to transfer the seat of his empire to Syracuse, but the people of Constantinople prevented this intention by detaining his wife and children. Constans however did not resign the cares of government; for a war breaking out between the Franks and Lombards, he thought it a good opportunity for expelling the latter from Italy. He accordingly fitted out a fleet, and sailing to Tarentum, proceeded to lay siege to Beneventum. But Grimoald its duke, having defeated the Franks, came to the relief of the place, and obliged the emperor to raise the siege and retire to Naples. He thence made a progress to Rome, which he entered with great pomp, having been met at some distance by the pope Vitalianus, and all his clergy, in procession. The return he made to this mark of respect was to plunder Rome of many of its most valuable ornaments, which he sent to Constantinople. He then returned to Syracuse, where he resided five years longer, oppressing by exac-

tions all the people within the influence of his authority, and not sparing the riches of the sacred edifices. At length domestic treason put an end to his odious and unhappy reign. As he was using the bath, a servant struck him violently on the back of the head with the vessel which contained the warm water. He fell stunned and was suffocated. This catastrophe happened in 668, after Constans had reigned near twenty-seven years.

CONSTANTINE IV., emperor of the East, surnamed **POGONATUS**, or the **BEARDED**, the son of Constans II., succeeded his father, in 668. He marched an army into Sicily, in order to revenge his father's death, and depose the usurper, who had been set up. This expedition succeeded, and upon his return to Constantinople with his beard grown, which was only downy when he left it, this trifling circumstance gave him the appellation by which he is distinguished. A fancy taken by some of his troops, that his two brothers ought to share the sovereign power with him, from the example of the three persons in the Trinity, caused a sedition, which he suppressed by the execution of the mutineers, and on its renewal, he cut off the noses of his brothers, that the deformity might disqualify them for the empire. The Saracens in his reign invaded Africa, Sicily, and Cilicia; and at length laid siege to Constantinople itself. They were opposed with courage and vigour; and though they renewed their attempt several successive years, they were forced to abandon the siege with very great loss. The caliph Moawiyah afterwards made a treaty with the emperor, by which several provinces they had siezed were left to the Saracens, on condition of their paying tribute for them. The Bulgarians next made an irruption into Thrace, and having defeated the emperor's lieutenants it was thought necessary to purchase their retreat by an annual pension, and the assignment of a settlement in Lower Mæsia. In 680 an œcumenical council, called the sixth, was held at Constantinople, in which the heresy of the Monothelites was condemned. This prince is favourably spoken of as an obedient son of the church, but appears to have possessed little courage or abilities, died in 685.

JUSTINIAN II., emperor of the East, succeeded his father Constantine Pogonatus, in 685, being then sixteen years of age. He soon betrayed a violent temper, and his fondness for war induced him to break a treaty he had made with the Saracens, and he renewed hostilities against them. He was defeated in consequence of the desertion of the Selair, in his service, with which he was so enraged, that he ordered the rest of the nation to be massacred. On his return to Constantinople he wasted the public money in sumptuous buildings, while he gave up his subjects to be oppressed by his two ministers, a monk and an

eunuch. Their arbitrary government caused a general disaffection, which, it is said, the emperor was meditating to chastise, by a general massacre of the Constantinopolitans; when Leontius, a great commander, whom he had imprisoned for three years, and just liberated in order to send him to the government of Greece, was encouraged to attempt the deliverance of his country. His soldiers broke open the prisons; and the people, summoned to the church of St. Sophia, by the patriarch, proclaimed Leontius emperor, and seized the tyrant and his ministers without resistance. Justinian's life was spared, but he was disgraced by the amputation of his nose, whence his Greek surname of Rhinotmetus. This revolution took place in the tenth year of his reign. He was exiled to Chersonæ in Crim Tartary, where he remained till Leontius was dethroned, and Apsimar was invested with the purple, who took the name of Tiberius. The Chersonites fearing lest the efforts of Justinian to recover his power might engage them in troubles, determined either to put him to death, or deliver him up to Tiberius. He being made acquainted with their design, fled with a few followers to the khan of the Chozars, a tribe fugitive with honour, and gave him his sister Theodora in marriage; but tempted by a bribe from Tiberius, was on the point of betraying or assassinating him. This being made known to Justinian by his spouse, he strangled with his own hands the khan's emissaries, and fled by sea to Terbelis, prince of the Bulgarians. On his voyage his vessel was assailed by a violent tempest, when one of his domestics desired him to recommend himself to heaven by a general forgiveness of his enemies. "May I perish this instant," he replied, "if I mean to spare one of them." The Bulgarians raised an army for his restoration. They marched to Constantinople, and Justinian soon obtained admission, and resumed the supreme authority.

A tyrant returning to power from exile has always been an object of terror, and revenge was a ruling passion in the soul of Justinian II. He first revenged himself on the two usurpers, who had successively occupied his place, and he got both of them into his power. They were dragged through the city in triumph, and then placed in chains beneath his throne in the circus, whence he beheld the spectacles, with a foot upon each of their necks, whilst the inconstant people shouted "Thou shalt trample on the asp and the basilisk," &c. They were then led to execution. The patriarch was deprived of his eyes and banished to Rome. All whom he deemed his enemies were sacrificed to his fury; and it is said that provinces were almost depopulated by the multitude of executions. He ungratefully broke his treaty with the king of the Bulgarians, who had restored him, and invaded his country; but was defeated and

compelled to fly. He then prepared to execute his vengeance against the Chersonites, and sent a fleet and army, with orders to destroy the whole people. His inhuman command was at first imperfectly executed, and children were spared in the massacre; upon which, in a rage, he repeated the order, and they followed the fate of their parents. Some of the colonists, however, had taken refuge among the Chozars, and a number of exiles and enemies assembling, proclaimed Bondanes emperor, under the name of Philippicus. Some troops were sent against him, joined his party, and he marched to Constantinople, where he was received without opposition. Justinian was at this time at Sinope, with a body of Thracians. These, gained over by Philippicus, abandoned him, and the tyrant fell beneath the swords of assassins, A.D. 711. Such was the odium that he had inspired, that his young son Tiberius, whom his grandmother had placed in a sanctuary, was dragged before the altar, and murdered before her eyes.

ANASTASIUS II., whose proper name was ARTEMISUS, was raised to the throne of Constantinople, from the station of a secretary, by the free voice of the senate and Roman people. By his natural talents, daily improving, he had managed with great prudence the affairs of the empire, while secretary to his predecessor Philippicus. In the beginning of his reign, the Saracens having made inroads upon Asia Minor, he sent a strong army, under Leo the Isaurian, an experienced commander, to the frontiers of Syria, for its protection. The Saracens had also meditated the design of taking Constantinople; but the vigilance of Anastasius defeated their purpose. He provided a powerful naval force, repaired the walls of the city, and obliged the inhabitants either to lay in provisions for three years, or leave the city. Disappointed in their scheme, the enemy's fleet sailed for Phœnicia, and the imperial fleet assembled at Rhodes to watch their motions. But the measures of the emperor were severely checked by a mutiny among the sailors, who killed their admiral for endeavouring to keep them in proper subordination; and dreading their just punishment, they raised the standard of rebellion, declaring Anastasius unworthy to reign, and conferring the purple upon Theodosius, a person of low birth. When Anastasius heard this, he fled from his tottering throne to Nice; and Theodosius hastened to besiege Constantinople, which after a feeble defence of six months, he reduced to subjection. The late emperor, being assured of his life, abandoned his claim, assumed the character of a monk, and was banished to Thessalonica, having reigned only two years. Afterwards, however, having got the Bulgarians to espouse his cause, he laid aside the habit of a monk for that of a warrior; and, in 719, when Leo was emperor, resumed his claim to the throne. But though a numerous body

of these barbarians hastened to the capital, they were unable to reduce it; and they delivered up the unfortunate Anastasius to the usurper who put him to death with his chief associates.

LEO III., the Isaurian, emperor of the east, was the son of a poor mechanic, but entering the army, became one of the body-guard to Justinian II.; and was made a general by Anastasius II., who, in 717, made him his colleague in the empire. The Saracens having ravaged Thrace, besieged Constantinople, but he bravely defended it, and repulsed them. Leo, in order to strengthen his throne, caused, in the fifth year of his reign, his young son Constantine, surnamed Copronymus, to be solemnly crowned. Leo wished to reform the church by removing image-worship. He began with assembling a council of senators and bishops, who concurred with him in directing the removal of images from the sanctuary and altar in churches; but proceeding in a second edict to enjoin the total expulsion of pictures and images, he was opposed by the patriarch Germanus, whom he exiled. The destruction of objects so much venerated, and especially of a statue of Jesus Christ placed over one of the gates of the city, struck the superstitious people with so much horror, that a serious insurrection was the consequence, which was not quelled without much bloodshed. Leo had authority enough to enforce his reform in the eastern empire, but in the west it encountered a more formidable opposition. Pope Gregory II. declared with great warmth against the imperial edict, and excommunicated the exarch of Ravenna, who attempted to put it in force. The people of Italy openly revolted; Ravenna fell under the power of the Lombards; the Roman people renounced their allegiance, and resolved to support the pope as their head. A fleet sent by Leo to chastise the revolt was wrecked in the Adriatic, which, of course, was interpreted by the orthodox as a divine interposition. Irritated by the resistance he met with, Leo, it is said, behaved with great cruelty against those of the opposite party who came under his power; and the Saracens took advantage of these dissensions to make incursions into the bordering provinces. To these calamities was added a destructive earthquake, which affected his capital, in the last years of his life. He died in 741, after an agitated reign of twenty-four years.

SARACENS, &c.

AKBAH, a celebrated Saracen conqueror, who overrun the whole of Africa, from Cairo to the Atlantic ocean. At the head of ten thousand of the bravest Arabs, he marched from Damascus, and gradually increased his army by numbers of

the barbarians, whom he had conquered and converted. Amid the fictions of oriental writers, it is not easy to follow Akbah through the line of his victories. We know merely that he penetrated with dauntless intrepidity the very heart of the country, and after traversing the wilderness, where his successors erected the capitals of Fez and Morocco, that he carried his arms to the Western ocean. Distressed at this limitation, which nature had set to his brilliant career, he spurred his horse into the ocean, and exclaimed, "Great God! if my course was not terminated by this sea, I would still advance to the unknown regions of the west, preaching the unity of thy holy name, and putting to the sword the rebellious nations that worship any other God but thee." A general revolt among the Greeks and Africans, recalled him from the west, and proved the means of his destruction. The insurgents trusted to the revenge of an ambitious chief, who had disputed the command, and having failed in his designs, was led about as a prisoner in the camp of Akbah. He revealed their design, however, to the Arabian general, who, under the impulse of gratitude, unloosed his fetters, and gave him leave to retire. The generous chief chose rather to die with his benefactor, and having embraced each other as fellow martyrs, and broken to pieces their scabbards, they fell by each other's side, after a glorious conflict with the insurgents. Akbah proposed to establish an Arabian colony in the interior of Africa, in order to check the barbarians, and secure a place of refuge to the families of the Saracens. He accordingly founded Cairoan, under the title of a Caravan Station, in the 50th year of the Hegira. He encompassed an area of 12,000 paces in diameter with a brick wall, and in five years the palace of the governor was encircled with a number of private dwellings; and a splendid mosque was erected upon five hundred columns of granite, porphyry and Numidian marble.

ALI, or HALI, the son of Abutalib, cousin-german and son-in-law of Mahomet, being married to his daughter Fatima. He was the fourth caliph after him, as he did not succeed till after the death of Othman in 655, though he stood competitor with Abu Becr, upon Mahomet's death, A.D. 632, which occasioned a civil war among the Mussulmans. He was murdered in the fifth year of his reign, and the sixtieth of his age, A.D. 660, near Cafa, in Arabia Felix, by Moawiyah, the sixth caliph; who, to obtain that dignity, murdered Ali's son and successor, Hosein, along with his brother Hassan, and eleven of Ali's grandsons, within six months after his death. Here, it is worth remarking, that the four first successors of Mahomet, Abu Becr, Omar, Othman, and Ali, whom he had employed during his life as his chief agents in establishing his religion, by extirpating unbelievers, and whom on that account

he styled the cutting swords of God, like the successors of Alexander, all died violent deaths; and that this bloody impostor's family, as well as that of the mad monarch of Macedonia, was nearly, if not totally, extirpated within thirty years after his death. The Persian emperors, of the race of the Sophis, claim to be lineally descended from his grandson Musa Caim, the only one of the family who escaped the massacre of Muavius. He is said to have been the author of several works, particularly one entitled "Centiloquium," which is much esteemed among the Arabs and Persians; and part of which has been translated into English by M. Ocle. He also wrote an interpretation of the Koran, different from that of Omar.

KHAULA, an Arabian heroine. Amongst this warlike and unsettled nation, when the flower of any tribe went upon a distant enterprise, some hostile neighbours would often attack those they had left behind; and thence arose, perhaps, the custom of the Arabian women, even of the highest rank, attending their husbands, fathers, and brothers, in their military expeditions, and fighting, often with a degree of heroism not inferior to the fabled achievements of the ancient Amazons. We have many instances of the day having been restored by them after the men had fled; but none more remarkable than the famous battle of Yermouks, which proved decisive of the fate of Syria, and of the Greek empire of the East.

The Grecians greatly out-numbered the Arabians, and their onset was so impetuous that they drove them to their tents; there the fugitives were stopped by the women, who alternately encouraged and reproached them; they threatened even to join the Greeks; and one of the bravest officers appearing disposed for flight, a lady knocked him down with a tent-pole, saying, "Advance, paradise is before your face! Fly, and the fire of hell is at your back!" The chief women then took the command, and made head, till night parted the combatants. The next day they led them again to the attack, Khaula, sister to one of the principal commanders, acting as general. In leading the van, she was beaten to the ground by a Greek; when Wafeira, one of her female friends, striking off his head at a blow, brought the heroine off. Animated by the noble behaviour of the women, the Arabs soon became irresistible, and routed the Grecian army whose loss, it is said, amounted to one hundred and fifty thousand killed, and about fifty thousand prisoners. Khaula was afterwards espoused by the caliph Ali.

Nothing is more disgusting than to see women rush into unnecessary danger. They have seldom an opportunity, or rather need, of being heroines, except by suffering with patience and fortitude whatever pains or misfortunes may fall to their lot in this life. But sometimes there are occasions which awaken active courage; and when duty or compassion call for more

than customary exertions, they must want even feminine excellence to be deaf to the call; and bereft of generosity, sense, and feeling, to be helpless at such a juncture.

HASSAN, eldest son of Ali, by Fatima, daughter of Mahomet, was born in the third year of the Hegira, A.D. 625. He was advanced to the caliphate in 660, without any opposition, though the mildness of his temper ill fitted him for the turbulent scenes in which he was likely to be engaged. Scarcely had he ascended the throne, when he was obliged to contend with Moawiyah, at the head of a powerful army. The caliph was defeated, and took refuge in a strong castle, the governor of which was strongly solicited to put Hassan to death, which he peremptorily refused. Hassan, shocked at the scenes of devastation and blood to which he had been an eye-witness, determined to abdicate his office; which he accomplished, in the presence of the general assembly of the people of Cufa, in the great mosque, and which he attributed to his anxious desire of sparing the blood of his people. He now retired to Medina, with ample provision for his future support. Of this, he expended the greater part in acts of charity; sometimes he did not even leave himself sufficient to alleviate the common wants of nature. Twice he stripped himself of all he possessed; and thrice he divided half his substance among the poor. Hassan passed eight years in a private condition, and obtained universal respect from his countrymen, on account of his many virtues, and was venerated for his resemblance of his grandfather Mahomet, who had been particularly kind to him when he was a child. He died in the year 669; his death was imputed to poison. Being pressed to name the person whom he suspected of the foul deed, he replied, "The life of this world is made up of the nights that vanish away. Let him alone till he and I meet before the tribunal of God."

MOAWIYAH, sixth caliph of the Arabians, was the son of Abu Sofian, a chief of the Koreish, and an eminent commander under Mahomet. He was first appointed secretary to Mahomet, which office he held several years. Omar made him governor of Syria, which important office he continued to hold under the caliph Othman. He gained several victories over the Greek emperors; and in the thirty-fifth year of the Hegira, A.D. 654, he conquered the island of Rhodes, and demolished the famous colossus of the sun. Possessing great wealth and influence, as well as reputation, he became, on the death of Othman, in 655, a competitor for the caliphate. When Ali was chosen, Moawiyah declared against him, and prevailed upon Amru to join him. He was proclaimed caliph at Mecca and Medina, and maintained a civil war against Ali, till the assassination of that caliph in 660. Moawiyah himself was severely wounded by one of the three conspirators, who undertook to restore peace among

Mussulmans by the assassination of the two rivals and of Amru, but he escaped with his life. Hassan, the son and successor of Ali, took the field against Moawiyah; but the mildness of his character would not permit him to involve the empire in war on his personal account, therefore, in 661, he resigned the caliphate to his competitor; and Moawiyah succeeded to the government, being the first prince of the dynasty of the Ommiyans. In the year 668, Moawiyah sent his son Yezid with an army to besiege Constantinople, so formidable had the Mussulman power become only forty-eight years after the flight of the founder from Mecca! The undertaking, however, was beyond their military skill; and after spending seven years in a series of repeated summer attacks, attended with a variety of petty events, but signalized by no great action, they relinquished the enterprise. The caliph's arms were successful in another quarter, in the defeat of the Usbeks, and the taking of Sarmacand. He fixed his residence at Damascus. He was very anxious to secure the crown to his son Yezid, and for this purpose he associated him as his colleague. Moawiyah expired at Damascus, in the year 679, being the twentieth of his age, and about the seventy-fifth of his age. He is accounted one of the most eminent of the Saracen caliphs; and is extolled for his capacity, his courage, generosity, and clemency. He was the first of the caliphs who wore rich garments, and affected royal splendour. He also drank wine without scruple, and in other respects deviated from the strictness of the Mahometan law. Though not learned, he favoured the sciences, and was particularly fond of poetry, to the proficients in which, he shewed singular kindness, on several occasions.

HOSEIN, the second son of Ali, by Fatima, Mahomet's daughter, equalled his elder brother Hassan in piety and beneficence, and inherited more of the martial spirit of his father. After the death of the caliph Moawiyah, A. D. 679, when his son Yezid was acknowledged for his successor, Hosein prepared to assert his own right to the succession. He received assurances of support from the citizens of Cufa, who promised to rise in his favour as soon as he should appear on the banks of the Euphrates. Relying upon the fidelity of the Cufites, contrary to the advice of his best friends, he resolved to comply with their invitation. With a train composed of his wives, children, and servants, and a few warriors who followed his fortunes, he crossed the Arabian desert, and approached the confines of Irak. He was there met by a large force sent by Obeidollah, the governor; and Hosein, with his small company, found himself surrounded in the plain of Kerbela, with five thousand horse, who cut off his communication with the Euphrates. He was now willing to submit on reasonable conditions; but the governor insisted upon unconditional submis-

sion, and sent an officer of a ferocious character, one Shamer, to enforce it. Hosein, refusing to be thus dishonoured, and having obtained a truce for a night, fortified his little camp as well as circumstances would permit, and prepared for a resolute resistance. To the loud lamentations of his sister Fatima, he opposed the duty of pious resignation. "Our trust," said he, "is in God above. All things, both in heaven and earth, must perish, and return to their Creator. My brother, my father, and mother, were better than I, and every mussulman has an example in the Prophet." In the morning he mounted his horse, with his sword in one hand and the Koran in the other, and drew up his little band, which consisted of no more than thirty-two horse and forty foot. The enemy advanced reluctantly; for a veneration for the grandson of the Prophet was almost universal among them; and the officer who had been first sent to intercept him, Harro by name, went over with thirty horsemen to partake his fate. A considerable time was spent in skirmishes and single combats, in which Hosein's party were generally victorious; at length the main body was marched to the attack, and showers of arrows poured from all parts. The hour of noon-prayer gave a short truce, in which Hosein was seen performing his devotions with great fervency amid his shattered troop. The battle was renewed with greater fierceness, and the most desperate valour of the defenders could not long withstand the attacks of a whole host. Hosein saw one of his sons cut to pieces; another was killed by an arrow in his lap, and a nephew was pierced through while just taking a last embrace. Hosein himself received a wound in his head, which filled his helmet with blood, and was struck in the mouth while tasting a drop of water. He still defended himself; and when his sister, rushing from the tent, conjured the general, Amer, to spare his life, a tear trickled down that warrior's beard, and he turned away his face. Shamer then rushed in, and thirty-three wounds despatched the venerable chief. His head was carried as a trophy to Obeidollah. The ungenerous governor struck it on the mouth with his cane. "Alas!" said an aged spectator, "on those lips I have seen the lips of the apostle of God." It was with much difficulty that Hosein's sister saved from slaughter Ali, his youngest son. The caliph Yezid disapproved of this massacre, and treated the surviving family of Hosein with great kindness. Hosein is to this day regarded by the Persians as a holy martyr, and the anniversary of his death is kept by them with great solemnity.

ABDALLAH EBN ZOBEIR, an Arabian chief, who having ingratiated himself with the inhabitants of Mecca and Medina, by his religious zeal and engaging behaviour, was proclaimed caliph, A.D. 682. Heg. 63. He was recognized in all the provinces of the empire, except Syria and Palestine; and enjoyed

his dignity nine years, till the seventy-second year of his age, and seventy-third of the Hegira. At this juncture Mecca was besieged, and the caliph's spirits were supported by the attention of his mother Asema, grand-daughter to the caliph Abu Beer, who, at the age of ninety, administered refreshment to him and his soldiers at the breach with her own hand. At length, however, he took leave of his mother, and sallied out on the enemy. Having killed many with his own hand, he was at last overpowered; and when he found the blood trickling down his face and beard, he is said to have repeated this verse from an Arabian poet; "The blood of our wounds falls not upon our heels, but our feet;" and he soon died. The avarice of this Abdallah gave rise to the proverb, "That there was never a brave man who was not liberal, till Abdallah the son of Zobeir." He is reported to have been so pious and so intent on his devotions, that a pigeon once alighted on his head whilst he was thus employed, and sat long there without his perceiving it.

ABDALLAM EBN ALI, the uncle of the two first caliphs of the Abassides, under whom he served as a general against the caliph Merwan, and having vanquished that prince, proclaimed his nephew. He was guilty of horrible cruelties on the family of the Ommiades. When his eldest nephew died, his brother Almanzor assumed the government, which so displeased Abdallah that he raised an army against him, but was defeated, and obliged to fly to Bostra. Here he concealed himself seven months; but his retreat being at length discovered, he was enticed by his nephew, with the same arts he had himself used against the Ommijans, to venture himself at court, where he was at first graciously received. A house was built for him, the foundations of which were of salt. These suddenly giving way on the effusion of water, he, with many of his friends, was crushed to death under the ruins. This happened A.D. 754.

ABDALMELEH, son of Moivan, and the fifth caliph of the race of the Ommiades, surnamed **RASCH AL HEGRANAT**, i. e. the skinner of a stone, because of his extreme avarice; as also **Aboubzebah**, because his breath was said to be so poisonous as to kill all the flies which rested on his face. Yet he surpassed all his predecessors in power and dominion; for in his reign the Indies were conquered in the East, and his armies penetrated Spain in the West; he likewise extended his empire towards the South, by making himself master of Medina and Mecca. He was raised to the throne at his father's death, being about forty years of age, A.D. 684. Heg. 65. It is said that he received the news of his elevation when sitting with the Koran in his lap, and that he cried, folding it up, "Divine book, I must now take leave of thee." Abdalmelek died

A.D. 705. He left sixteen sons, four of whom reigned after him in succession. This caliph was so great an enemy to the house of Ali, that he could not endure the praises that the poet Ferozdac had in several places of his works lavished on them. He is commended for moderation towards the Christians, whom he left in possession of a church at Damascus, which they would not give up at his demand. He is asserted to have been the first who coined Arabic money.

ABDALRAHMAN, a Saracen general, and governor of Spain, who, after ravaging France with fire and sword, was attacked at Tours by Charles Martel, who had been reinforced by a body of Germans and Gepidæ; and, after skirmishes for six successive days, a general action ensued on the seventh, in which the Saracen army was totally defeated, and Abdalrahman killed, with three hundred and seventy thousand Moors. This great event, which first broke the Saracen power, and taught the Europeans that they were not invincible, is generally placed in the year 732.

ABDALLAH, a son of Yezid, celebrated as a Mussulman lawyer in the seventh century.

OMAR II., the thirteenth caliph of the race of Ommiades, succeeded his cousin Solyman in 717. He laid siege to Constantinople, but was forced to raise it, and his fleet suffered much from a violent tempest. He was poisoned at Emessa, A.D. 720.

ARGHAN-KHAN, the eighth emperor of the race of Jeughiz Khan, succeeded his uncle Mendar Oglan, whom he had dispossessed of the throne in the year of the Hegira 683.

GENMEI, and GENSIOO, empresses of Japan, famous for their wisdom and prudence. The former came to the empire in 708, and reigned seven years, and gave names to the provinces, cities, and villages, which were marked down in the public registers. The latter came to the throne in 715, and reigned nine years.

LOMBARDS, &c.

ROTHARIS, king and legislator of the Lombards, was duke of Brescia, at the time of the death of king Ariovald, in the year 638, who left a widow, named Gundeborg, but no male issue. The Lombards gave this lady the privilege of raising to the throne the person whom she should fix on for her husband, and her choice fell upon Rotharis. For the sake of uniting himself with the queen, he repudiated his own wife, whom, however, he promised to maintain in the dignity of a queen. This engagement he did not long regard, but shut her up in an apartment of the palace of Pavia, where she re-

maintained five years; when, through the mediation of Clovis II. she was restored to her rank in society. Rotharis had scarcely ascended the throne, when he had to contend with all the power of certain nobles, disaffected to his government, which, however, he quelled, and afterwards reigned with equal glory and prosperity at home and abroad. His predecessor had bound himself by a treaty with the exarch of the empire, to restrain himself within certain boundaries; but Rotharis did not conceive himself under any obligation to observe this treaty, and suddenly burst into the province of the Cottian Alps, which he reduced, and then made himself master of all the towns in the Venetian territories. The exarch, at the same time, made an incursion into the Lombard territory, which called away Rotharis from his conquests; an engagement ensued, in which the exarch was totally defeated, and obliged to save the relics of his army by speedy flight. Rotharis likewise penetrated into Liguria, and took Genoa, Albenga, and other maritime towns, which he pillaged and dismantled, carrying away the inhabitants as prisoners. Rotharis has the high merit of having first given to his nation a code of written laws. In the fifth year of his reign he summoned a general diet of his nobles at Pavia, where, with their consent, he enacted a number of laws, which were made public in an edict issued in 643, consisting of three hundred and eighty-six articles. These, though they bear the stamp of a rude age and people, are accounted more judicious than the laws of some other barbaric people. It has been observed, that Rotharis was sufficiently enlightened, not only to deride the superstition of witchcraft, but to protect the victims of that reputed crime from popular rage. He also practised religious toleration, and provided in all the cities of his kingdom a bishop for each of the two prevailing persuasions, the Arian and the Catholic. He died in 653, at the age of forty-seven years, having reigned more than fifteen years.

LUITPRAND, king of the Lombards, succeeded his father Ansprand in 712. He made several conquests in Italy, and formed a code of laws for his country. He died in 744.

ARISTOMENES, a general of the Messenians, renowned for his virtue and valour.

PELAGIUS, an illustrious Spaniard, related to the king of the Visigoths. He was driven from his possessions by the Moors, but after an obscure exile of three years, he attacked his enemies, and defeated them in 716, and assumed the title of king of Leon and the Asturias. He died 737, universally respected for valour, piety, and prudence.

ALPHONSO or **ALPHONSUS**, surnamed the Catholic, king of the Asturias, fought against the Moors, from whom he took upwards of thirty towns. He died in the eighteenth year of his reign, 757, aged eighty-four.

FRANCE, &c.

DAGOBERT I., king of France, was son of Clotaire II., and born A.D. 602. At a very early age, he was appointed, under the direction and assistance of the bishop of Metz, and Pepin mayor of the palace, to the government of Austrasia. Upon the death of his father, in 628, he succeeded to the other parts of the kingdom, allowing, however, his younger brother a small portion of his inheritance. Dagobert engaged in a war with the Sclavonians, on the banks of the Danube, in which, at first, he was defeated, owing to the disaffection of his own troops, but, at length, he became victorious, and repressed the incursions of the Sclavonians. The Bulgarians put themselves under his protection, and, through some apprehension of his own safety, he cruelly and infamously ordered nine thousand of the people, who looked to him for protection, to be massacred. He extended his power, and the greatness of his fame gave him considerable influence among surrounding nations. His private life was, in the early part of his reign, truly exemplary; but he afterwards became extremely licentious, and, as he advanced in life, he hoped to atone for his misdeeds by his zeal for the externals of religion, and by founding churches. Among these was St. Denis, celebrated as the burial-place of the French monarchs. In this Dagobert was interred in the year 638. He has been praised by historians on account of his liberality to the church; but he better deserves applause for collecting, revising, and making public the laws of his country. In religion, he partook of the bigotry of the times, and issued an order for all the Jews in his dominions to submit to Christian baptism.

CHARIBERT, son of Clotaire II., king of France, obtained part of Aquitaine as his patrimony from his elder brother, Dagobert I. He was crowned at Toulouze, and died two years after, 680.

SIGEBERT II., of France, son of Dagobert I., succeeded his father on the throne of Austrasia, while his brother Clovis II., had Neustria and Burgundy. Both these kings were minors at their succession to the throne, which gave an opportunity to the mayors of the palace to usurp the whole authority. Sigebert died in 640, after a reign of one year, leaving behind him an infant son named Dagobert.

CLOVIS II., king of France, succeeded his father, Dagobert, in the kingdoms of Neustria and Burgundy in 638, while he was a very young child. He is noted for some traits of humanity; of these the most remarkable was, that of stripping the gold and silver plates which ornamented the coffins of St. Denis and his companions, in order to purchase corn for the

poor in a time of scarcity. This action has been represented by some monkish writers as caused by insanity, with which, it is said, he was afflicted, and to which they impute the stupidity of his descendants. Clovis married a beautiful young girl, who had been purchased of some English merchants by the mayor of the palace, and presented to the sovereign; by her he had three sons, none of whom emerged from obscurity.

CLOTAIRE III., king of Burgundy, after the death of Clovis II., his father, who left him a minor. His mother, *Batilda*, governed during his minority with great wisdom. He died in 670.

CHILDERIC II., youngest son of Clovis II., became king of Austrasia in 660; and, on the death of his brother, *Clotaire III.*, in 670, succeeded to the crowns of Burgundy and Neustria. While he gave his confidence to *Seger*, bishop of Autun, the affairs of government went on with tolerable tranquillity; but after the banishment of that minister, the natural inconstancy and love of pleasure of the young king led him to various acts of folly, which, at length terminated in a cruel and arbitrary conduct. His nobles became discontented; and one of them named *Bodilon*, having made some free representations to him of his misconduct, was, by his orders, laid flat on the floor, and severely beaten. In revenge of this indignity, *Bodilon* surprised the king on his return from the chase, and assassinated him with his own hand. His vengeance was not satiated without the murder of the pregnant queen, and an infant prince. This catastrophe happened in 678, when *Childeric* was in his twenty-third year.

DAGOBERT II., son of *Sigebert II.*, was prevented from ascending his father's throne by the mayor of the palace; but afterwards was king of Austrasia, and was assassinated 679.

EBROIN, mayor of the palace, under the French kings, *Clotaire III.*, and *Thierry III.*, is supposed to have been a German by birth. At the accession of *Clotaire*, in 656, he was raised to the dignity of mayor, and in this capacity he governed the kingdom, in conjunction with the queen-mother *Batilda*. During ten years the administration of public affairs was conducted with impartiality and peace, but at the end of this period disputes ran high between *Ebroin* and two bishops, which so disgusted the queen, that she withdrew to a convent. *Ebroin* now held the reins of government with a high hand, and made the principal people in the state his enemies, who, at the death of *Clotaire*, rose in arms, plundered the minister, and dethroned *Thierry*, whom he had proclaimed as king. For a short time, *Childeric*, king of Austrasia, reigned in the room of *Thierry*, but, in 670, the death of *Childeric* made room for the deposed monarch, who was replaced on the throne, and on this event *Ebroin* left the monastery, to which he had retired,

and scrupled the use of no means to regain his former post, which he at length obtained, when he became as despotic as he was powerful, and inflicted on his enemies the most cruel torments. He was himself assassinated in the year 681, by one whom he had fined for mal-practices in the office which he held.

CLOVIS III., the son of Thierry III., king of France, whom he succeeded in 691. He reigned five years under the guardianship of Pepin Heristal, who was mayor of the palace, and died in 695, aged fourteen.

CHILDEBERT III., by some called the First, by others the Second, as being king of all France, was the son of Thierry III., and succeeded his brother Clovis III., in 695. At this time Pepin, mayor of the palace, in reality exercised the sovereign authority, so that Childebert had only the name and state of a king, which he enjoyed till his death in 711, leaving his nominal crown to his son Dagobert.

DAGOBERT III., succeeded as king of Neustria, and died four years after, 715.

PEPIN LE GROS, or D'HERISTAL, a celebrated person in French history, was grandson of Arnoul, afterwards bishop of Metz, and possessed a seat on the Meuse, near Liege, whence he derived his name of Heristal. He governed Austrasia after the death of Dagobert II., in 680, and was defeated in 681 by Ebroin, the powerful mayor of the palace of Neustria. He, however, raised another army, and after the death of Ebroin, defeated Thierry, gained possession of Paris, and made himself master of the king and kingdom, with the title of mayor of the palace of Neustria and Burgundy. He was a man of great qualities, extremely brave, prudent, and politic, and one who was able to conceal his ambition under the mask of moderation, and a very mild and affable demeanour. When he had seized the government, he employed himself with vigour and industry to correct abuses, restore law and order, repair the finances, and secure the obedience of all ranks in the state. He suffered Thierry to act the pageant of a king, and in public paid him all possible respect, whilst he was excluded from all share in the government. After Thierry's death he placed the crowns upon the heads of his sons Clovis and Childebert, and his grandson Dagobert. In the meantime Pepin was engaged in wars with the Frisians and Germans, over whom he obtained several victories. His great power excited the envy of some lords, who, while he was labouring under a dangerous illness, took up arms, and assassinated his son Grimoald. He however recovered, and revenged himself severely on his foes. After a prosperous administration of twenty-eight years, he died in 714, leaving his authority so well established, that he nomi-

nated his grandson Theobald mayor of the palace, under the guardianship of his widow. Pepin was father of Charles Martel, founder of the Carolingian line of French kings.

CHILPERIC II., of France, supposed to have been the son of Childeric II., on the death of Dagobert III., in 715, was taken by Rainfroy, mayor of the palace, from a monastery, where he was a clerk, under the name of Daniel, and was placed at the head of an army to oppose Charles Martel. In this station he showed a vigour which has exempted him from being put in the list of the *Rois Faineants*. He was present at three battles; and the final issue being to his disadvantage, he put himself into the hands of Eudes, duke of Aquitaine, by whom he was delivered up to Charles. He died at Noyon, in 720.

EUDES, duke of Aquitaine, succeeded to his dukedom towards the close of this century. When Pepin Heristal laid claim to the royal authority in France, Eudes declared himself independent, and seized upon the remainder of Aquitaine, and in a short time by force of arms made himself master of all the country lying between the Loire, the Ocean, the Pyrenees, Septimania, and the Rhone. In 721 he defeated Zama, lieutenant of the Saracen caliph, who had invaded Gaul, under the walls of Toulouse, but in a few years afterwards he found it necessary to make an alliance with Munuza, another Saracen general, to whom he gave his daughter in marriage. After this his country was completely overrun by the Saracens, over whom, by the aid of Charles Martel, he obtained, in 732, a complete victory, which delivered France from the Mahometan yoke. Eudes died in 735, leaving behind him three sons, by his wife Valtrude, who was the near relation of Pepin.

CHARLES MARTEL was the son of Pepin Heristal, by his second wife, or concubine, Alpaide. After the death of Pepin, Plectrude, his first wife, who had recovered her authority, put Charles under confinement; but making his escape in 715, he was received as their duke by the Austrasians, and soon found himself at the head of an army. On the 19th of March, 717, Charles surprised the royal camp, and a battle ensued, in which the king's forces were entirely defeated. On this Chilperic formed an alliance with Eudes duke of Aquitaine, purchased by the cession of all the country which Eudes had seized. Charles, however, having placed on the throne another of the royal family named Clotaire, entirely defeated Chilperic and his associate, near Soissons. Upon this, Eudes delivered up Chilperic to his antagonist on the same terms which had formerly been granted him by the captive monarch. Charles, now at the summit of power, treated Chilperic with great respect; and on the death of Clotaire, proclaimed him king of Austrasia.

The kings of France were now so inactive and indolent, that historians have styled them *faineants*, i. e. lazy or idle. Charles had still another competitor, Rainfroy, mayor of the palace; to whom Charles was obliged to allow the peaceable possession of Anjou. No sooner had Charles thus freed France from domestic enemies, than he was embroiled with foreign nations. The Suevians, Frisons, and Alemanni, he successively encountered and defeated. Eudes also, who had perfidiously broken the treaties, was twice repulsed; after which Charles invaded Aquitaine, and obliged him to submit. But he was soon after engaged with a more formidable enemy. The Saracens at this period threatened Europe with total subjection. They had subdued Spain; and invading France, appeared in vast numbers under the walls of Thoulouse, where they were defeated by Eudes; but this proved only a partial check. Passing the Pyrenees, they entered France with such a powerful army, that Eudes, though he encountered them with his usual valour, was forced to solicit the protection and assistance of Charles, who by his valour and personal strength, now acquired the name of *Martel*, i. e. the hammer. Of the infidels, 375,000, with Abdalrahman himself, perished in the battle; but they soon made another irruption; in this they were not long successful. Having again defeated the Frisons and killed their duke, he seized his dominions. One of his last actions was the protection of pope Gregory III., in whose favour he officiated as mediator with the Lombards. The pope, in return, proposed to renounce his dependence on the Greek emperor, and to proclaim Charles consul of Rome; but these designs were cut short by the death of Charles in October 741, at the age of fifty-five years. He divided his dominions between his sons Carloman and Pepin, of whom the latter became king of France, and was the first monarch of the second, or Carlovingian race, so denominated from Charles Martel.

BRITAIN.

ACHALEN, a British sovereign. When driven from his dominions, he took refuge in Wales. He is mentioned with some commendation by Owen in his *Cambrianæ*, for having, with his brother Arthanad, performed a difficult journey up the *Maclwg* hills in Cardiganshire, to avenge their father's death.

CADWAN, king of the south Britons. He had a more peaceable reign than most of his predecessors. He died, A. D. 635.

CADWALLON, son of Cadwan, was prince of North Wales during the reign of his father. Being defeated by Edwin king of Northumberland, he went to Ireland in 620, and remained

there several years. On his return, he assumed the title of king of the Britons, which he supported through a series of continual warfare against the Saxons. He was a great patron of the bards, and in his youth had been admitted among them.

EDWIN, a king of Northumberland, whose dominions extended as far north as the Frith of Forth, and from whom some English antiquaries say Edinburgh had its name.

BRAINT HIR, nephew of Cadwallon, king of North Wales, who distinguished himself in the war between his uncle and Edwin, about A. D. 680. The result was disastrous to Cadwallon, who was obliged to fly to Ireland, and Braint Hir went into England, where he gained so many friends as enabled him to recal Cadwallon, and oppose Edwin, who was slain in the battle of Hatfield in 633.

EDBALD, a Saxon king of Kent, was son of Ethelbert, the first Christian Saxon king. No sooner was his father dead than he relapsed into heathenism, and married his father's second wife. Upon this a great part of the people forsook Christianity. He fell into a phrenzy; but recovering his senses, he dissolved his incestuous marriage, and re-embraced the Christian religion. He died 640, leaving the kingdom of Kent to his son Eucombert, by Emma, the French king's daughter.

BELYN O'LEYN, a British chief, illustrious for his vigorous resistance against Edwin.

St. OSWALD, the first Christian king of Northumberland, during the Heptarchy. He totally defeated Cadwallon, the British monarch, at the village named from him St. Oswald, but was afterwards defeated and killed by Penda, king of Mercia, at Oswestry, on the 5th August 642. The pagan barbarian, Penda, cut his body in pieces, and exposed them on stakes in the field, as trophies of his victory. The priests, therefore, ranked him as a saint and martyr, and pretended to confirm his saintship by miracles.

CADWALADYR, son of Cadwallon ab Cadwan, succeeded to the nominal sovereignty of Britain in 660; but disheartened by the progress of the Saxons, he went to Rome in 668, and died in 703. With him ceased the title of king of the Britons. He was called one of the three blessed kings, on account of his charity to distressed Christians.

INA, king of the West Saxons, acquired fame by his expeditions against the neighbouring princes. He went on a pilgrimage to Rome, where he erected an English college, which he endowed by a yearly tax on his kingdom, called Romescot, and afterwards Peter-pence.

ADHELME, the son of Kenred, and nephew to Ina, king of the West Saxons. He became abbot of Malmesbury, and was the first Englishman who wrote in Latin, the first who brought poetry into this country, and the first bishop of Sherbourne.

He died in 709, and was canonized. His writings are in the *Bibl. Pat.*

ALFRIDE, or **ELFRID**, the natural son of **Oswy** king of Northumberland, fled to Ireland, or as some suppose, to Scotland, to avoid the persecution of his brother **Egfrid**, whom he had succeeded on the throne. Afterwards the two brothers met to decide their fate by arms; **Egfrid** was slain, and **Alfride** ascended the vacant throne 668, and deserved the applauses of his subjects by his benevolence. He died 705.

CERDOWALLA, a West Saxon king. He quelled a powerful faction, recovered the throne, and went to Rome to receive baptism. On Easter-day, in 689, pope **Sergius** baptised him, and changed his name into **Peter**; a few weeks after, he died at Rome, aged thirty, and was buried there.

SCOTLAND.

DONALD IV., king of Scotland, succeeded his father **Ferquhard I.** He proved a pious and peaceable monarch, but was unfortunately drowned in *Loch Tay* while fishing, in the fourteenth year of his reign, A. D. 646.

FERQUHARD II. succeeded his brother **Donald IV.** on the Scottish throne. He was infamous for his avarice, and died after a reign of eighteen years, A. D. 664, by the bite of a wolf.

MALDWINUS, king of Scotland, the son of **Donald IV.**, succeeded **Ferquhard II.**, and was esteemed a pious and just sovereign; but his queen becoming jealous of him, strangled him in his bed, in the twentieth year of his reign, A. D. 684; for which she and her accomplices in the murder were burnt.

EUGENE V., succeeded his brother **Maldwinus** on the throne of Scotland, and proved a valiant monarch. He obtained a great victory over **Edfred**, king of Northumberland, who was killed with ten thousand Saxons, and their ally **Bredius** king of the Picts fled. **Eugene** died in the fourth year of his reign, A. D. 688.

EUGENE VI., king of Scotland, the son of **Ferquhard II.**, succeeded **Eugene V.**, and maintained the character of a peaceable and religious monarch. He reigned only nine years, dying in 697.

AMBERKELETH, the son of **Aidan**, succeeded **Eugene** on the Scottish throne, but was killed in battle by an arrow, in his second year.

EUGENE VII., brother of **Amberkeleth**, succeeded him on the Scottish throne. He made peace with **Garnard**, king of the Picts, who married his daughter *Spontana*; but she was murdered the year following, by two assassins, who had intended

to kill her husband. Eugene endowed several churches, and died after a reign of sixteen years, A. D. 715.

MURDACH, the son of Amberkeleth, succeeded Eugene VII. on the throne of Scotland, and cultivated peace so successfully, that he got all differences settled during his reign, among the Britons, Scots, Picts, and Saxons. He also built Whithorn. The venerable Bede flourished in his time. Murdach died after a reign of sixteen years.

POETRY.

TALHAIARN, a celebrated bard of Wales. He composed among other poems, a poetical prayer, which became a general formula among the bards.

GOLYDDAN, the bard of Cadwalladyr, the last nominal king of the Britons, who flourished in the latter part of the seventh, and beginning of the eighth century.

LITERATURE.

ANTIOCHUS, a monk of Seba, in Palestine, was a superstitious writer, the author of "*Pandectes Divinæ Scripturæ*," in one hundred and ninety distinct homilies. In the preface, he speaks of the taking of Jerusalem by Chosroes, king of Persia, and describes the cruel treatment suffered by the monks of Palestine. A poem is annexed, in which he piteously laments the loss of a precious fragment of the true cross, which was said to have been carried away by the Persians among other spoils. The work is published in Greek and Latin, in the additions to the "*Bibliotheca Patrum*."

ELTEZER, a Jewish rabbi. He wrote chapters on sacred history, translated by Vorstius into Latin, 1644, 4to.

JOHN PHILOPONUS, a grammarian of Alexandria, who, from his indefatigable diligence, acquired this surname, implying a lover of labour. He was strongly attached to the philosophy of Aristotle, many of whose tracts he published with learned commentaries. He was a disciple of Ammonius, the son of Hermeas. He professed Christianity, but was a heretic, being one of the chief introducers of the sect of Tritheists, which was condemned in the council of Constantinople in 681. Philoponus wrote many works, philosophical and theological, as well as grammatical; and is said to have obtained of Amru, general of the caliph Omar I., that the library of Alexandria should be preserved after the taking of that city. But the barbarism of Omar prevented the intention of the general from taking effect,

and the books were employed to light the public baths for six months.

ACRON, or **ACRO**, an ancient scholiast on Horace. His work is extant, in an edition of that poet, printed at Basil in 1527, 8vo. Fabricius enumerates Acron among the ancient commentators on Terence and Persius.

ABOULAINA, a Mussulman doctor, celebrated for his wit. When Moses, son of the caliph Abdalmalek, put to death one of his friends, and afterwards spread a report that he had escaped, Aboulaina, said, in the words of the lawgiver of the Hebrews, Moses smote him and he died. The sentence was reported to the prince, and Aboulaina was summoned to appear. Instead of dreading the threats of the tyrant, he boldly replied in the words of the following verse in Exodus, Wilt thou kill me to-day, as thou killedst the other man yesterday? The ingenuity of the expression disarmed the anger of Moses, who loaded him with presents.

ABOU-HANIFAK, was the son of Thabet, and born at Corfa, A. D. 699. He is esteemed among the Mussulmans for his expositions of their law, but was persecuted for denying predestination, and died in prison at Bagdad. Three hundred and eighty-five years after his death, the reigning caliph built a mausoleum to his memory, and founded a college for his followers. Such are the fluctuations of opinion and of fame. The reader may be struck with some resemblance between the fate of this preceptor and that of Socrates, to whose memory a statue was erected in the city in which he had suffered. Writers are agreed in ascribing to Hanifak the merit of strictly conforming in his practice to the moral precepts of Mahomet. An anecdote related concerning him is worth preserving. Having received from another a rude blow on the face, he said to the person who had the audacity to strike him, "I could return you outrage for outrage, but I will not; I could bring an accusation against you before the caliph, but I will not; I could pray to God to avenge the affront, but I will not; if the day of judgment were now come, I would pray to God that I might enter heaven with you."

RELIGION.

SEVERINUS, pope, a Roman, was elected soon after the death of Honorius in 638, but was not consecrated till May 640, when the papal see had been vacant above a year and seven months. This delay appears to have been owing to the refusal of the emperor to confirm the election till the clergy of Rome had promised that their bishop should sign the *ecthesis* or declaration of faith relative to the one will of Christ, drawn

up by Sergius, patriarch of Constantinople, and published by Heraclius. During the vacancy of the see, the lateran palace was plundered of all its treasures by the exarch of Ravenna, notwithstanding the opposition of Severinus and his clergy. At length the confirmation of the election of Severinus arrived, but he enjoyed his elevation only for the short space of two months and four days. He refused, however, to receive the ecthesis, and even published a decree condemning it.

JOHN IV., pope, was a native of Salone in Dalmatia, and the son of Venantinus, surnamed the scholastic. One good action of this pope deserves to be mentioned to his honour; which was, that he employed the wealth of the church in humanely redeeming numbers of unhappy Christians, whom the Sclavi had carried off captives in their irruptions into the empire during the reign of Heraclius. This pontiff died in 642, having filled the papal chair only one year, and rather more than nine months. Three of his letters are inserted in the fifth volume of the "Collect. Concil."

THEODORE I., pope, was the son of a bishop of the same name, and born at Jerusalem. He succeeded John IV. in the papal chair in the year 642. Of this pope no material circumstance occurs, except his controversy with the church at Constantinople, containing the doctrine of the Monothelites; and this controversy is so little interesting to our readers, that we shall pass it over without any further notice. Theodore died in the year 649. Besides some letters relating to the above-mentioned controversy, a memorial against Pyrrhus, the deposed patriarch of Constantinople, and his errors, addressed to the Eastern bishops, is preserved.

MARTIN I., pope and saint, succeeded Theodore in 649. He held a council at Rome, in which the heresy of the Monothelites was condemned. The heresy consisted in believing, that there was but one will in Christ. Constans, the emperor, was so provoked at the pope's decision, that he ordered Caliopas, the exarch of Italy, to seize and depose Martin, and to send him away a prisoner. In compliance with this order, Caliopas assembled all the troops of the exarchate, and gave it out that he was going to drive the Saracens out of Sicily, but advanced with great speed to Rome. His unexpected appearance, with such a force, alarmed the Romans; and the pope, apprehensive that some attempt might be made upon him, ordered the people to carry him in his bed, to which he was then confined, to the Lateran church, and to place him before the altar, as in a safe asylum. When the exarch found that no opposition was likely to be attempted against the execution of the emperor's order, he, with a strong band of soldiers, repaired to the Lateran church, and informed the pope of his commission to depose him, as unfit for his high office, and to,

send him prisoner to Constantinople. When this commission had been read, the pope signified his desire to surrender, without listening to the advice of some of the clergy, who declared that they would stand by him to the last, and requested that they might be permitted to repel force by force. The exarch then conveyed the pope to his palace, where the clergy were permitted to visit him; but in the second night after his arrest, he was privately carried, with a few domestics, on board a vessel in the Tiber, which was immediately despatched towards the east. During a tedious voyage of three months, they touched at different places, where the pope was not permitted to go on shore, notwithstanding his sufferings from sea sickness, the gout, and a most violent flux, and he was cruelly deprived of such comforts and refreshments as were brought him by the clergy, who were driven away, and severely beaten, as enemies to the state, and rebels to the emperor. Being arrived in the island of Naxos, in the Archipelago, he was confined a whole year, and then ordered to be brought to Constantinople, where he arrived in the autumn of 654. Here he was suffered to remain all the first day upon deck, exposed to the insults of the rabble, and in the evening carried to prison, where he was closely confined, and severely treated for ninety-three days. At length, by order of the emperor, he was brought to trial before the senate, on a charge of high treason, for being privy to a design, formed by the late exarch Olympius, to revolt against the emperor. This charge the senate declared to be sufficiently proved; upon which the high treasurer, who presided as judge, having ordered the guards to strip him, and the people to anathematize him, delivered him to the governor of Constantinople, who directed an iron collar to be put about his neck, and that he should be dragged through the streets of the city, loaded with chains, and then shut up in prison, till he should be led to execution. Here he was treated with great barbarity, and would probably have died under his sufferings, had not the emperor been persuaded by the patriarch to spare his life; but he would not pass a milder sentence on him than that of banishment to the Sarmatian Chersonesus, where he arrived in May 655. In this inhospitable country, in the midst of uncharitable pagans, he had the mortification of finding himself entirely neglected by his friends in Italy, and suffered to want the necessaries of life. Worn out at length by hardships, and abandoned by all, he died in the following September, six years and between one and two months after he was elected to the Roman see. There are still extant seventeen of his "Letters," in the fifteenth volume of the "Collect. Concil.," which show him to have been a person of considerable parts, great courage, and an enterprising genius, who, if he had

not received a timely check, would probably have carried the papal power to a height unknown to his predecessors.

EUGENIUS I., pope, was born at Rome, and raised to the highest dignity in the church in the year 634, on the deposition of pope Martin. He owed his elevation to the choice of the Roman people and clergy, and their choice was confirmed by the emperor Constans. At this period the western and eastern churches were furiously contending with each other upon the question whether Christ possessed one will or two. Eugenius, after his promotion, took pains to quiet the minds of the disputants. A compromise was entered into between the parties; but it was not of that nature to command general approbation; it was unsatisfactory to the Roman people and clergy, who opposed the admission of the patriarch Peter's confession of faith. Peter had taken the other side of the question, and in his confession he took no notice of the will and operations in Christ. We have no other particulars relating to this pope, who died in the year 657, but he was commended by his contemporaries and successors for piety, mildness, humanity, and generosity.

VITALIANUS, pope, was born at Segnio, in Campania, and was raised to the popedom A.D. 657, on the death of Eugenius. When, according to custom, he sent legates to Constantinople, with his confession of faith, to be presented to the emperor Constans and his son Constantine; the Monothelite doctrine being fashionable at the imperial court, the pope was very guarded in his communication. In 668 Constans entered Italy, and advanced towards Rome; and though he was treated with great respect by Vitalianus and his clergy, he was not thus prevented from robbing the churches of all the treasure to which he could have access. In 667, Wighard, archbishop elect of Canterbury, was sent to Rome to receive ordination from the pope; but as Wighard died of the plague in that capital, the pope, notwithstanding the compliment that was paid him by the British kings, took this opportunity of extending the prerogative of the papacy, and of nominating one Theodore, a monk, to supply the place of the deceased prelate. Vitalianus, in some other instances, manifested his zeal for the influence and interest of the Romish church, and the authority of its visible head; but after a pontificate of fourteen years and a half, he died in 672. His zeal procured for him a place among the canonised pontiffs. Some letters written by him on ecclesiastical affairs are still extant.

ADEODATUS, or "GOD'S GIFT," a pope, was born at Rome. He obtained the tiara in 672, and died in 676. He was a pious and charitable pontiff.

DOMNUS, or **DONUS**, was born at Rome, and raised to

the high office of pope in 676. He died in less than two years, during which time nothing of great importance occurred, excepting the final subjugation of the church of Ravenna to that of Rome, after a long struggle in maintenance of its independence.

AGATHO, pope, a native of Palermo, was raised from a monastery to the pontificate in the year 679. He came to the papal chair at a time when the sect of the Monothelites had gained considerable strength, and much distraction occurred during his pontificate, respecting these unmeaning and inutile dogmas, concerning the person of Christ, which metaphysical speculation had generated, and which, for several centuries, had disturbed the peace of the world. Agatho died in 682. Of his personal character little is known; for nothing can be inferred on this head with absolute certainty from his canonization; and we pay little regard to the account of Platina, that he was a man of such sanctity, that his kiss was an instant cure for the leprosy. Agatho wrote a letter to the emperor against the Monothelites; and another granting privileges to the monastery of Weremouth, to be found in Dugdale's "*Monasticon Anglicanum*."

LEO II., pope, was born in Sicily, and succeeded Agatho in 682. He extended the power of the holy see, and instituted holy water. He died in 683.

BENEDICT II., pope, a Roman, distinguished by his learning and virtues, was elected in 683. Benedict died in 685. For his services to the church he obtained canonization.

JOHN V., pope, was a native of Antioch, in Syria, and the son of a person named Syriacus. While he was only a deacon, pope Agatho appointed him one of the three legates which he chose to be his representatives at the sixth general council; and it was owing to him, as he understood the Greek tongue, that the Greek copy of the letters of Honorius to Sergius, produced and read in the council, were compared, and found entirely to agree with the Latin original deposited in the library of the patriarch. In the year 685, on the death of Benedict II., John was elected pope; but he enjoyed his dignity only one year and ten days, and during almost the whole of that time was confined to his bed by an illness which carried him off in the year 686.

CONON, pope, was by birth a Thracian, and educated in Sicily; from this island he went to Rome, where he was ordained presbyter. Upon the death of pope John V. the disputes respecting a successor ran so high, that for three months the papacy was vacant; the clergy espousing the interest of one candidate, and the army declaring for another. At length Conon was fixed upon, who proved acceptable to all those in whom the appointment was vested. He ascended the pontifical throne

in the year 686, and died in about a year, but left behind him a character rarely attained by those who have filled that high station. His piety, learning, integrity, and suavity of manners, were exemplary, and justly celebrated.

SERGIUS I., pope, ascended the papal chair on the death of Conon. In 691, the emperor Justinian II. assembled a council, in which a number of canons relative to discipline were passed. Against five of these the pope excepted, one of which was a canon condemning a former one of the Roman church which forbade ecclesiastical persons to associate with their wives after ordination. Sergius not only rejected these canons, but on their account invalidated all the proceedings of the council; which so offended the emperor, that he sent his Protospatharius or first sword-bearer to apprehend the pope, and bring him to Constantinople. The military, however, in Italy, not only refused to suffer violence to be offered to the pope, but so much alarmed Protospatharius, by their menaces, that he was happy to quit Rome in safety. The subsequent deposition of Justinian prevented any consequences of this affront to his authority. In 696 Sergius consecrated Willebrod bishop of the Frisians, recommended to him by Pepin the elder, as a proper person for undertaking their conversion. No other transactions of this pope are recorded. He died in the year 701, in the fourteenth year of his pontificate. He is represented as a man of great learning and virtue, and is said to have enriched and repaired several churches.

JOHN VI., pope, was by birth a Greek, and succeeded Sergius in 701. As soon as the news of his election reached Constantinople, the emperor Tiberius Apsimarus, for reasons of which we are not informed, directed Theophylarc, exarch of Italy, to drive him from his see; but the soldiers prevented him from executing the imperial orders, by hastening from all parts to the defence of the pope, whom they considered as their sovereign. John displayed great generosity in the first year of his pontificate, by redeeming numerous captives whom Gisulphus, duke of Benevento had taken in an irruption into the territories of the empire in Italy; and he even prevailed upon that prince to put an end to the war against the empire. John died in 705, after a pontificate of three years, and between two and three months.

JOHN VII., a Greek, who succeeded John VI. and died 707. He was a weak pontiff, and too compliant with the requests of Justinian. Sisinius succeeded John VII.

CONSTANTINE, pope, was born in Syria, and elected to the papal chair in 708. He made a voyage into the east, where he was received with great splendour, and died in 715.

GREGORY II., pope, was a native of Rome, and educated from childhood, in the Lateran palace, under pope Sergius, who

appointed him his subdeacon, almoner, and librarian. He was afterwards raised to higher posts in the church, and was selected by pope Constantine, as the most learned man of his time, to accompany him when he went to Constantinople, in the year 710. In that city Gregory distinguished himself by answering certain difficulties proposed to him by the emperor Justinian, and solving his doubts with regard to some questions in which, it should seem, he was much interested, though what those difficulties were we are not informed. Upon the death of Constantine, in 715, he was raised to the papal dignity, and almost immediately upon this event, the Lombards made an irruption into the imperial territories, and took by surprise the city of Cuma. Gregory, in his quality of Holy Father, endeavoured to prevail on them to restore it, first by threatenings of the vengeance of heaven if they should prove so wicked as to retain it, and afterwards by the offer of a large sum of money, and the particular protection of St. Peter, provided they withdrew their troops, and abstained from all farther hostilities. Finding that they were equally deaf to his threatenings and promises, he applied for the assistance of the king of Naples, who, for a stipulated sum, undertook to recover the place, and succeeded in the enterprize. In the year 717, the emperor Theodosius having resigned the imperial dignity, and retired to a monastery, Leo, the Isaurian, was, by the senate and army, raised to the throne, on which occasion he wrote a letter to the pope, accompanied with a confession of faith, and also with promises to maintain the Catholic doctrine, as defined by the six general councils and the fathers. Gregory, in return, congratulated the emperor in warm expressions of respect and loyalty, upon his accession, and assured him, that he would not only receive him for his sovereign, but would use his influence to preserve peace and amity between him and all the christian princes of the west. In 721, Gregory held a council at Rome, in which several important canons were enacted on the subject of unlawful marriages and other points relating to ecclesiastical discipline.

While this council was sitting, Winifrid, afterwards archbishop of Mentz, and known by the name of Boniface, arrived on a pilgrimage at Rome, where he was received with extraordinary marks of respect. A few years after this, Ina, king of the West Saxons, arrived at Rome, on a pilgrimage to the tomb of the Apostles, having resolved to renounce the world, and embrace the monastic life. During his stay in the city, he built a college for the education of youth, and the reception of such of his subjects as should undertake pilgrimages, for the support of which he imposed a tax on every house or family, known by the name of Rome-scot or Peter-pence. This tax, which, about the middle of the ninth century, was laid on the whole kingdom of England, was originally destined solely to the charitable uses

above mentioned, but it was afterwards converted by the popes, to their own use, and levied under the denomination of a tribute to St. Peter, till Henry delivered the country of the burden. About the year 726, Leo determined to restore the christian worship to its primitive state, forbade all kinds of image worship, and caused the edict to be promulgated through the empire. He gave notice of the same to the pope, requesting his assistance in carrying the resolution into effect, but Gregory made no scruple of avowing his decided opposition to the measure, and threatened the emperor with the indignation of St. Peter, should he persist in his projected reform. The emperor was not to be intimidated: he published his edict in Italy, but the populace was seriously against the innovation, and insurrections were immediately excited, which the soldiery could not suppress without much mischief and bloodshed. Luitprand, king of the Lombards, joined the popular cry, and taking advantage of the disturbances, made a rapid progress in Italy. Every where he declared his readiness to protect image-worship, and every where he was received by the people as one sent from heaven to defend the Catholic faith. These events went beyond the wishes of the pope, he was filled with the utmost consternation, well knowing that if the Lombards were suffered to make head in the Italian territories, he should feel the weight of their yoke. He applied for assistance to Ursus, the doge of Venice, which was readily granted, and which was effectual in rescuing the emperor's dominions from the power of the Lombards. Gregory pursued his design, and urged Leo, by all the eloquence in his power, to abandon his plan with regard to image-worship; but the determination of the emperor was unalterable, and he took measures to get possession of the person of Gregory, to prevent him from fomenting divisions, and even rebellion among the people. Gregory obtained timely notice of his intention, and frustrated the design; he immediately thundered out a sentence of excommunication against the emperor's exarch, for endeavouring to obey his master, and the people immediately took up arms, overpowered the garrison, pulled down the statues of the emperor, broke them in pieces, and openly declared that they renounced their allegiance to him as sovereign; not satisfied with this, they sometime afterwards murdered all those who were adherents to the emperor's cause, and among others the exarch himself. Notwithstanding this opposition, the emperor in 730 held a council of the senate, the great officers of the state, and the bishops who were at Constantinople, in which it was determined, that as it was found by experience that images could not be suffered to remain in churches without promoting idolatry, therefore they should all be pulled down and destroyed. This being effected, he made a new effort with regard to the churches in the west: he again solicited the pope, but Gregory's

answer breathed a determined spirit of hostility, and was written in a style of arrogance and abuse which was unexampled. He went still farther, he assembled a council at Rome, consisting of all the neighbouring bishops, which issued a decree, not only declarative of the lawfulness of worshipping images, but commanding them to be worshipped, and condemning, as heretics, all who did not worship them, or who should presume to teach that they were not to be worshipped. The emperor, indignant at this assumption of power, seized on the rich patrimonies of the Roman church in Sicily and Calabria, tore from the Roman see the provinces of East Illyrium, and subjected the whole to the patriarch of Constantinople. By this conduct he inflicted the most severe wound in the heart of the pope, but before he had time to ripen any scheme of revenge, he died in 731, after he had sat in the papal chair near seventeen years. From the details of his actions already given, it appears that Gregory had a zeal for exalting the power and dignity of his see; he was besides arrogant and superstitious. As an author there are fifteen of his "Letters," and a "Memoir," transmitted to his legates in Bavaria, containing instructions for their guidance in managing the ecclesiastical affairs of that country. These are inserted in the sixth volume of the "*Collectio Conciliorum*;" he was author also of a liturgy, which was printed, with a Greek version, at Paris in 1595.

GREGORY III., pope, was a Syrian by birth, and became a presbyter of the Roman church. He is said to have been eminent in learning for his time; skilful as an expositor of Scripture; and much admired as an eloquent and impressive preacher. Upon the death of Gregory II., he was unanimously chosen his successor by the Roman people and clergy. He had no sooner taken possession of his see, than he declared himself a determined supporter of the worship of images. He expended immense sums on the purchase of pictures and statues, with which he filled the churches at Rome, and encouraged the people in the daily worship of them; he also caused relics to be brought from all parts to Rome, where he built a magnificent oratory for their reception and worship, appointing them an appropriate service, and monks who were maintained at the expense of his see to perform it. Gregory laboured to bring back the emperor Leo to the mother church, but to no purpose. Leo was a determined opposer of the pope's images, and these disputes caused disturbances in the west. The emperor prepared to reduce the pope and the Romans to obedience by force. For this purpose, in the year 734, he fitted out a formidable fleet, which, as soon as it had entered the Adriatic gulf, was encountered by a violent storm, by which the greatest part of the fleet was entirely destroyed, and the emperor's design quite defeated. Upon this event, the Romans, at the instigation of

the pope, withdrew from all subjection to the emperor, and formed themselves into a republic, in which they were governed by magistrates appointed by their own authority, under the pope, who was their head. From this time to the year 740, the pope and people of Rome seem to have acted independently of the emperor, without any molestation. At this time, however, Luitprand, king of the Lombards, whom Gregory had offended, overran and ravaged the whole country, and afterwards laid siege to the capital. In this extremity, Gregory had recourse to the celebrated Charles Martel, who at that time ruled France with an absolute sway, under the title of Mayor of the Palace. The pope agreed, on Charles affording him relief, that himself and the Roman people should solemnly renounce their allegiance to the emperor, as an avowed heretic; that they should acknowledge Charles as their protector, and confer on him the consular dignity; Charles agreed to these conditions, on which the Lombards found it prudent to raise the siege of Rome, and retire within their own dominions. Gregory did not live to enjoy the fruits of his policy, which materially contributed to the separation of the Italian provinces from the Grecian empire, as he died in the latter end of 741, after a pontificate of between ten and eleven years. Seven "Letters" of this pope are extant in the fourth volume of the "Collect. Concil."

GERMANUS II, patriarch of Constantinople, was the son of a patrician named Justinian, who had been put to death by the emperor Constantine Pogonatus, who cruelly ordered Germanus to be deprived of his manhood. He was made bishop of Cyzicum, and in 715, elevated to the patriarchate. He was a zealous defender of image-worship, for which he was degraded in a council held at Constantinople in 730. He died about ten years after. He wrote *De Sex Synodis Œcumenicis*, &c.

ST. BIRINUS, a priest of Rome, who in 634, was sent by pope Honorius to promulgate the gospel among the idolaters in Britain, and was afterwards ordained bishop. Birinus landed in the kingdom of the West Saxons, and baptised king Cynegilus, and also many of his subjects. St. Birinus fixed his see at Dereis, now Dorchester, in Oxfordshire, in the windows of which beautiful church are still some remains of painting relative to the history of his mission. He built and consecrated many churches, and had great success in his mission. He died about the year 650. November 29th is his day in the calendar. He was buried first at Dorchester, but his remains were afterwards translated to Winchester.

EUGENIUS, bishop of Toledo, was attached to the monastic life, but compelled, by order of the prince, to accept of the episcopal dignity in the year 646. He filled that see several years, and made a figure at the councils of Toledo, which were held in the years 653, 655, 656. He was author of a

treatise "On the Trinity," and two books on miscellaneous subjects. He revived and improved Dracontius's work on the creation of the world, which was published at Paris, together with his "Opuscula," in the year 1619.

ST. MAXIMUS, an abbot and confessor, was of a noble family of Constantinople, and distinguished himself by his zeal against the Monothelites, for which he was thrown into prison, and died there, Aug. 13, 662. He wrote a commentary on the books attributed to Dionysius the Areopagite, and several other works, of which an edition has been published by Father Combesis in Latin, with notes.

ALEXANDER, patriarch of Antioch A.D. 685, was the last in that see for upwards of 400 years.

LANDRI, bishop of Paris, was a man of unbounded charity and eminent piety. He founded the hospital called Hotel Dieu, and died in 660.

ST. JULIAN, archbishop of Toledo, in Spain, was a man of learning and piety. He is said to have been of Jewish descent. He died in 690, esteemed as the most learned ornament of the church in his time, and highly commended for his piety, virtue and amiable manners. His works are, A Treatise against the Jews, Testamentum XII. Prophetarum, Prognostica Futuri Seculi, Historia Wambæ.

ANDREW, surnamed of Crete. He has left commentaries on some books of Scripture, and sermons. Pere Combesis gave an edition of them, with a Latin translation and notes, together with the works of St. Amphilocus and Methodicus. He died in 720.

THEODORE, of Tarsus, a monk of that city, was ordained bishop by pope Vitalian, and being sent into England in the year 668, at the desire of king Egbert, was appointed to govern the church of Canterbury. In this high station he assiduously employed himself in settling the faith and ecclesiastical discipline of England; and after having spent many years in the performance of various important and useful services, he died in 690. at the age of twenty-eight years. With a view to the restoration of the neglected discipline of penance, he published a book of canons, under the title of "Penitential." In this book, sins were distributed into various classes, according to their respective nature and aggravation, and various kinds of penance were assigned to them; forms of consolation, exhortation, and absolution were prescribed, and other such matters respecting discipline were regulated. This penitential passed from Britain to other countries, and became the model of similar works. It is still extant, in an imperfect state; and an edition of it was published at Paris by Petit, in 1679, 4to. with notes and dissertations.

CRESCONIUS, or CRISCONIUS, an African bishop. He

is worthy of note, as having formed a collection of ecclesiastical canons, which, after remaining for ages among the MSS. in the Vatican library, was thought worthy of being published in an abridged form at Paris, in the year 1609, and afterwards at full length in 1661, by Voël and Justel, editors of the *Bibliothèque du Droit Canon*. Cardinal Baronius appears to have been the first person by whose notice this collection was rescued from oblivion, which is certainly a work of some curiosity to ecclesiastical historians.

IBRAHIM IMAM, the chief priest of the Mahometan religion, was a descendant of the illustrious house of Abbassides. His reputation and authority were so great, that Marvan or Hemar, the last caliph of the Omniades, caused him to be put to death by thrusting his head into a bag of lime.

ST. CUTHBERT, was born in the north of England, and educated under the Scottish monks, in the famous abbey of Ilgii, since I'colm-Hill; celebrated for having been the seat of learning for British and Irish monks in that age. Egfred, king of Northumberland, invited Cuthbert to his court, where he converted and baptized many of the nobles. He was made bishop of the Northumbrian Saxons. But his love of solitude induced him to repair to Lindisferna, since called Holy Island, where he founded a monastery, the remains of which are yet to be seen. He died in 686, leaving behind him a great number of disciples.

AIDAN, bishop of Lindisfarne, or Holy Island, was originally a monk in the monastery of Iona or I'colmkill. In 634, he came to England at the request of Oswald, king of Northumberland, who employed him to instruct his subjects in the Christian religion. By his advice, the episcopal see was removed from York to Lindisfarne, where a beautiful monastery was erected, the ruins of which are still in being. Here Aidan laboured with great assiduity and success, till his death in 651. Some miracles are ascribed to him, and among others he is said to have calmed the sea in a storm, by pouring upon it consecrated oil. Yet the virtue of oil in such a case was mentioned by Pliny, in his *Natural History*, and Dr. Franklın has since confirmed it by experiments. Some time after, king Oswin had presented the bishop with a fine horse and rich housings, happening to meet with a poor man upon the road begging charity, Aidan dismounted, and presented the horse, thus caparisoned, to the beggar. The king was told of this eccentric act of humanity, and, when he next saw the bishop, expressed some displeasure at the slight which he conceived to have been put upon his favour. Aidan quaintly, but forcibly, replied, "Which do you value most, the son of a mare, or a son of God?" The reply made such an impression upon the king, that he afterwards intreated the bishop's forgiveness.

The following observations which Aidan made to a priest, who employed rigid means in attempting to convert the British people, are a strong proof of his good sense. "Your want of success, brother," said he, "seems to me to be owing to your want of condescension to the weakness of your unlearned hearers; whom, according to the apostolic rule, you should first have fed with the milk of a mild and less rigid doctrine, till, being nourished by degrees with the word of God, they were become capable of relishing the more perfect and sublime precepts of the Gospel."

PAULINUS, an English bishop, who flourished in the early part of this century. He was the apostle of Yorkshire, and was the first archbishop of York. He built a church at Almonbury, and dedicated it to St. Alban, where he converted the Brigantes. Camden mentions a cross at Dewsborough, which had been erected to him, with this inscription, "*Paulinus hic prædicavit et celebravit.*" York was so small at this time, that there was not so much as a small church in it, in which king Edwin could be baptized. Constantius made it a bishopric. Pope Honorius made it a metropolitan see. Paulinus baptized in the river Swale, in one day, ten thousand men, besides women and children, on the first conversion of the Saxons to Christianity, besides many at Halystone. At Walstone, in Northumberland, he baptized Sigebert, king of the East Saxons. Bede says, "Paulinus coming with the king and queen to the royal manor, called Ad-Gebim, (now Yeverm), staid there thirty-six days with them, employed in the duties of catechizing, instructing, and baptizing the people in the neighbouring river Glen." He adds, that "he preached the word in the province of Lindiffi, and converted the governor of the city of Lindocollina, whose name was Blecca, with all his family. In this city he built a stone church of exquisite workmanship, whose roof being ruined, only the walls are now standing." He also founded a collegiate church of prebends, near Southwell, in Nottinghamshire, dedicated to the Virgin Mary, when he baptized the Poictani in the Trent.

ST. CEADDA, or CHAD, was educated in the monastery of Lindisfarne, under St. Aidan. To improve himself in sacred literature he went into Ireland, and spent some time with St. Egbert, till recalled by his brother, St. Cedd, to assist him in arranging the concerns of the monastery of Lestingay, which he had founded in the mountains of the Deiri, or Woulds of Yorkshire. St. Cedd being made bishop of London, or of the east Saxons, left to him the entire government of this house. Oswi having yielded up Bernicia, or the northern part of his kingdom, to his son Alefrid, this prince sent St. Wilfrid into France, that he might be consecrated to the bishopric of the Northumbrian kingdom, or of York; but he staid so long

abroad, that Oswi himself nominated St. Chad to that dignity, who was ordained by Wini, bishop of Winchester, assisted by two British prelates, in 666. Bede assures us, that he zealously devoted himself to all the laborious functions of his charge, visiting his diocese on foot, preaching the gospel, and seeking out the poorest and most abandoned persons to instruct and comfort, in the meanest cottages and in the fields. Our saint afterwards left the see of York, and retired to the monastery of Lestingay, but was not suffered to bury himself long in that solitude. Jarman, bishop of the Mercians, dying, St. Chad was called upon to take upon him the charge of that most important diocese. He was the fifth bishop of the Mercians, and first fixed that see at Lichfield, so called from a great number of martyrs slain and buried there under Maximianus Hercules; the name signifying the Field of Carcases. Hence this city bears for its arms, a landscape covered with bodies of martyrs. St. Theodorus considering St. Chad's old age, and the great extent of his diocese, absolutely forbade him to make his visitations on foot, as he used to do at York. St. Chad remained in the diocese of Lichfield for two years and a half, dying in the great pestilence in 673.

BISCOP, or EPISCOPUS BENEDICT, an English abbot, was born of a noble family among the English Saxons, and in the twenty-fifth year of his age devoted himself wholly to religion. Accordingly, in 653, he took a journey, in order to acquaint himself with the ecclesiastical discipline, and on his return he laboured to establish it in Britain. Upon his return from a second journey to Rome, in the course of which he received the tonsure, he assumed the government of the monastery of Canterbury, to which he had been elected during his absence. After a third journey to Rome, whence he brought back a large collection of valuable books, he resorted to the court of Egfrid, king of Northumberland, who had succeeded Oswy. On a tract of land, given to him by that prince, he erected a monastery, which, from its situation upon the river Were, was called "Weremouth;" in which he is said to have placed three hundred Benedictine monks. The church of this convent was built of stone, by artificers fetched from France, in 674, and both the church and convent were dedicated to St. Peter. From a fourth excursion to Rome, in 678, he returned laden with books, relics of the apostles and martyrs, images and pictures. In 682, he built another monastery on the banks of the Tyne, four miles from Newcastle, called "Gurvy," or "Jarron," and dedicated to St. Paul. Soon after this establishment he took a fifth journey to Rome, and came back enriched with a further supply of ecclesiastical ornaments. Soon after his return he was seized with a palsy; and at length closed his life in a truly Christian and exemplary

manner in the year 690, and was buried in his monastery of Weremouth. He wrote some works on monastic discipline, and the church ritual. He was a celebrated singer, and in one of his expeditions to Rome, brought with him a chauntor, who introduced the Roman method of singing mass.

ADAMANUS, or ADAMNANUS, abbot of the monastery of Iona, or Icolmkill, was born in 624. He was a man of considerable learning, and of a peaceable disposition; yet he enforced the discipline of the church with great rigour, and participated in the credulity of the age. He died Oct. 23, 704, in the eightieth year of his age. From the information of a French ecclesiastic, who had been in Palestine, he wrote "*De Locis Terræ Sanctæ*," which has been published by Serarius and Mabillon. He was also the author of a Life of St. Columba, which Surius has published.

ST. ETHELDREDA, was a princess of distinguished piety, daughter of Auna, king of the East Angles, and Hereawitha his queen, and was born about the year 630, at Ixming, a small village in Suffolk. In the year 673, she founded the conventual church of Ely, with the adjoining convent. Of this monastery she was constituted abbess, the monks and nuns living in society and regular order; and the monastery flourished for nearly two hundred years, but was destroyed, with its inhabitants, by the Danes, in 870.

ST. ALDHELM, bishop of Sherborn in the time of the Saxon Heptarchy. He is said to have been the son of Kenred, brother to Ina, king of the West Saxons. Having received the first part of his education, under one Macduff, a learned Scot, he travelled into France and Italy for his improvement. At his return, he studied under Adrian, abbot of St. Augustin's in Canterbury, the most learned professor of science who had then been in England. In these different seminaries he acquired a very uncommon stock of knowledge; for which he became famous both at home and abroad; whence several learned men sent him their writings for correction; particularly Prince Arcivil, a son of the Prince of Scotland, who wrote many pieces which he sent to Aldhelm, "intreating him to give them the last polish, by rubbing off the Scots rust." He was the first Englishman who wrote in Latin, and he composed a book for the instruction of his countrymen, in the prosody of that language. Bede says, "He was a man of universal erudition, and well acquainted with both philosophical and religious subjects." In fact, considering the cloud of ignorance by which he was surrounded, and the great difficulty of acquiring knowledge, Aldhelm was a very extraordinary man. From one of his letters to Hedda, bishop of Winchester, he appears to have been determined to acquire every species of learning in his power. King Alfred the Great declared, that

Aldhelm was the best of the Saxon poets ; and that a favourite song, which was universally sung in his time, near 200 years after its author's death, was of his composition. When he was abbot of Malmesbury, having a fine voice, and great skill in music as well as poetry, and observing the backwardness of his barbarous countrymen to listen to grave instructions, he composed a number of little poems, which he sung to them after mass ; by which they were gradually instructed and civilized. After this excellent person had governed the monastery of Malmesbury, of which he was the founder, about thirty years, he was made bishop of Sherborn, where he died A. D. 709.

WILLEBROD, the apostle of Friseland, was an Anglo-Saxon, and born in Northumberland about the year 658, and educated in the abbey of Rippon, where he engaged in the religious profession. At the age of thirty-three, he accompanied eleven of his countrymen into Batavia, and employed himself for three or four years in converting the Frisians who were under the French dominion ; and having met with great success, he went to Rome, and received from pope Sergius the pallium, and was ordained archbishop of Friseland. Pepin gave him a residence at Willeburg, now Utrecht, of which he was the first prelate. Embarking from Friseland for the north, he penetrated into Denmark, and on his return was cast by a storm on an island called Fasteland, supposed to be the same with Heligoland. He afterwards baptized Pepin, son of Charles Martel, and spent the rest of his life in propagating Christianity among the Batavians. His colleague and assistant was Wilfrid his countryman, surnamed Boniface, the apostle of Germany. He died in 740, at the age of eighty-two ; was buried at his abbey of Poternac, in the Diocese of Treves, and honoured with canonization. His life was written by the celebrated Alcuin.

St. BONIFACE, an Englishman, called the apostle of Germany, was born at Crediton, in Devonshire, about the year 280, his real name being Wilfrid. He was educated at Exeter, and on entering into orders became a famous preacher, and a zealous missionary. He went over to Friseland in 715, attended by two companions in order to preach the gospel among the heathens. A war between Kadbod king of the country, and Charles Martel, however, drove him back to England ; but, still animated with the same zeal for converting the pagans, he went to Rome, and received a commission from pope Gregory II. in 719. He then proceeded into Bavaria and Thuringia, where he laboured with great success, and on his return to Rome was consecrated bishop of Germany, after which he resumed his mission, and in 732 received the title of archbishop, under the authority of which he founded several new churches, fixing his own residence at Mentz. In 746 he laid the founda-

tion of the abbey of Fulda, but still his fervour in the cause of conversion continued as warm as ever, and he went into Friseland, where he was massacred by the Pagans along with fifty ecclesiastics, his companions. This happened on June 5, 755. He was interred in the abbey of Fulda, and has been canonized by the Roman church. His works were published in 1605, 4to.

JOHN of BEVERLY, archbishop of York, an eminent divine, was born at Harpham, in Northumberland, studied at Oxford, became one of the most learned men of his time, and had the honour of being tutor to the venerable Bede. He was advanced, in 685, by Alfred king of Northumberland, to the see of Hexham. Thence in 687, he was translated to York. In 704 he founded a college for secular priests at Beverly; at which place he passed the last four years of his life in close retirement. He died May 7, 721, which day was on his account appointed a festival by a synod held in London in 1416. His body was taken up between three and four hundred years after his death, by Alfric archbishop of York, and richly enshrined. He was the author of several homilies and other religious pieces.

ACCA, bishop of Hagustaldt, or Hexham, in Northumberland. He ornamented his cathedral most magnificently, furnished it with plate and priestly vestments; and erected a library, consisting chiefly of ecclesiastical books, and a large collection of the lives of the saints, which he was at great labour to procure. He was accounted a very able divine, and famous for his skill in church music. He wrote a treatise "On the Sufferings of the Saints," "Offices for the Church," "Letters to his Friends," &c. He died in 740, having enjoyed the see of Hexham thirty-one years, under Egbert king of the Northumbrians.

St. HILDA, princess of Scotland, was learned in Scripture, and composed many religious works. She opposed strenuously the tonsure of the priests, supposing it, perhaps, a superstitious or a heathenish observance. She built the convent of Fare, of which she became abbess, and died there in 685.

St. BONIFACE, an Italian, who came to Scotland, about A. D. 693 or 697, to make the people acquainted with the church of Rome. There is in Ross-shire a well, and an annual fair denominated after this saint; and the public seal of the burgh bears his image.

HISTORY AND BIOGRAPHY.

SAMUEL BEULANIUS, a learned historian and divine, was son of the Beulanius mentioned in the preceding period. He was born in Northumberland, but was educated in the isle

of Wight. His disposition was remarkably mild and humane. He was an excellent historian, and also a geometrician. He gave an accurate description of the isle of Wight from his own observations, as well as from the accounts of Ptolemy and Pliny. Having applied himself to the study of the history of his native country, which he examined with the utmost accuracy; he wrote in Latin "Annotations upon Neunius," an "History of the Actions of king Arthur in Scotland," and an "Historical Itinerary."

EBN KHALEKAN, a celebrated biographer of illustrious Mussulmen, particularly of such as were distinguished by their proficiency in the sciences, was born in the year 608, and died in 681 of the Hegira. His work is entitled "Vasiat Alaian," or "The Deaths of illustrious Men."

FREDEGARIUS, called the scholastic, an early French historian. By order of Childebrand, brother of Charles Martel, he wrote a chronicle, which extends as far as the year 641. He is of no value as a writer, excepting that he is the only original historian of a part of that period. His Chronicle is to be found in the collection of French historians, published by Duchesne and Bouquet.

PAUL, an ecclesiastic of Merida, in Estramadura, author of an history of the Spanish Fathers, edited at Antwerp, 1635, 4to.

ARCULPHUS, a theologian of France, flourished about the year 690. Undertaking, on account of religion, a voyage to the East, and visiting the Holy Land, Constantinople, Alexandria, and other places, he was, on his return to France, thrown by a storm on the western coast of Britain, and was hospitably entertained by Adammon, an abbot. From his conversation Adammon committed to writing the history of his travels, and a description of the sacred places. The account formed three volumes which were published under the title of "Libri de Situ Terræ Sanctæ," at Ingoldstadt, in 1619.

BEDA, commonly called **THE VENERABLE BEDE**, one of our most ancient historians, was born A.D. 672, near Weremouth, in the bishopric of Durham. He was educated by the abbot Benedict, in the monastery of St. Peter, near the mouth of the river Were. At the age of nineteen, he was ordained deacon, and priest at thirty. About this time he was invited to Rome by pope Sergius; but it is not certain that he accepted the invitation. In 731 he published his Ecclesiastical history; a work of so much merit, notwithstanding the legendary tales it contains, that it were alone sufficient to immortalize the author. He died May 26, 735, of a consumption, probably occasioned by a sedentary life, and a long uninterrupted application to study and literary compositions, of which he left an incredible number. Notwithstanding his last illness was long and painful,

he laboured for the edification of others to the very last, and dictated to an amanuensis a translation of the gospel of St. John into the Saxon language. The young man who wrote for him said, "There is now, master, but one sentence wanting;" upon which he bid him write quick, and when the scribe said, "It is now done," the venerable sage replied, "It is now done;" and soon after expired in the act of prayer on the floor of his cell. He was buried in the church of his convent at Yarrow; but his bones were afterwards removed to Durham, and there deposited in the same coffin with those of St. Cuthbert. Bede was undoubtedly a singular phenomenon in an ignorant and illiterate age. His learning, for the times, was extensive, and his application incredible, his piety exemplary, and his modesty excessive. He was universally admired, consulted, and esteemed, during his life; and his writings are deservedly considered as the foundation of our ecclesiastical history. His language is neither elegant nor pure, but perspicuous and easy. A letter of excellent advice which he wrote late in life to the learned Egbert bishop of York, and his intimate friend, evinces the purity of his morals and the liberality of his sentiments; and as, notwithstanding the veneration in which he was held, not a single miracle is recorded of him, we may infer that enthusiasm and the spirit of his order formed no part of his character. All his works are in Latin. The first general collection of them appeared at Paris in 1544, in three volumes folio. They were printed again at the same place in 1554, in eight volumes. They were also published in the same size and number of volumes at Basil, in 1567, reprinted at Cologne in 1613, and at the same place in 1668. Besides this general collection, there are several of his compositions which have been printed separately, or amongst the collections of the writings of ancient authors; and there are several MSS. ascribed to him, which are preserved in the libraries at Oxford and Cambridge. The best edition of his history is that by Smith, fol. 1722.

ARCHITECTURE.

BUCHETTO DA DULICHIO, an architect of this century, was a native of the isle of Dulichio. He built the cathedral of Pisa, one of the finest in the Gothic style in Italy. Surprising things are related of his mechanical inventions; and his disciples were very numerous.

MEDICINE.

AARON, a presbyter and physician of Alexandria, author

of thirty books in the Syriac tongue, containing the whole practice of physic called the Pandects, chiefly collected from the Greek writings, and supposed to be written before 620. They were translated into Arabic by a Syrian Jew physician about 683. He is the first author that mentions, and that has clearly described, the small-pox and measles, which probably first appeared at Alexandria in Egypt, A. D. 640, and was brought there by the Arabians when they took that city.

ÆGINETA PAULUS, a native of the island of Ægina, now called Eugia. He flourished in the seventh century, and travelled in various countries to improve himself in medical knowledge. At Alexandria he copied part of the works of Trallian, and on his return home, made an abridgement of those of Galen. Paulus was an able surgeon, and his works are deservedly famous. Fabricius ab Aquapendente has transcribed him in a variety of places. He is the first writer who takes notice of the cathartic quality of rhubarb; and, according to Dr. Milward, is the first, in antiquity, who deserves the title of a man mid-wife.

GARIOPONTUS, a physician of the Salernian school, who lived in this century, according to the testimony of Peter Damien, who died in 1072. He is called by various names by different writers; as Warimpotus, Raimpotus, Guaripotus, Garimpotus, &c. All that is known of him is, that he was author of a work chiefly compiled from the observations of his predecessors, and especially of Theodore Priscian, but the style is extremely obscure, in consequence of the intermixture of Greek, Arabic, and Latin words.

PERIOD XXIII.

FROM CONSTANTINE V. TO THEOPHILUS.

[CENT. VIII.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A.D.

- 700 Cracow built, and the first prince of Poland elected.
 - 704 The first province given to the pope.
 - 713 The Saracens conquer Spain.
 - 714 France governed by Charles Martel.
 - 718 The kingdom of Asturias in Spain founded by Pelagio.
 - 719 Christianity promulgated in Germany.
 - 727 Tax of Peter's pence begun by Ina king of Wessex.
 - 732 Charles Martel defeats the Saracens near Tours.
 - 735 The office of pope's nuncio instituted.
 - 748 The Christian era used in history.
 - 749 The race of Abbas become caliphs of the Saracens, and encourage learning. The empire of the Saracens divided into three.
 - 752 The exarchate of Ravenna abolished by Astolphus king of the Lombards.
 - 755 Commencement of the pope's temporal dominion.
 - 762 Bagdad made the capital of the caliphs of the house of Abbas.
 - 792 An academy founded at Paris.
 - 794 The Huns extirpated by Charlemagne.
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THE bishops of Rome had hitherto been subject to the emperors of Constantinople; but on the decline of that empire they found means to get themselves exempted from this subjection. The principal authority in the city of Rome was then engrossed by the bishop, though of right it belonged to the Duke appointed by the exarch of Ravenna. But now that they had little to fear from the eastern emperors, they were in great danger from the ambition of the Lombards, who aimed at the conquest of all Italy. This aspiring people the bishops of Rome determined to check; and, therefore, in 726, when Luitprand king of the Lombards had taken Ravenna and expelled the exarch, the pope undertook to restore him. For this purpose he applied to the Venetians, who are now first mentioned in history as a state of any consequence; and by their means the exarch was restored. Some time

before, a quarrel had happened between pope Gregory II., and Leo III., emperor of the east, about the worship of images. Leo, who in the midst of so much barbarism, had still preserved some share of common sense, reprobated the worship of images in the strongest terms, and commanded them to be destroyed throughout his dominions. The pope, whose cause was favoured by the most absurd superstitions, and by these only, refused to obey the emperor's commands. The exarch of Ravenna, as a subject of the emperor, was ordered to force the pope to a compliance, or assassinate him in case of a refusal. This excited the pious zeal of Luitprand to assist the pope, whom he had formerly designed to subdue; the exarch was first excommunicated, and then torn in pieces by the enraged multitude; the duke of Naples shared the same fate; and a vast number of the Iconoclasts, or image-breakers, as they were called, were slaughtered without mercy; and to complete all, the subjects of the exarch, at the instigation of the pope, renounced their allegiance to the emperor. Leo was no sooner informed of this revolt, than he ordered a powerful army to be raised, to reduce the rebels, and take vengeance on the pope. Alarmed at these warlike preparations, Gregory looked round for some power on which he might depend for protection. The Lombards were possessed of sufficient force, but they were too near and too dangerous neighbours to be trusted; the Venetians, though zealous Catholics, were as yet unable to withstand the force of the empire; Spain was over-run by the Saracens; the French seemed, therefore, the only people to whom it was advisable to apply for aid; as they were able to oppose the emperor, and were likewise enemies to his edict. Charles Martel, who then governed France as mayor of the palace, was therefore applied to; but before a treaty could be concluded, all the parties concerned were dead. Constantine Copronymus, who succeeded Leo at Constantinople, not only persisted in the opposition to image-worship, begun by his predecessor, but prohibited also the invocation of saints. Zachary, who succeeded Gregory III. in the pontificate, proved as zealous an adversary as his predecessors. Pepin, who succeeded Charles Martel in the sovereignty of France, proved as powerful a friend to the pope, as his father had been. The people of Rome had nothing to fear from Constantinople; and, therefore, drove out all the emperor's officers. The Lombards awed by the power of France, for sometime allowed the pope to govern in peace the dominions of the exarchate; but in 752, Aistulph, king of Lombardy, not only reduced the greatest part of the pope's territories, but threatened the city of Rome itself. Upon this an application was made to Pepin, who obliged Aistulph to restore the places he had taken, and gave them to the pope; or, as he said, to St. Peter. The Greek emperor, to whom they of right belonged, remonstrated to no purpose. The pope from that time became possessed of considerable territories in Italy; which, from the manner of their donation, go under the name of Peter's patrimony. It was not, however, before the year 774, that the pope was fully secured in these new dominions. This was accomplished when the kingdom of the Lombards was totally destroyed by Charlemagne, who was thereupon crowned king of Italy. Soon after, this monarch made himself master of all the Low Countries, Germany and

part of Hungary; and in the year 800, was solemnly crowned emperor of the West by the pope.

GOVERNMENT.

ROME.

CONSTANTINE V., surnamed **COPRONYMUS**, emperor of the east, and son of the emperor Leo the Isaurian, was born in 719, and crowned in his infancy. He succeeded his father in 752; he was an enemy to the Catholic church, which regards his memory with the utmost detestation. His name of Copronymus was an opprobrious appellation given him from defiling the font at his baptism; and the bigoted Greek historians of the time have exhausted their invention in absurd calumnies respecting his person and character. It appears, however, that he undoubtedly exercised much cruelty towards the party which resisted his attempts for the abolition of image worship, and several ecclesiastics were put to death, and others mutilated under his persecutions. Soon after his succession, he engaged in a war with the Saracens, who had invaded Asia. During his absence, Artavasdes, his brother-in-law, placing himself at the head of the orthodox faction, usurped the throne, and caused Constantine to be deposed. A civil war ensued, in which Constantine, with the help of the Isaurians, defeated the usurper, and at length besieged him in Constantinople. The capital was compelled by famine to surrender, and Artavasdes and his son Nicephorus were deprived of sight by the conqueror, who severely punished all the principal promoters of the rebellion. He again marched against the Saracens, entered Syria, recovered several places from them, and entirely destroyed their fleet in Cyprus. These advantages, however, were interrupted by earthquakes, a pestilence, and other intestine calamities. From a successful expedition which he afterwards made into Armenia, he was recalled by an irruption of Bulgarians, who destroyed the whole country of Thrace. The emperor advanced against them, but was totally defeated, and obliged to take refuge in his capital. On a new irruption of the Bulgarians, he totally destroyed their army without the loss of a man. At home he continued to display his religious zeal in persecuting the image worshippers, and finding the monks supported this superstition, he dissolved their communities, confiscated their property, and abolished the profession. After this it may be conceived in what terms he is mentioned by the monkish historians. As he was proceeding to a new expedition against the Bulgarians, he was seized with a fever, and died at Strongylum in 775.

LEO IV., emperor of the east. He was son of Constantine Copronymus, and a daughter of the chan of the Chozars. He was born in 750, and succeeded his father in 775. Being of a weak constitution both of body and mind, his first care was to secure the succession of his son Constantine, whom he had by Irene. He declared him his partner in the empire. Leo IV. was a determined enemy to image-worship. Having found two images under the pillow of the empress Irene, he is said never afterwards to have admitted her to his bed. He was successful against the Saracens. Leo died in 780. His death was, by the superstition of the age, imputed to the eruptions of carbuncles on his head, in consequence of his having worn a crown studded with jewels, which he had sacrilegiously taken from the great church of Constantinople.

IRENE, empress of Constantinople, was an Athenian orphan, distinguished only by her accomplishments, when, at the age of seventeen, she was married, in the year 769, to Leo IV. She was banished by her husband on account of her attachment to image worship, of which the Greek church disapproved, and which was very offensive to the emperor. On the death of Leo, in 780, she returned to the government, and was associated in the empire with her son, Constantine V., he being then but ten years of age. Both artful and cruel, she deposed her son in 797, and caused his eyes to be put out; and then reigned alone. On this occasion, she entered Constantinople in a grand chariot of state, attended by a splendid retinue. She made Charlemagne, the new emperor of the west, a proposal of marriage. This proposal was made with a view to her Italian dominions, which she was informed he intended to seize; and the marriage treaty was actually concluded, when Nicephorus, the patrician, conspired against Irene, seized her in her bed, and banished her to a nunnery in the island of Lesbos. After her fall, she requested to be allowed a decent competence, but was denied by those she had raised to splendour. She was forced to earn a scanty subsistence by her distaff, and died in penury the same year, 802. During her reign, she had submitted to be tributary to the Saracens. She governed under the direction of two ambitious eunuchs, who were perpetually plotting against each other.

CONSTANTINE VI., emperor of the east, the son of Leo IV., and Irene, an Athenian, was born in 770, and his father took him as a partner in the empire at five years of age. On the death of Leo, in 780, Constantine became sole master of the empire under the guardianship of his mother. She being an able and ambitious woman, kept her son as long as possible in a state of nonage, while she directed public affairs with sovereign authority. The contests for power between the mother and son are the principal events of this reign. A conspiracy

was plotted soon after his succession, to raise to the throne his uncle Nicephorus, but was quelled by the vigilance of Irene; who caused all the young emperor's uncles to take holy orders. A design had been made to marry Constantine to a daughter of Charlemagne, but his mother gave him for wife, Mary, an Armenian of private condition. When the emperor arrived at manhood, some of his favourites persuaded him to dismiss his mother; but she being informed of their intention, prevented its being put into execution by the banishment of the conspirators; and with her own hands chastised her undutiful son; she, afterwards exacted from the senate and soldiery, an oath of fidelity to herself alone, but some Armenian legions refused to comply with her demand, and joined by the rest, proclaimed Constantine their sole sovereign. Upon this, he assumed the government, exiled his mother's prime minister, and punished her other favourites. Irene herself was respectfully dismissed to a private life at one of her palaces. Her artful conduct, however, and the empire being invaded by the Bulgarians, caused her to be recalled to court, and restored to a degree of authority. The emperor's troops were defeated by the Bulgarians; after which misfortune, she being led to suspect a new insurrection in favour of Nicephorus, caused his eyes to be put out, and his four brothers to suffer the amputation of their tongues. They were exiled to Athens, where a plot was formed to deliver them, but it being discovered, they were all put to death. Irene afterwards persuaded her son to disband the Armenian legions, on occasion of a mutiny. He next offended the clergy and people, by divorcing his wife, and marrying one of her domestics. The emperor's success against the Saracens and Bulgarians, suspended for a time the effects of a conspiracy formed by Irene to depose him. At length, becoming suspicious of his being in danger, he attempted to escape to the provinces, but was seized on the Asiatic shore, and brought back to the palace. Here, in the very chamber in which he first drew breath, the emissaries of his unnatural mother burst while he was asleep, and plunged their daggers into his eyes. This catastrophe took place in the year 792. He survived this loss many years in obscurity, and Irene governed in his stead. He was the last of the line of Leo the Isaurian.

NICEPHORUS I., emperor of the east, was chancellor of the empire under the empress Irene, whom he dethroned and banished to Mitylene. The nobles invested Nicephorus with the purple. He made a treaty with the emperor Charlemagne; suppressed the revolt of Bardanes, the governor of one of the provinces, and strengthened his throne by the association of his son Saturacius. The Bulgarians, always bitter enemies to the Romans, surprised the city of Sardica, and put the whole

Garrison, consisting of six thousand men, to the sword. Nicephorus marched against them with a considerable army; but the enemy retired at his approach; and he, instead of pursuing them, returned to Constantinople. Two years after, he entered Bulgaria at the head of a powerful army, destroying everything with fire and sword. The king offered to conclude a peace with him upon honourable terms; but Nicephorus, rejecting his proposals, continued to waste the country, destroying the cities, and putting all the inhabitants, without distinction of sex of age, to the sword. The king was so much affected with these cruelties exercised on his subjects, that he sent a second embassy to Nicephorus, offering to conclude a peace with him upon any terms, provided he would quit the country. But Nicephorus dismissing the ambassadors with scorn, the Bulgarian monarch attacked the Roman camp, forced it, and cut off almost the whole army, with the emperor himself, and a great number of patricians. He cut off the head of Nicephorus, and exposed it on a spear; and his skull, set in gold, served afterwards for a drinking cup to the barbarian victor. This catastrophe took place in July, 811.

MICHAEL I., surnamed Rhangade, emperor of the east, was son of Theophylact, governor of the isles. He married Procopia, daughter of Nicephorus I., who raised him to the office of curopalates, or great master of the palace. He was at the battle fought against the Bulgarians when Nicephorus was slain, A. D. 811. Saturacius, the emperor's son, was severely wounded, and was, besides, universally hated. The empire was offered to Michael, who at first declined it, but finding that Saturacius intended to put out his eyes, he obliged him to retire to a convent, where he soon after died. Michael was possessed of private virtues, but wanted vigour and courage to controul the masculine spirit of his wife, who excited the indignation of the soldiers, by appearing at their head, and he had not the military talents which were wanting at such a period. He marched against the Bulgarians, but was defeated, and returned to his capital with shame and disgrace, leaving his discontented army under the command of disaffected generals. By the intrigues of the commanders, the military proceeded to depose Michael, and offered the sovereignty to Leo the Armenian. The senate, clergy, and people of the capital, still adhered to Michael, but he declared that not a drop of blood should be shed on his account; he resigned the sovereignty, and retired to a monastery with his wife and family, after filling the throne less than two years. He passed the last thirty-two years of his life in peace and retirement.

LEO V., the Armenian, emperor of the East, was the son of the patrician Bardas, and commanded an army against the

Saracens in the reign of Michael I. Through the influence of the army, he supplanted the emperor Michael, whom he succeeded in 813. He was a mere soldier, being ignorant of letters, and therefore governed with military severity. He gained such a conquest over the Bulgarians, that they refrained from molesting the empire for several years. Michael, surnamed the Stammerer, formed a conspiracy against Leo, which being detected, Michael was sentenced to die on Christmas day; but Theophano, the empress, being alarmed with the idea of thus profaning the holy day, procured a respite for the victim. The friends of Michael were on the alert, and mingling with those who came to perform divine service early in the morning in the imperial chapel, concealed themselves till the entrance of Leo. At an appointed signal, they rushed upon the emperor, who had retired to the altar, and disregarding the cross he held, and his cries for mercy, despatched him with many wounds, A. D. 820.

MICHAEL II., emperor of the East, surnamed the Stammerer, was a native of Amorium, in Phrygia. Educated among Jews and heretical Christians, he adopted opinions which have subjected him to the censure of the orthodox, and probably influenced their account of his life and actions. He held an office of rank under Nicephorus, and was one of the principal men who raised to the throne Leo the Armenian. During that emperor's reign he held several high offices, and was made patrician; but having been suspected of conspiring against the emperor, he was arrested and condemned to be burnt in the furnace of the private baths. Christmas-day had been fixed upon for his execution, but was suspended through the devout scruples of the empress; and in the meantime Michael threatened his accomplices with detection if they did not effect his deliverance. The result was, that Leo was murdered, and Michael, still ironed, seated on the throne, in December, 820. One of his first acts was to recall a number of bishops, who had been banished by the late emperor for image worshipping. Michael, however, was no friend to this worship, and did not permit it in the capital. He is, therefore, reckoned by the Catholics as one of the enemies of their church, and the calamities of his reign are ascribed, by the monk Cedrenus, to his heresy. In the second year of his reign, the revolt of one Thomas, in the Asiatic provinces, was the commencement of a civil war, which was near dethroning Michael. Thomas overran Lesser Asia and Syria, at the head of a powerful army of barbarians; he defeated the emperor's troops, and laid siege to Constantinople. After some unsuccessful attempts to storm the capital, he was obliged to march against the king of Bulgaria, who was coming to its relief with an army. Thomas was defeated, and afterwards

taken and put to a cruel death. During this state of confusion the Saracens landed in Crete, and formed a settlement, from which the emperor Michael attempted to expel them, but in vain. In the sixth year of his reign, becoming a widower, he took from a convent Euphrosyne, the daughter of Constantine VI., and married her, and though he might plead the request of the senate for this act, it is looked upon by the ecclesiastical historians as an additional instance of his disregard to religion. He gave an example to Euphemius, an officer in his army, to gratify a licentious passion by forcibly taking away a nun from her convent in Sicily, which also caused the loss of that island. For Euphemius fled to the Saracens in Africa, in order to avoid being punished, and returning with an army of Saracens, endeavoured to seize upon Syracuse. He was killed in attempting this, but the Saracens thus introduced into Sicily, made themselves masters of it by degrees, and likewise of the neighbouring provinces of Italy. Michael died in 829, after an unhappy reign of eight years and nine months, and was succeeded by Theophilus his son.

SARACENS, &c.

IBRAHIM, son of Valid, a caliph of the race of Omniades, succeeded his brother Yezid, A. D. 748; but Marvan, governor of Mesopotamia, revolted against him, took Damascus, and reduced him to a private life two years afterwards. One author says, that he was slain three months after his being deposed.

ABUL-ABBAS, surnamed **SAFFAH**, one of the grandsons of Ebn Abdalmothleb Abbas, in A. D. 753, investing himself with the sovereign power, he laid the foundation of the Dynasty of the Abbassides, which continued to be transmitted in his family from father to son 524 years, during a succession of thirty seven caliphs, till they were dispossessed by the Tartars.

ALMANZOR, the victorious, the second caliph of the house of Al Abbas, succeeded his brother Abul-Abbas Al Saffa, in the year 753. He was opposed by his uncle Abdalla-ebn-Alli, who was defeated by Almanzor's general, Abu Moslem. Fearing his general's abilities and popularity, he caused him to be destroyed. Several insurrections took place in his reign, which were all suppressed.

About the year 769, Almanzor fell into a dangerous illness, from which he was freed by a famous Christian physician, named George-ebn-Baktishua. The caliph showed himself very grateful for his cure, and being told that George had only one wife, old and infirm, he sent him two beautiful Greek girls, with a sum of money. George, to his great surprise, sent them

back, alleging the unlawfulness of polygamy to a Christian; which conscientious scruple increased the emperor's esteem for him. In the year 774, Almanzor set out on a pilgrimage to Mecca, but fell ill on the road of a disease which from the first threatened his life. He sent for his son, Al Mohdi, whom he had chosen for his successor, and gave him some salutary advice, of which one of the most important articles was, "Never to permit any of his women to intermeddle in affairs of state or influence his counsels; but this advice," added he, "I know you will not take." He was carried on till he came to Bir Maimun, or the Well of Maimun, where he expired after a reign of twenty years, aged sixty-three. He was buried at Mecca. The qualities ascribed to him by historians are very contradictory, comprising most of the virtues and vices of a prince. It appears on the whole to be agreed, that he was brave, prudent, conversant in the arts of government, and fond of the learning of the age in which he lived, at the same time he was severely avaricious, unfeeling, and, wherever his interest was concerned, cruel and treacherous.

ABU MOSLEM, a governor of Khorasan in the second century of the Hegira, who, A. D. 747, caused the dignity of caliph to pass from the race of the Omniades to the family of Abbas; and who, in accomplishing and maintaining this revolution, is said to have killed 600,000 persons. Notwithstanding the services which he had rendered to Almanzor, this caliph, A. D. 759, ordered him to be privately assassinated, as some say; or as others report, to be thrown into the Tigris. His character has been variously represented by different writers. Some say, that he was a fierce brutal soldier; and by others, he is described as discreet and merciful. Some extol his acquaintance with the poets of the country, and with the moral precepts of his religion; and others degrade his character to a glutton and sensualist. Bayle says, that he was addicted to magic, and of a sect similar to that of Spinoza. Of his wives he was so jealous that he confined them in a castle, to which none besides himself had access, and where they were supplied with provisions through the windows. He even carried his delicacy so far, that when any of them had visited him, he caused the beast on which she had rode to be killed, and the saddle to be burned, that no man might afterwards make use of them.

HAROUN AL RASCHID, caliph of the Saracens, was the second son of the caliph Mahadi or Mohdi. In early youth he acquired military renown in the command of an expedition sent by his father against the Greeks, in which he laid waste several of the Asiatic provinces of the empire, alarmed even Constantinople itself, and compelled the empress Irene to purchase peace by a tribute. He succeeded to the caliphate

A. D. 786, being then about twenty four years of age. He was one of the greatest and most vigorous monarchs of the race of Abbas, his territories extending from Egypt to Khorasan. He was distinguished by his conquests, and the eccentricity of his character. Valiant in battle, he showed himself inhuman and perfidious towards the conquered. He deserves our admiration for the patronage which he afforded to literature and to the arts. He was eight times victorious in battle, and eight times paid his adoration at the tomb of the prophet. On the deposition of Irene, and the succession of Nicephorus in 802, the new emperor refused to pay tribute to the caliph, and intimidated, by a present of swords delivered with an epistle, that he was ready to trust his cause to the decision of arms. The caliph ordered the swords to be fixed together in the ground, and drawing his scymitar cut them all asunder at a stroke. He then dictated the following characteristic epistle. "In the name of the most merciful God. Haroun-al-Raschid, Commander of the Faithful, to Nicephorus the Roman dog. I have read thy letter, O thou son of an unbelieving mother! Thou shalt not hear, but shalt behold, my reply." This menace was made good by an irruption into Greece, the provinces of which were laid waste by the Saracens with sword and fire, while at the same time a fleet disembarked a body of troops on the isle of Cyprus which was treated in a similar manner. In subsequent campaigns, Nicephorus was defeated in person by Haroun; great part of Asia Minor was overrun by the arms of the Saracens, and Heraclea, a city on the Black Sea, was totally destroyed. The war, after several renewals, was finally terminated by a treaty in which Nicephorus agreed to pay an augmentation of tribute, and not to rebuild Heraclea and the other ruined towns.

Haroun attained the summit of worldly prosperity, and was certainly the richest and most potent sovereign of his time. Charlemagne respected his character, and Haroun in token of friendship presented to the European prince a clock, the mechanism and construction of which were regarded among the prodigies of the age. He died in October 809, in the twenty third year of his reign, and the forty seventh of his age.

This caliph was not incapable of just and generous sentiments when reflection was not impeded by passion. He could occasionally bear remonstrances, of which the following story is an instance. In one of his military progresses, a woman came to him with a complaint that some of his soldiers had pillaged her house. "Hast thou not read," said Haroun, "in the Koran, that where princes pass with their armies they make places desolate?" "True," replied the woman; "but I have also read in the same Koran, that the houses of those princes shall be made desolate for their injustice." Haroun was struck with

the answer, and ordered full restitution to be made to the petitioner. The popular fame of this great caliph is evinced by the Arabian Nights Entertainments, in which Haroun, with his queen Zobeide, his vizier Giafar, and his chief eunuch Messour, are the actors in a great number of the tales.

ABASSA, an Arabian princess of the eighth century, sister of the famous Caliph Haroun-al-Raschid. The caliph thought so highly of her wit, accomplishments, and beauty, that he lamented he was her brother, believing no other husband could be found worthy of her. To sanction, however, a wish he had of conversing at the same time with the two most enlightened people he knew, he married her to his favourite vizier Giafar the Barmecide, but under the hard condition that they should never approach nearer to each other than would suffice for the indulgence of words and looks. Youth and mutual passion tempted them to break through the restriction; and the consequences of this disobedience were such as could not be long concealed. Abassa was delivered of twins. The children were sent to be privately educated at Mecca; but the secret was betrayed to the caliph. In a fit of despotic rage he caused the husband to be put to death, and dismissed his sister from his presence, to be exposed to the extremes of wretchedness.

IBRAHIM, the son of the caliph Mahadi, brother of Haroun Raschid, and uncle of Amin and Mamon. He was an excellent poet and musician, and the first orator of his time. He was proclaimed caliph at Bagdad, on the death of his nephew Amin, in 817; but Mamon marching from Khorasan to Bagdad with a powerful army, Ibrahim thought it prudent to abdicate the throne. He died at Samara in 839.

AL AMIN, son of the caliph Haroun-al-Raschid. His proper name was Mohammed Musa, to which Al Amin, or the Faithful, was added. He succeeded his father in 809, on the condition that his brother, Al Mamon, should have the crown after him. Al Amin showed a total disregard to every serious concern; and only used his authority to indulge more freely in gaming, women, and wine. He attempted to exclude his brother from the succession, which drove him to open hostilities. When news was brought him of the approach of Al Mamon's force to Bagdad, after having taken Hamadan, Al Amin was amusing himself with angling. "Do not disturb me," said he to the messenger; "for my freedman Kouter has already caught two fish, and I have not taken one." During the very attack of Bagdad, and after the enemy had taken an important post, the caliph was found by his ministers playing at chess; and he desired they would let him alone, for he was just going to give his adversary check-mate. After Bagdad was taken, he fled to old Bagdad, which was soon invested by Thaker, Al Mamon's general. A short time before the surrender of the place, he

sent for one of his singing girls to entertain him; and the verses she sung being considered by him as prophetic of his approaching end, he cried with a sigh, "When destiny defeats our projects, all precautions are useless." He attempted, however, to escape by embarking in a small shallop, on the Tigris, but this design being discovered, the boat was sunk, and he was taken, with a ragged mantle about his shoulders and dragged to a neighbouring house. Here, by the orders of Thaker, his head was cut off and sent to Al Mamon. This event happened in the fifth year of his reign, and the thirtieth of his age.

AL MAMON, or ABDALLAH, caliph of Bagdad, was the son of Haroun-al-Raschid, and was born about A. D. 785. He succeeded his brother Al Amin in 813. The beginning of his reign was disturbed by rebellions in various parts of the empire, which were at length extinguished.

It was the glory of Al Mamon's reign, that he collected from various countries a number of learned men, for the introduction of science and literature into his dominions. He formed these persons into a college at Bagdad, appointing for their president, Mesue, of Damascus, a famous Christian physician. Al Mamon calculated a set of astronomical tables, and caused the works of the most celebrated ancient authors to be translated. This caliph made war upon the Greeks, and ravaged their territories to a wide extent, but nothing of great importance was the result. He made two expeditions into Egypt. Returning from Egypt in 833, he encamped on the banks of a river, the waters of which, by their coolness and limpidity, invited him to quench his thirst. At the same time expressing a longing for some dates of a particular kind, it happened that some mules laden with them passed by, and furnished him with a plentiful supply. An immoderate indulgence in the fruit and cold water brought on a complaint in his stomach, which terminated in a fever that soon brought him into imminent danger. Sensible of his danger, he wrote letters into the provinces, declaring his brother Motassern his successor, and then patiently awaited the event. After a long struggle, uttering this ejaculation, "O thou who never diest, have mercy on me, a dying man!" he expired at the age of forty-eight or forty-nine, after a reign of twenty years and some months. His body was buried at Tarsus, which some zealots interpreted as a mark of reprobation. His free communication with men of different religions gave him a liberality on that head very unusual in a mussulman, who was not a profligate; and the preference he discovered to particular opinions seems to have proceeded from their superior rationality.

BABEK, a Persian, who in 823 assembled some followers, with whom he attacked the troops of Al Mamon. He was con-

quered, and after being led about on an elephant through the streets, his hands and legs were cut off, and he expired in the greatest agonies.

LOMBARDS, &c.

AISTULPH, or ASTOLPHUS, king of the Lombards, succeeded his brother Rachis in A. D. 750. He was contemporary with the eastern emperor Constantine Copronymus; in whose time he invaded the exarchate of Ravenna, which he added to the kingdom of Lombardy. This was the final termination of the exarchate, which was thenceforth changed into a dukedom. He next laid claim to Rome itself and its dukedom; and, marching an army towards the city, declared his intention of plundering it and putting the inhabitants to death, unless they agreed to acknowledge his right, and pay him tribute. Pope Stephen, in this emergency, as he could get no assistance from the emperor, had recourse to Pepin, king of France. This powerful monarch entered Italy with an army, and invested the Lombard king in Pavia. Aistulph was glad to purchase peace by promising to restore all the places he had taken, and even the exarchate; which Pepin made over to the see of Rome. But, on the departure of Pepin, he broke the treaty, again entered the territories of Rome in a hostile manner, and laid siege to the city itself. Stephen a second time applied to Pepin with the most submissive entreaties, and Pepin again entered Italy. Aistulph broke up the siege of Rome, and marching to meet him, again threw himself into Pavia, where he was a second time besieged. Pepin pressed the siege of Pavia with such vigour, that Aistulph was obliged to renew and execute his former treaty with some fresh renunciations. He, notwithstanding, made great preparations for another war, but was killed in hunting, A. D. 756, leaving no male issue. Besides the spirit of warlike enterprize which this prince possessed, he was ambitious of being a legislator, and published a new code of laws in the fifth year of his reign, which is still extant. Aistulph and his queen are made the subject of a curious tale, of the free kind, to be found in *La Fontaine*, and other novelists.

DESIDERIUS, or DIDIER, the last king of Lombardy, succeeded Astolphus in 756. His daughters were married to the two sons of Pepin, king of France, Carloman and Charlemagne. Desiderius invaded the papal territories, on which the pope called in Charlemagne to his aid, who marched into Lombardy, took his father-in-law prisoner, and sent him with his family to France, where they died. With this king ended the kingdom of the Lombards, after it had subsisted 206 years.

ADALGESE, son of Didier king of Lombardy, opposed the power of Charlemagne after the defeat of his father, but was at last conquered, and was put to death in 788.

ALPHONSO I., king of Leon and Oviedo, a descendant of Ricared, king of the Goths, married a daughter of Pelagius, the first king of Leon, and succeeded his brother-in-law, Favilia, in 757. He took many towns from the Moors, and died in 757.

FROILA I., king of Spain after Alphonsus in 757, is known for his victory over the Saracens in Galicia in 760. He established numerous laws, but his murder of his brother Vímazan was cowardly, and in consequence he lost his life by his other brother Aurelius in 768.

ALPHONSO II., of Asturias, grandson of Alphonso I., succeeded in 791, repeatedly defeated the Moors, and freed his country from the odious tribute of fifty virgins exacted by them. He died, A. D. 842.

FRANCE AND GERMANY.

CHILDERIC III., called the Idiot, or the Fainéant, son, as supposed, of Chilperic II., was the pageant that wore the crown of France in the time of Pepin and Carloman from 742 to 752. Pepin then caused him to be shaved and put into a monastery. He was the last king of the Merovingian race.

CARLOMAN, eldest son of Charles Martel, succeeded his father in 741, as king of Austrasia. He acted in concert with his brother Pepin in securing the territories which they inherited, from the attacks of their neighbours, and they defeated Odilon duke of Bavaria, with his German confederates, on the banks of the Lech in 743. Carloman then entered the country of the Saxons, and made Theodoric, their duke, prisoner. After some other successful expeditions, in which he displayed equal courage and ability, becoming disgusted with the world, he determined to retire to a monastery. He recommended to Pepin a son of his named Drogon, and then made a journey to Rome with a splendid retinue, offered magnificent presents to the holy see, in his own name and that of his brother, and received the clerical tonsure from the hands of pope Zachary in 747. He retired to a monastery on mount Soracte, where he became a monk of the order of St. Benedict; but receiving too many visits in this place, he removed to the abbey of Mount Cassin, where he passed his days in the practices of devotion, and the menial offices of the convent. He died at Vienne in Dauphine in 755. Carloman convoked in 742 a famous council in Germany, of which the acts were published in his name.

PEPIN, surnamed Le Bref, first king of France of the second race of sovereigns, was the second son of Charles Martel. His father, in his last illness, divided his dominions between his sons Carloman and Pepin, assigned to the former Austrasia, to the latter Neustria and Burgundy. Pepin's attention was first claimed by a revolt of the Saxons; whom he soon reduced. During his expedition against them, he got rid of his restless and treacherous brother Griffon; who, weary of Aquitaine, fled to Aistulph king of the Lombards, but was killed in attempting to force a pass on the confines of Italy. The submission of the Saxons was followed by the reduction of Brittany, and the recovery of Narbonne from the Infidels. Pepin's next exploit was the protection of pope Stephen III., against Aistulph, king of the Lombards. The pope, unable to contend with such a powerful rival, crossed the Alps and implored the protection of Pepin, who received him with all due respect. He was lodged in the abbey of St. Denis, and attended by the king in person during a dangerous sickness with which he was seized. On his recovery Stephen solemnly placed the diadem on the head of his benefactor, bestowed the regal unction on his son Charles and Carloman, and conferred on the three princes the title of patrician of Rome. In return for these honours, Pepin accompanied the pontiff into Italy at the head of a powerful army. Pepin completely humbled the king of the Lombards; and wrested from him all his conquests. Under Didier the successor of Aistulph, the Lombards gave fresh disturbance to the pope which the French monarch quelled. Pepin was carried off by a dropsy, in 768, at the age of fifty-three, after having reigned with great glory and success almost seventeen years. Pepin was short in stature, as his surname indicates, but his vigour, activity, and intrepidity were of a most extraordinary kind. It is related that having been informed that some of his principal commanders had jested upon his size, he invited them to the spectacle of a fight between a lion and a bull. The lion soon brought his antagonist to the ground, and was on the point of strangling him, when Pepin addressing his nobles asked which of them would undertake to free the bull from his foe. Fear kept them silent; and the king, saying that the task should be his, leaped into the arena, and advanced with his drawn sword to the animals. With a single stroke he severed the lion's head from his body, and even penetrated into the neck of the bull. The fame of Pepin, like that of Philip of Macedon, has been in some degree impaired by the superior renown of his son, Charlemagne. On his tomb was only inscribed, "Here lies the father of Charlemagne."

St. ANGILBERT, abbot of Centula; or St. Riquier, was descended from a noble family of Neustria. He received his

education at the court of Charlemagne. He studied the languages with that prince and the other courtiers, under the learned Alcuinus. When Pepin was crowned king of Italy, Angilbert became his minister; and Charlemagne gave him his daughter Bertha in marriage. He was afterwards made duke or governor of the coast of France from the Scheldt to the Seine. Alcuinus, abbot of Corbie, prevailed on him however to become a monk in the monastery of Centula, or St. Riquier. He was notwithstanding frequently obliged to leave the monastery, and attend to the affairs of the church and state. He died on the 18th of February, 814. Angilbert had a taste for poetry, and Charlemagne called him his Homer.

CHARLES I., or CHARLEMAGNE, king of France, and emperor of the West. He was the eldest son of Pepin the short, by his queen Bertha. He was born about the year 742, and ascended the throne, on the death of his father in 768, in conjunction with his brother Carloman. The death of Carloman in 771 left him sole and absolute monarch of the Franks. Before this event, he had established his character for vigour and prudence by the defeat of Hunalde, the revolted duke of Aquitaine. He divorced his wife in order to make a political marriage with the daughter of Didier king of the Lombards; but a quarrel with Didier induced him to repudiate his daughter within the first year. He defeated the Saxons, who had revolted, and took, after a bloody resistance, their capital of Eresburg, and demolished the famous idol of the nation, the god Irminsul. He marched into Italy in 773, on the pretext of delivering the holy see from the oppressions of the Lombards. Forming the sieges of Verona and Pavia at the same time, he took, in the first, the widow and children of his brother Carloman, who had sought refuge in Italy from his jealousy; and they never again appeared to disturb his quiet. In Pavia he obtained possession of the person of Didier, whom he carried into France, after completely extinguishing his Lombard kingdom. Charles paid a visit to Rome, and Pope Adrian I. recognized him for patrician of Rome and king of Italy. Charles then caused himself to be crowned king of Lombardy. A new revolt of the Saxons in 774 recalled him into their country. He again defeated them with great slaughter, and obliged them to purchase a disadvantageous peace. It was, however, many years before he could completely subdue the free spirit of the Saxons. The ambition of Charles was excited by a new object in 778, when several Moorish lords in the north western parts of Spain implored his protection, and invited him to accept their vassalage. He assembled an army in Aquitaine, crossed the Pyrenees, penetrated as far as Saragossa, which he took, and received the submission of all the neighbouring governors. But on his return,

while his army, loaded with booty, was engaged in the passes of the mountains, the rear guard was attacked by the Gascons at Roncevaux, and suffered great loss. This is the action, so famous in the annals of romance, which proved fatal to so many of Charlemagne's knights, and among the rest to the celebrated Roland or Orlando, said to have been his nephew. In 780 new troubles in Italy induced him at the head of an army to revisit that country. At his approach rebellion ceased. Pope Adrian gave the royal unction to two of the sons of Charles; Pepin being declared king of Lombardy, or Italy, and Lewis of Aquitaine. On his return to France, he settled Lewis, though only a child, in his dominions; and he received the homage of Tassilo, the powerful duke of Bavaria. In 782 a fresh rebellion of the Saxons provoked Charles to an act of severity, which has, more than any other deed of his reign, subjected him to the charge of a sanguinary temper. On the flight of Witikind, the Saxon leader, and the defeat of his army, the principal dukes of the nation came with their followers to make their submission to Charles. By his orders, his troops, at a signal given, invested the Saxons, and 4,500 of them who had been in the battle were led to a small river which flows into the Weser, where their heads were struck off. Witikind himself, and Alboin, another leader, were afterwards induced to submit to Charles, and being sent back into their own country, kept their people quiet for several years, and promoted their conversion to Christianity. Some subsequent years were spent in the reduction of Tassilo, who had acted in a hostile manner towards Charles; and in many bloody contests with the Pannonian Huns, or Avars, whom, by means of his son Pepin, he at length entirely subdued, laying desolate the seat of their chagan, and all the surrounding country. Meantime another revolt of the brave Saxons was chastised by imposing on them the obligation of delivering up a third part of their army, which Charles settled on the maritime coasts of Holland and Flanders. The oppressions which pope Leo III., the successor of Adrian, underwent, caused Charles again to pass into Italy; and the year 800 was rendered memorable by his reception of the imperial crown from the hands of the pope, together with the revived title of Cæsar and Augustus, and emperor of the Romans. Charles now insisted on being recognised in his imperial capacity by the court of Constantinople. The empress, Irene, sent him a proposal of marriage, which however did not take place. Nicephorus, the successor of Irene was content to reserve the title of emperor of the East to himself, and to grant to Charlemagne that of the West.

Charlemagne, by his martial successes, and by the wisdom of his government, was now become famous throughout the

western world; and he was not only respected by the Moors of Spain and Africa, but even the caliph Haroun-al-Raschid sent him an embassy of friendship. Haroun gratified the piety of the western monarch by ceding to him the holy places in Jerusalem. At this time the empire of Charlemagne had nearly attained in Europe the extent of that of ancient Rome. To the kingdom of France, which then comprised the Low-countries and all the left bank of the Rhine, he had added Aquitaine, Gascony, the country of the Pyrenees, and Catalonia. In Italy, as king of the Lombards and patrician of Rome, he reigned from the Alps to the borders of Calabria. He united under his sceptre all the nations of Germany, except the pagan tribes on the north-east, and on the borders of Poland. And by his conquest of the Avars, he obtained possession of Hungary, Transylvania, Istria, Croatia, and Dalmatia, with the exception of the maritime towns, which were left to the emperor of the East. His declining years were darkened by the death of his sons Pepin and Charles. He had the mortification also to foresee the impending ravages of the Danes and Normans. He provided against them, however, in the best manner possible, by establishing an armed marine at all his ports. In 813 he associated in the empire his surviving son Lewis king of Aquitaine, at the same time causing Bernard, natural son of Pepin, to be proclaimed king of Italy. The beginning of the succeeding year, 814, closed the life of this great prince at Aix la Chapelle, in the seventy-second year of his age, and forty-sixth of his reign reckoning from his father's death. He was interred in the church of Notre Dame in that city, which he had himself built; and the general regret of his subjects supplied the place of a monumentary eulogy.

The bodily activity and warlike spirit of Charlemagne are the least meritorious parts of his character. Like all truly great men, he was easy and familiar in his manners, and simple in his mode of living. In his ordinary dress he was plain, though on great occasions he knew how to appear in all the splendour of empire. He was indefatigable in his application to the cares of government; and passed a variety of useful laws and regulations, well calculated to improve the polity of a barbarous age. His liberal efforts to promote learning and science deserve the highest commendation. He drew learned men from all parts, and placed them at the head of institutions for education. In particular, he invited the famous Alcuin, from England, made him his companion and took his advice on all subjects for the promotion of letters and science. He instituted a kind of rude academy in his court, every member of which assumed some celebrated name of antiquity. He collected all the ancient songs relative to the history of the Franks

and Germans; and at his meals he caused to be read passages from the historians or fathers. According to the fashion of the age, he was eminently religious, and interested himself greatly in the reformation of the clergy, while at the same time he exalted and enriched the order. It is much to be lamented that his morals were not more strict. Nine wives or concubines, with many transient amours attest his sensibility to female charms. His many wars for the sake of conquest proved that, in common with other great kings, he little regarded the loss of human lives, and his treatment of the Saxons, subjects him in some measure to the charge of cruelty. On the whole, it may be acknowledged that the title of Great was not unworthily bestowed on a monarch, who not only aggrandized his dominion so as to place it among the most extensive empires recorded in history, but civilized it by learning, and rendered it flourishing.

CARLOMAN was also the son of Pepin the Short, and younger brother of Charlemagne, and was consecrated at Soissons, in 768, to the sovereignty of Austrasia, Burgundy, and part of Aquitaine. Being on ill terms with his brother, a serious contest between them was expected to have taken place; but it was prevented by the death of Carloman in 771, which left his brother sole possessor of the French monarchy.

JOHN ABGILLUS, surnamed **PRESTER-JOHN**, was son to a king of the Friscii; and, from the austerity of his life, obtained the name of Prestor, or Priest. He attended Charlemagne in his expedition to the Holy Land; but instead of returning with that monarch to Europe, it is pretended that he gained mighty conquests, and founded the empire of the Abyssines, called, from his name, the empire of Prestor-John. He is said to have written the history of Charlemagne's journey into the Holy Land, and his own into the Indies; but these are more probably trifling romances, written in the ages of ignorance.

WITIKIND, a famous chief of the Saxons, was descended from an illustrious family of that nation. When Charlemagne undertook to subdue and christianize the Saxons, Witikind was chosen their principal commander. His resistance was so pertinacious, that Charlemagne, sent to him one of his confidants to exhort him to submission on very favourable conditions. Witikind accepted the proposal, and received the title of duke of the Saxons, with the duchy of Engeln. He also embraced the Christian religion, with all his family. During some years he retained his nation in obedience to the emperor, but a part of them at length resumed their arms, and were not finally subdued till the year 804. Witikind in his old age made war upon the Suevians, and lost his life in battle about 807.

LEWIS I., emperor of the West, called the Debonnaire,
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was the son of Charlemagne, and his second wife Hildegarde. He was born in 778, and was crowned when young, and sent into Aquitaine, as king of that country. He acquired a great knowledge of the Greek language, and a ready use of the Latin. His administration in Aquitaine was upon the whole much to his credit, though he displayed that over facility of temper which gave him his surname, and a spirit of scrupulous and superstitious devotion, more suited to the cloister than the throne. On the death of Charlemagne in 814, he succeeded to his power and dominions without opposition. He had then, by his queen Ermengarde, three sons, Lothaire, Pepin, and Lewis. To imitate the example of his father, in dividing his dominions, he associated his eldest son, Lothaire, with him in the empire; and to his other two sons Pepin and Lewis, he gave the kingdoms of Aquitaine and Bavaria. This division gave such offence to Bernard, king of Italy, natural son of Pepin, that he, instigated by some malcontent bishops, took up arms with an intent to depose his uncle. As he advanced towards the Alps, he found himself deserted by his army, and nothing remained for him but to throw himself at the feet of the emperor, and implore his mercy. Lewis referred his cause to the assembly of the states at Aix-la-Chapelle, by which he with his associates were condemned to death. The punishment was commuted, and he was to suffer the amputation of his eyes, but the unhappy king died soon after the operation. Lewis was inspired with such remorse for this action, by the monks and prelates that governed him, that he performed a public penance on account of it, which degraded him in the eyes of his subjects. The empress dying in 817, he was persuaded to marry Judith, the daughter of Guelf, duke of Bavaria, a woman of great accomplishments, but ambitious and intriguing. She brought him a son named Charles, the providing a settlement for whom, as the imperial dominions were already portioned between the three former sons, became the great concern of the empress, and involved her husband's affairs in confusion. A revolt took place, at the head of which was Walla, abbot of Corbie; and the emperor, after undergoing several reproaches for misgovernment, was obliged to make humiliating concessions to the malcontents. Judith and her son fell into the hands of Pepin and Lewis, by whom she was put into a convent. The emperor's sons, however, being jealous of each other, caused a change in his favour. He was restored to power, and recalled the empress and her son to court. Amidst contending passions and interests it was not likely that harmony could continue long. The three brothers joined their forces against the emperor their father, in 832, and the pope, Gregory IV., appeared in their camp, on the pretext of promoting an accommodation. The unfortunate

emperor was deserted by his troops, and obliged to yield himself a prisoner to his sons. He was deposed, and the imperial dignity conferred upon Lothaire; and Judith was again sent to a nunnery. Lewis was sentenced to do public penance, which he was to continue as long as he lived. Compassion, however, soon began to operate in his favour. The two younger brothers rose in arms against the elder; Lewis was solemnly reconciled to the church, and replaced on the throne by the prelates, and Lothaire threw himself at his father's feet to ask his pardon. The good-natured emperor was contented with a moderate punishment of those who had fomented the rebellion. After a short repose the ambition of Judith, who had made her son king of Neustria, produced new discontents. These were aggravated when upon the death of Pepin, the emperor bestowed the kingdom of Aquitaine on his son Charles, to the prejudice of the son of Pepin. Lewis, king of Bavaria, assembled an army, with the intention of seizing for himself as much as possible of the territory bordering on his own dominions. After a temporary accommodation he resumed his arms, and, being joined by the Saxons and Thuringians, took the most of Germany. The emperor being made acquainted with the news, when he was reduced by his religious austerities, fell into an indisposition, which was increased by the superstitious terror produced in his mind by a total eclipse of the sun. He withdrew to an island in the Rhine, where, for many days, tasting no other nourishment than the bread and wine of the eucharist, he sunk under mental and bodily debility in 840, at the age of sixty-two. On his death-bed he appointed Lothaire for his successor; and being reminded of his son Lewis, he cried, "I pardon him, but let him be told that his conduct has brought me to the grave." This prince, with the best intentions, and not destitute of talents, was perpetually involved in trouble, through that weakness and pliability of temper, which filled him with vain scruples, and threw him into the power of those who successively approached his person.

LOTHAIRE I., emperor of the West, and king of Italy, eldest son of Lewis I., was born in 795. His father associated him in the imperial dignity, in 817, and made him king of Lombardy in 821. He married in this year Ermengarde, daughter of Hugh, count of Alsace. On the death of Lewis, in 840, Lothaire succeeded his father in the empire, and began immediately to entertain the ambitious designs of making himself master of all the dominions possessed by his father, but which had been divided among his other sons. He raised an army, and marched first against his brother Lewis of Bavaria, but this prince met him in the field, with such a force, that a truce was concluded. He then marched against his half-brother, Charles the Bald, who had been made king of Aqu-

taine, and, after some military operations, succeeded by treacherous negotiations. Lewis and Charles joined their forces, and gave battle to Lothaire and young Pepin, the heir of Pepin le Bref at Fontenay, in June, 841. This action, which was one of the most bloody ever recorded in French history, ended in the total overthrow of Lothaire, who fled to Aix-la-Chapelle, where he diligently exerted himself to repair his losses. The war was renewed; but at length a treaty of peace was settled between the contending powers at Verden, in 843. By this treaty the French monarchy was divided into three shares. Lothaire retained Italy, with all the provinces situated between the Rhone, Rhine, Saone, Meuse, and Scheld. Lorraine, which derived its name, Lotharingia from him, or from the son to whom he bequeathed it. After this partition, Lothaire passed some years, disquieted by the inroads of the Saracens upon Italy, and by differences with his half-brother Charles, till disgust with the cares of the world, and declining health, induced him to abdicate his crown, and assume the monastic habit in the abbey of Prum, in the Ardennes. He died there in 855, aged sixty. Lothaire left three sons, Lewis, Lothaire, and Charles; of whom the first inherited Italy, with the title of emperor; the second, the kingdom of Lorraine; and the third, that of Provence.

BRITAIN.

OFFA, king of Mercia, one of the princes of the Saxon heptarchy, succeeded Ethelbald in the year 755. He possessed some great qualities; and was successful in his warlike enterprizes against the kings of Kent and Wessex. In order to extend his territory, he committed an act of shocking perfidy. The small kingdom of the East Angles was at that time possessed by Ethelred, an amiable prince. He made proposals of marriage to Ethelrida, daughter of Offa. They were favourably received, and Ethelred, with his chief nobility, was invited to the Mercian court, to conclude the marriage. In the midst of the festivity the king was seized and murdered. The nobles timely warned of their danger by the bride, made their escape; but their country was brought under the yoke of Mercia. As a sort of atonement for his crimes, Offa granted great indulgences to the clergy, gave the tenth of his goods to the church, and made a pilgrimage to Rome. He was the institutor of what was commonly called Peter-pence; for, in order to ingratiate himself with the pope, he imposed a tax on his subjects for the pontiff's use, afterwards converted into the imposition called Peter-pence. Offa also carried his hypocrisy yet farther, and, pretending to find the reliques of St.

Alban the martyr, at Verulam, he endowed there a magnificent monastery. Malmesbury, the old English historian, declares, that he knows not whether the virtues or vices of this prince preponderated. Offa died in 794, after a reign of thirty-nine years of uninterrupted external prosperity.

EGBEKT, the first king of all England, and the last of the Saxon heptarchy. He was a descendant of the royal family of Wessex, and a prince of great accomplishments; but, while young, he was obliged to withdraw to France, where he lived at the court of Charlemagne, till Brithric, then king of Wessex, from whose jealousy as a rival he had fled, became odious to the nobility, through the conduct of his queen. Egbert, who, during his exile, had acquired both the arts of war and government, was recalled to take possession of the kingdom, to which he was legal heir. He was proclaimed king of Wessex in 800, and in 802 he united all the other kingdoms under him, giving the whole the name of England. In about five years after his dominions were twice invaded by the Danes, with great force, but he defeated them in both their attempts. He died in 838, and was succeeded by Ethelwolf.

SCOTLAND.

ETFINUS, the sixty-first king of Scotland, son to Eugenius VII., succeeded Mordacus, 730. He kept the kingdom in peace for thirty-one years, and in his old age appointed four vicegerents.

EUGENE VIII., king of Scotland, the son of Murdach, succeeded Etfinus, A.D. 761, and began his reign with an act of justice, by executing Donald, lord of the isles, and the earl of Galloway, for their crimes; but soon after degenerated so greatly himself, that his nobles conspired against and killed him, in the third year of his reign.

FERGUS III., the son of Etfinus, swayed the Scottish sceptre on the death of Eugene VIII., in 764, and married Ethiolia, daughter of the king of the Picts; but in the third year of his reign, neglecting her for other women, she murdered him, and his servants being taken up on suspicion, she came into the court, confessed the murder, and stabbed herself.

SOLVATHIUS, the son of Eugene VIII. He ascended the throne in 767, married a daughter of the king of the Britons, and preserved his kingdom in peace and prosperity for twenty years, when he died of the gout.

ACHAIUS, the son of Ethwin, who was raised to the crown of Scotland, A.D. 788. The emperor Charlemagne sent an embassy to him to desire an alliance with him against the En

glish, whose pirates infested the seas, that the merchants could not carry on their trade. This alliance was concluded in France upon conditions so advantageous to the Scots, that Achaius to perpetuate the memory of it; added to the arms of Scotland a double field sowed with lilies. He died in 819.

CONGAL II., king of Scotland, nephew of Achaius, succeeded him, A.D. 819. He died in the fifth year of his short but peaceful reign.

DONGAL, the son of Solvathius, succeeded Congal II., on the Scottish throne in 824. Dongal had engaged in a war with the Picts. The occasion of the quarrel was, that Dongal, king of Scotland claimed, in the name of prince Alpinus, by a former embassy, a right to the Pictish throne; which, however, was rejected by the Picts; upon which both parties had recourse to arms, but Dongal was drowned in crossing the river Spey, in the seventh year of his reign, A.D. 731.

ALPINUS or **ALPIN**, the sixty-eighth king of the Scots, according to Buchanan, the son of Achaius, by Fergusia, daughter of Hungus, king of the Picts, succeeded Dongal, A.D. 831. Upon the death of his grandfather, and his two uncles, Durstolorg and Logan, he claimed the crown of the Picts in right of his mother; but the Picts wishing to preserve their independancy, elected Feredith, one of their own nobles, between whom and Alpin, a bloody battle ensued at Restenoth, in Angus-shire, wherein the Picts were defeated, and their king slain. The Picts, however, elected Brudus, another of their chiefs, king, who engaged Alpin, with a numerous body of troops, near Dundee; and having, by means of an ambuscade, obtained the advantage, took Alpin with many of his nobles prisoners, and massacred the whole of them, A.D. 834.

KENNETH II., the sixty-ninth king of Scotland, succeeded Alpin his father in 834. He made war upon the Picts, and divided their dominions among his soldiers. He translated the stone chair to Scone, where his successors were crowned, till it was removed to England by Edward I. He died in 854.

FEREDETHUS, a king of the Picts, contemporary with Alpinus, the sixty-eighth king of Scotland, against whom he made war. The armies meeting at Restenoth, a village of Angus, Feredethus perceiving his men to fly, with a select band of the nobles broke through the main battle of the Scots; but was surrounded and slain, with the flower of his nobility, after a short reign.

POETRY.

ABU-NOWAS, or **ABOU-NAVAS**, an eminent Arabian poet, was born in the city of Bassora, in 762, and died in 810.

He settled first at Cufa; but the caliph Haroun Al Raschid wishing him to be near his person at Bagdad, gave him an apartment in his palace with Abou Massaab and Rehashi, two other excellent poets. The principal works of Abu-Nowas have been collected into a body, called by the Arabians a *Dirvan*, or volume.

MARIA ALPHAIZULI, poetess of Seville, during the time the Moors had possession of Spain. She was called the Arabian Sappho; and excellent works of her composition are in the library of the Escorial. Many Spanish women, her contemporaries, particularly in the province of Andalusia, cultivated the muses with success.

LITERATURE.

ANANUS, a learned Jewish Rabbi, who flourished about the year 760. He was denied the title of gaon or excellent, though a man of great learning, on account of some material error of which his doctrine was suspected; and the suspicion appears to have been well-founded, as he became the reviver and chief of the Sadducean sect, which, after having been long almost extinct, became formidable to that of the Pharisees.

ADALARD, or ADELARD, the son of count Bernard, grandson of Charles Martel, and cousin german of Charlemagne, was born about the year 753. Having abandoned the court for the religious habit, he was nominated by the emperor to the abbey of Corbie, and afterwards appointed prime minister to Pepin, king of Italy. In 823, he founded the celebrated abbey of New Corbie, in Saxony; and died January 2, 826, at the age of 72, much lamented by the virtuous and the learned. He was an excellent linguist, and denominated the Augustine of his age. His principal work was, "A treatise concerning the order, or the state of the palace, and of the whole French monarchy."

MERCATOR, or PERCATOR ISIDORE, the name given to the author of a collection of canons, which for a long time were attributed to Isidore of Seville, is supposed to have lived towards the end of this century. This collection contains the pretended decretals of more than sixty popes, from St. Clement to pope Siricus, and the decrees and epistles of others from Siricus to Zachary, who died in 752, which are followed by the canons of the councils which were held in Greece, Africa, France, and Spain, to the year 683.

ABOU-JOSEPH, a mussulman doctor, who was the first that had the title of Kadhial Kodhat, or judge of the judges. He lived in the caliphate of Haroun Al Raschid. He supported

the tenets of Abow-hanifah, and maintained the dignity of his office by impartiality. When one day reproached for his ignorance of one of the causes brought before him, for the decision of which he received an ample allowance, he jocosely replied, that he received in proportion as he knew; but said he, If I was paid for all I do not know, the riches of the caliphate itself would not be sufficient to answer my demands.

IBRAHIM of Schiraz, a mussulman doctor of law, who wrote several works in Arabic on jurisprudence. There was another of the same name, surnamed Merorizi, some of whose works are extant.

RELIGION.

ZACHARIAS, pope, a native of Greece, succeeded Gregory III., in 741; at a time when the Roman territory was threatened with an invasion by Luitprand, king of the Lombards, and when the sons of Charles Martel were too much engaged by domestic broils to undertake its defence. The pope, therefore, tried how far he might avail himself of the authority of religion in averting the storm; and by a solemn embassy and personal visit, he not only obtained peace, but induced Luitprand to restore to the Roman see four cities which he had taken from it. He also interposed, in 743. with Luitprand, on behalf of the exarch of Ravenna, and prevailed with him to desist from an invasion of the exarchate, and to grant peace, as well as to give back the fortress of Cesena to the exarch; and in the same year he held a council at Rome to settle some matters of discipline; particularly such as related to the clergy. It was during the reign of this pope, that Carloman, the eldest son of Charles Martel, who had surrendered his dominions to his brother Pepin, went to Rome, and assumed the monastic habit, with which he was solemnly invested by the pope. Rachis, the successor of Luitprand, who, upon his accession to the throne in 747, was peaceably disposed towards the pope and the Romans, took up arms against them; but his hostile purposes were averted by the remonstrances of Zacharias, and those of some of his principal clergy and nobility, who visited his camp, in order to obtain peace; nor were they successful merely in this object, but the result of their interview was Rachis's resignation of his crown, the assumption of the monastic habit conferred upon him by the pope, and retirement to the monastery of Monte Casino, where Carloman resided. In 752 Pepin applied to the pope for permission to seize the crown of France, and to set aside Childeric III.; the pope consented, and Childeric was provided for in a monastery. Zacharias, having displayed talents in the exercise of his office, which gave him rank among

the greatest of the popes, and having established an estimable character by his liberality to the poor, and by his munificence in public works, died in 752, in the 11th year of his pontificate. Some of his decrees and epistles, and also his translation of the dialogues of St. Gregory from Latin into Greek, are extant.

STEPHEN, pope, was chosen in 762 to succeed Zachary. He died of an apoplexy four days after his election, before he was consecrated. On this account he has generally been omitted in the papal catalogue; agreeably therefore to general usage we shall call the next of the name, Stephen II.

STEPHEN II., pope, was born in Rome, and was elected pope in 752. Astolphus, king of the Lombards, having threatened Rome, Stephen went to France, and asked the assistance of king Pepin, who marched into Italy, and prevailed on Aistulph to desist from his invasion. . But on Pepin's departure, Aistulph returned with his troops; on which Pepin attacked and defeated him; took several of his cities, and gave them to Stephen, which laid the foundation of that temporal power of the popes, which afterwards became so enormous. Stephen died in 757.

PAUL I., pope of Rome, succeeded his brother Stephen II., A.D. 757. During the whole of his pontificate, he was principally occupied in writing to Pepin, king of France, or his two sons, letters of complaint against the king of the Lombards, or against the emperor, endeavouring to keep the French, the Greeks, and the Lombards, ever at variance. To counteract this policy, the emperor and the king of the Lombards made every effort to persuade Pepin to withdraw his protection from the pope; representing him to be a public incendiary, who instead of striving to unite the christian princes among themselves and against their common enemies, made it his study to create divisions among them, with no other view than that he might aggrandize himself at their expense. All their efforts, however, proved unsuccessful, as Pepin was determined to support the pope. Paul died in 767, having presided over the Roman church ten years and one month. Thirty-one of his letters have reached our time; they are inserted in the "Caroline Code," so called from Charlemagne, who himself formed the collection, which was published by James Gretzer in the year 1613.

CONSTANTINE, pope, or antipope, was placed on the pontifical throne on the death of Paul I., in the year 767, by the intrigues and arms of his brother Toto, duke of Nepi, in Tuscany. At the death of Paul, Constantine was only a layman; but, through the interest of his brother, was ordained, consecrated a bishop, and enthroned within the space of a few days. His honours, however, were of short duration; an insurrection was raised, Toto killed, the pope deposed, exposed to the in-

sults of an infuriated populace, deprived of his sight, and condemned to be imprisoned in a monastery for life.

STEPHEN III., pope, a native of Sicily, came to Rome in the pontificate of Gregory III., and was in great esteem with several succeeding popes. He ascended the papal throne on the deposition of Constantine. Some differences between the pope and Desiderius, king of the Lombards, caused the king to march a body of troops to Rome; and he compelled the pope to dismiss his ministers, and reduced him to much perplexity. Charles and Carloman, however, promised their protection to the pope. A marriage being afterwards proposed between the daughter of Desiderius and Charles, the pope opposed it in a letter, which he wrote to the two French princes, filled with declamation, not only against the Lombards, but against the female sex. He could not however prevent the match. Stephen died in 772. Three of his letters are extant.

ADRIAN I., pope, successor to Stephen III., in 772. He was the son of Theodore, a Roman nobleman, and possessed considerable talents. He maintained a friendly alliance with Charlemagne, against whom Desiderius, king of the Lombards, entertained hostile designs, in revenge for his having divorced that prince's daughter. Desiderius invaded the pope's territory, and threatened Rome itself. Charlemagne marched to the assistance of Adrian, passed the Alps with a large army, entered Lombardy, defeated the forces of Desiderius, and took possession of the principal cities. During the siege of Pavia, whither the king of Lombardy had retreated, Charlemagne visited the pope at Rome, and confirmed the grants of territory which had been made by his father Pepin, with large additional donations. The king expressed his piety, by kissing each of the steps, as the pope ascended to the church of St. Peter. A perpetual league of friendship was now formed between the growing power of France, and the established supremacy of the western church.

Adrian encouraged Irene, empress of Constantinople, in her design of restoring through the empire the worship of images. Charlemagne himself condemned the innovation, and both the French and English clergy opposed it. Adrian did not live to see the termination of this great contest concerning image worship. After a busy pontificate of nearly twenty-four years, he died in 795.

Adrian expended great sums in repairing and adorning churches, and in re-building the walls, and restoring the ancient aqueducts of the city. He presented to the Vatican Basilic, a chandelier of curious workmanship, and great value, capable of holding thirteen hundred and seventy candles. At the death of Adrian, Charlemagne is said to have wept. He

wrote his epitaph, which is still seen in St. Peter's, at Rome, in thirty-eight Latin verses.

LEO III., pope, a native of Rome, succeeded Adrian I., in 795. Charlemagne complimented this pope, and sent him immense treasures from the spoils of the Huns, to be employed in adorning the churches of Rome. In 796, Leo restored the see of Canterbury to a jurisdiction over all the churches of England. In 799, a conspiracy was formed against Leo by two nephews of the late pope Adrian. On the festival of St. Mark, when the pope was making the annual procession, a great number of ruffians rushed upon him, and, after an attempt to put out his eyes, and pluck out his tongue, cruelly beat him till he was covered with blood. They spared his life, but committed him to close confinement. The pope however effected his escape, and the duke of Spoleto hastened to Rome with an army, and carried Leo into his own territory for safety. The pope paid a visit to Charlemagne, who sent him back to Rome, with a strong force, and he entered the city amidst the loud acclamations of the people, and again took possession of the Lateran palace. After this Charlemagne visited Rome, and pronounced sentence of death on the two chiefs of the conspiracy; but on the earnest solicitation of Leo, their sentence was commuted for banishment. The pope now conferred on Charlemagne the title of emperor of the Romans, which had been extinct in the West ever since the time of Augustulus.

On the death of Charlemagne, in 814, a new conspiracy was formed against the pope, but the plot being discovered, the conspirators were put to death without mercy; and it is even said, that he satiated his revenge by executing some of them with his own hand. His severity on this occasion excited the displeasure of the new emperor Lewis; and the populace, incensed against his cruelty, broke out into insurrection, burnt his farm houses, plundered his country seats, and would have committed great disorders in Rome itself, had they not been checked by a body of troops under the duke of Spoleto. Leo died in June, 816, having presided over the Roman church more than twenty years. Thirteen of his "Letters" may be seen in the seventh volume of the "Collect. Concil."

STEPHEN IV., pope, succeeded Leo III., in 816. He was of an illustrious Roman family. He had an interview with the emperor Lewis, son of Charlemagne, to whom he compelled all the Roman people to take an oath of allegiance. Stephen died about seven months after his elevation.

PASCHAL I., pope, was a Roman of the name of Paschasius, and succeeded Stephen IV., in 817. He countenanced image worship, and crowned Lothaire emperor of Rome, and king of Italy. Two of the chief officers of the Roman church, distinguished by their zealous attachment to the interests of

France, were apprehended, and carried to the Lateran palace, where their eyes were first cruelly pulled out, and they were afterwards beheaded. Lewis sent commissioners to Rome, to enquire into this black affair; and after a strict enquiry, they could neither pronounce the pope innocent nor guilty of the murders. Paschal declared his innocence upon oath; but refused to deliver up the assassins. Not long after the pope was seized with a dangerous illness, to which he fell a sacrifice in February, 824. From a conviction, that notwithstanding his oath, he was privy to the horrid assassination of the two persons above-mentioned, the Romans would not allow him to be interred with his predecessors in the Vatican; and he remained unburied till his successor caused his body to be deposited in one of the churches which he had rebuilt.

EUGENIUS II., pope, was a Roman by birth, and from being arch-priest of St. Sabina, was made bishop of Rome in the year 824. This election was opposed by the people, who made choice of a different person for pope. The double election excited considerable disturbances at Rome, which occasioned the interference of Lewis the Debonnaire, who decided for Eugenius, and confirmed him in his high office. The monarch took this opportunity of reviving several ancient customs and laws, declaratory of the dependence of the bishops of Rome on the imperial power, and determining the limits of the submission and obedience which were paid to them. Eugenius, to secure his own power, took the oath of fidelity to Lewis and his son Lotharius, in which was included their solemn engagement, that no future pope should be consecrated with their consent, but in the presence of the emperor's deputy, and after the exaction of a similar oath to what was at that time administered. During the pontificate of Eugenius, a council was assembled in France under the auspices of Lewis and the Greek emperors Michael and his son Theophilus, to examine the doctrine of the Greek church, in relation to images. This was in the year 825, and at the conclusion of the council the bishops wrote a letter to Lewis, giving sentence against both parties, viz. the churches of Constantinople and Rome; the former for breaking images, whence they were denominated "Iconoclastæ," and the latter for worshipping them, whence they obtained the title of "Iconolatæ," declaring at the same time that it was a far greater crime to worship than to break images. The emperor was also exhorted by the council to interfere with the pope, which was the cause of much offence to all good men. Lewis wrote to the pope, and deputed two bishops to reason with him on the subject, but to little or no purpose; he continued not only to promote, but to justify the practice of image worship. In the following year Eugenius held a council at Rome, in which a number of decrees were

passed, intended to reform the state of ecclesiastical discipline, and to encourage the progress of literature both sacred and profane, but he died in the year 827, before he could carry his plans into effect. He was highly spoken of by Catholic writers, and applauded for his humility, his beneficence, and the humane policy of his government. He is represented as excelling in mental and corporeal endowments. As a writer, two of his epistles, and eleven of his decrees, are extant in the seventh volume of the "*Collectio Conciliorum*." It has been reported, and not greatly to the credit of Eugenius, that he was the institutor of the ordeal by cold water.

VALENTINE, pope of Rome, succeeded Eugenius II., and died in 827.

GREGORY IV., pope, was a native of Rome, and was elected to the tiara in 827. He visited France, to reconcile the jarring interests of the royal family, and died at Rome, 844, after presiding over the Roman church rather more than sixteen years. Three of his "*Letters*" are extant in the seventh volume of the "*Collect. Concil.*"

THEODORE ABUCARAS, was bishop of Charræ, or Haran in Mesopotamia. At first he adhered to the party of Photius, and in connection with Zachary, bishop of Chalcedon, undertook an embassy to the emperor Lewis II., for the purpose of presenting Photius's book against pope Nicholas; and inducing him to throw off the papal yoke. He afterwards abandoned the interest of Photius, and was restored, after an humiliating submission, to his place in the council of Constantinople, from which he had been excluded. Several treatises bearing the name of Abucaras, written against Jews, Mahometans, and Heretics, have been collected by Gretzer, and published in 4to. at Ingoldstadt, in 1606. Another treatise by Abucaras, entitled, *De Unione et Incarnatione*, was found by Mr. Arnold in the Bodleian library, and published at Paris in 1685, in 8vo. Some have doubted whether Abucaras, the friend of Photius, and the author of these treatises, be the same person.

THEODORE STUDITA, an eminent ecclesiastic, was educated under Plato, head of the monastery upon mount Olympus, the government of which was committed to him in the year 795. By avowing his opposition to the marriage of Constantine Copronymus to one of the maids of honour of his wife, whom he had compelled for this purpose to take the religious vows, and by his separation from the communion of the patriarch of Constantinople, Theodore incurred banishment; but at the death of the emperor he returned, and was appointed abbot of the monastery of Studa, in the suburbs of Constantinople. On account of his disapprobation of the decision of a synod which declared the second marriage of Con-

stantine lawful, he was banished a second time. After the death of the emperor Nicephorus, in 811, he returned from banishment, and was reconciled to the patriarch. For his zealous defence of image worship in the reign of Leo, he was banished a third time, and treated by the emperor with great severity. In 821 the emperor Michael allowed him to return to Constantinople, where he indulged a freedom of speech that obliged him to withdraw. He died in the year 826, in his sixty-seventh year. He was a man of learning, and author of many works, which were published by Stirmond, in Greek and Latin, at the end of his own works.

FLACCUS ALCUINUS, an ecclesiastic, who is said to have been born in Yorkshire, and who, it is certain, was educated at York, under archbishop Egbert, as we learn from his own letters, in which he frequently calls that prelate his beloved master. He survived Bede about seventy years, and speaks of him with the highest veneration. It is said, that, before he left England, he was abbot of Canterbury, when he was sent on an embassy by Offa, king of Mercia, to the emperor Charlemagne; who contracted so great an esteem for him, that he prevailed upon him to settle in his court, and become his preceptor in the sciences. Alcuinus accordingly instructed that great prince in rhetoric, logic, mathematics, and divinity, which rendered him one of his greatest favourites; so that the courtiers called him, by way of eminence, the emperor's delight. Charlemagne employed him to write several books against the heretical opinions of Felix, bishop of Urgel, in Catalonia, and to defend the orthodox faith against him in the council of Frankfort, A.D. 794; which he performed, not only to the satisfaction of the emperor, but even to the conviction of Felix and his followers, who abandoned their errors. The emperor conversed with Alcuinus on all things relating to religion and learning; and, by his advice, did much for the advancement of both. An academy was established in the imperial palace, over which Alcuinus presided, in which the princes and nobility were educated; and other academies were established in the chief towns of Italy and France, at his instigation, and under his inspection. France is indebted to Alcuinus for all the polite learning it boasted of, in that and the following ages. The universities of Paris, Tours, Fulden, Soissons, &c. owe to him their origin and increase; those of which he was not superior and founder, being enlightened by his doctrine and example, and enriched by the benefits he procured for them from Charlemagne. After Alcuinus had spent many years in the most intimate familiarity with this great prince, he at length retired to his abbey of St. Martin's at Tours. Here he kept up a correspondence with Charlemagne; from which it appears, that both were animated with the most

ardent love to learning and religion, and constantly employed in contriving and executing the noblest designs for their advancement. He wrote in a style much superior in elegance to that of the generality of writings, in the age in which he flourished. Charlemagne often solicited him to return to court, but he still excused himself, and nothing could draw him from his retirement, where he died A.D. 804.

BENEDICT, abbot of Aniane, in Languedoc, was born 751, and educated at the court of king Pepin. Having served his prince and his successor Charlemagne, he retired to a monastery in Languedoc, where he distinguished himself by his mortifications. He afterwards built a hermitage on the rivulet called Anian, which in process of time became a considerable monastery. Lewis the Meek employed this monk in reforming the monasteries, first in Aquitaine, and afterwards through the whole kingdom of France, and in restoring, by new and salutary laws, the monastic discipline which had been neglected and fallen into decay. In 817, he presided in the council of Aix la Chapelle, and subjected, by the authority of the emperor, all the monks to the rule of Benedict Monte Cassino, prescribed to them all one uniform mode of living, and thus united the various orders into one general body or society. Hence he was regarded as the second father of the western monks. He died in 821. This abbot has been sainted by the church of Rome.

THEODULPHUS, bishop of Orleans, one of the most learned men of his time, was born in Cisalpine Gaul. Charlemagne made him abbot of Fleury, then bishop of Orleans about the year 793. Lewis le Debonnaire had also highly respected him. But Theodulphus being accused of having joined in the conspiracy formed by Berenger, king of Italy, was imprisoned at Angers. While in prison he composed the hymn, beginning *gloria, laus, et honor*, part of which is sung in Catholic churches on Palm Sunday. It is said that Theodulphus singing this hymn at his prison window while the emperor passed by, that prince was so charmed with it that he set him at liberty. He died about the year 821. The best edition of his works is by father Sirmond, 1646. 8vo.

FELIX, bishop of Urgella, in Catalonia. He espoused the notion of his friend Elipand, archbishop of Toledo, that Jesus Christ was the Son of God only by adoption. For this Charlemagne caused him to be deposed and banished to Lyons, where he died in 815, in the firm belief of the doctrine for which he was a sufferer; affording an example, that coercion in religious matters can produce no other effect, than to make men hypocrites or martyrs.

ELIPAND, archbishop of Toledo. He was the friend of Felix, bishop of Urgella, and maintained with him that Jesus Christ was the Son of God, not by nature, but by adoption.

This opinion he supported both by disputation and by his writings, and made many proselytes to it, not only in Spain, but in France and in Germany. The doctrine excited the attention of the church, which condemned both it and the author. This condemnation having been confirmed by pope Adrian, Felix retracted his opinion for a time, but afterwards embraced it again; while Elipand still defended it with unabated attachment. Felix, however, having been again persuaded to yield to the remonstrances of the councils and the emperor, Elipand directed his pen against him in 799, and died a little while afterwards.

St. ALDRIC, a prelate, who, after holding some high appointments in the court of Charlemagne, and of Lewis le Debonnaire, renounced all his worldly honours for the ecclesiastical state, and in 832 was made bishop of Mans. Lothaire expelled him from his see, but he was restored by Charles II. He reformed abuses in the church, and compiled a body of canons for the use of his diocese. He died in 856.

AMULON, AMOLON, or AMOLO, was archbishop of Lyons, and illustrious for his learning and piety; he wrote against Godeschalkus, and against the Jews, and some pieces on free-will and predestination, which were printed by P. Sirmond, 1645, 8vo. and are also in the "*Bibliotheca Patrum*." He died in the year 854.

ALDEBERT, an impostor in France, who, by pretended visions, raised himself to a bishopric. He asserted that he had a letter written by our Saviour which had been brought to him by St. Michael.

ANSEGISUS, abbot of Lobies, an old Benedictine monastery upon the Sambre, in the diocese of Cambray. He was in great esteem with the bishops and princes of his time, and his learning and conduct merited it. He died in the year 834. He compiled the capitularies of Charlemagne and Lewis the Godly.

JOHN DAMASCENUS, an illustrious father of the church, born at Damascus, where his father, though a Christian, enjoyed an office under the Saracen caliph, to which the son succeeded. He became an active defender of image worship, and gave the emperor of Constantinople, who was an opposer of this practice, much trouble and vexation. It is said that the emperor was so provoked, that he forged a letter resembling the hand-writing of Damascenus, which amounted to treason against the caliph; he then transmitted the letter to the sovereign of the Saracens, who ordered Damascenus's right hand to be immediately cut off, without hearing the protestations of his innocence; and it is added, that the hand of Damascenus was restored by a miracle. This we are not bound to believe. It is certain, however, that Damascenus quitted

the service of the caliph, and retired to the monastery of St. Sabas, and spent the remainder of his life in writing on theological subjects. His works have often been printed; but the Paris edition in 1712, two vols. folio, is esteemed the best.

CLAUDIUS, or **CLAUDIUS CLEMENS**, a native of Spain, was bishop of Turin, and one of the most early reformers of the Romish church. He was a disciple of Felix, bishop of Urgel, whom he accompanied into France, Italy, and Germany, but whose opinions he afterwards renounced. Lewis le Debonnaire, having admitted him to preach before the court, was so well pleased with him, that he promoted him to the see of Turin, about the year 817, where both in his preaching and writings he strenuously opposed the prevailing superstitions. His commentaries on several parts of the Scriptures are still existing in manuscript, in various French libraries. His "Commentary on the Galatians," was printed at Paris in 1542. In his Commentary on the Galatians, he owns Jesus Christ as the proper head of his church, admits the fallibility of the Roman church, and exposes the futility of praying for the dead. On this account he was involved in a controversy with a recluse named Dungal, and with Jonas, bishop of Orleans; and had many dangerous enemies. He was, however, protected by the French, and died in peace in 839.

MAGNENTIUS RABANUS MAURUS, a learned prelate, was born at Fulda in 785, of a noble family. After studying under Alcuinus he entered into orders, and was elected abbot of Fulda. In 847 he became archbishop of Mentz, and distinguished himself by writing against Godeschalc, the monk, for maintaining the doctrine of St. Augustine respecting predestination and grace. In the year 848, he summoned a council at Mentz, in which he procured the condemnation of Godeschalc. A full account of this transaction, and the consequences which followed it, will be given in the life of Godeschalc, which will be placed in the next period, as he was not born till the beginning of the ninth century. We shall only remark, that it will for ever remain a blot on the memory of Rabanus, that he delivered up Godeschalc to Hincmar archbishop of Rheims, and it is highly probable, that he himself secretly instigated the cruel and inhuman persecution of Godeschalc. Rabanus died in 856, being about seventy-one years of age.

The piety and learning of Rabanus are commended in warm terms by his biographers. Mosheim will not admit of any comparison between Rabanus and his contemporaries. He calls him the great light of Germany and France, because from his fund of knowledge those nations derived principally their religious instructions. His writings were every where in the hands of the learned, and were held in so much veneration, that during four centuries, the most eminent Latin divines appealed to

them as authority on religious matters. His writings consist of Commentaries on the Scriptures; Homilies on the Epistles and Gospels; Scripture Allegories, and of a great many theological and literary pieces. Of which the most considerable number were collected, and published at Cologne in 1627, in six vols. folio. Some other pieces of this author, not to be found in that collection, may be found in Baluze's "Miscellanea," among father Sirmond's publications, and in the eighth volume of the "Collect Council."

HAYMO, or **AIMO**, a German prelate, and industrious writer, was a disciple of the learned Alcuin, and studied under him at Tours, at the same time with Rabanus Maurus, with whom he contracted the closest intimacy. He entered into the monastic state at Fulda, or at Hersfeldt; and in the year 841, was promoted to the bishopric of Halberstadt in Saxony. In 848 he assisted at the council of Mentz, in which the opinions of Godeschalc were condemned. He died in the year 853. He is to be classed among the allegorical expositors of Scripture, and is more to be commended for industry and diligence, than for genius and learning.

FORTUNATUS AMALARIUS, from being a monk of Madeloc, rose to be archbishop of Treves, in the year 810, and the following year re-established the Christian religion in that part of Saxony which is beyond the Ebro, consecrated the first church in Hamburg, and in the year 813 went as ambassador to Constantinople to ratify the peace which Charlemagne had concluded with Michael, the emperor of the east. He died the year following in his diocese. His only work is a "Treatise on Baptism," which is printed among the works and under the name of Alcuinus. It is the answer to a circular letter in which Charlemagne had consulted the bishops of his empire respecting that sacrament. From a similarity of names this writer has sometimes been confounded with Symphosius Amalarius.

AGOBARD, archbishop of Lyons, a prelate of considerable merit, but whose political conduct is censurable. He fomented the rebellion of Lothaire and Pepin against their father, the emperor Louis the Meek; and assisted in the year 833, in deposing Louis in the assembly of Compeigne. Upon the restoration of Louis, he was summoned before a council at Thionville, and, on his third refusal, was deposed. Agobard, however, found means to regain the favour of the emperor, and was restored to his see, where he continued till his death, 840. Agobard appears with greater advantage in his clerical and literary character. He wrote on the duties of pastors, and the dispensation of ecclesiastical benefices. During an epidemic disease, which occasioned large donations to the church from the hope of preventing the infection, he opposed, in writing,

the avarice of the clergy, which, in a season of calamity, could thus take advantage of the weakness of the people. He was an enemy to the practice of duelling, and wrote to the emperor to solicit the revocation of the law of Gondebaud, which permitted the decision of disputes by single combat, or by the ordeal of fire and water. In several of his writings, Agobard appears to have paid more attention to physical science than was usual at that period. His works were first published by Masson, in 1606, and afterwards with learned notes, by Baluze, in two vols. 8vo. in 1666.

SYMPHOSIUS AMALARIUS, an ecclesiastic of this period, was archbishop of Hornbac, and coadjutor to the archbishop of Treves. He was esteemed a man of great learning in liturgical matters, and his acknowledged works procured him much reputation in the Romish church. He wrote a "Treatise on the Offices," and other works. His writings met with much opposition, particularly from Agabard, archbishop of Lyons. Flerus, deacon of Lyons, charged him with heresy before the council of Thionville, but he was declared innocent. The most correct edition of his "Offices" is in the *Bibl. Patrum* of Lyons.

HILDUIN, abbot of St. Dennis, about the year 814. He was afterwards appointed abbot of St. Medard at Soissons, and St. Germaine at Paris. In 818, he was appointed chief chaplain to the emperor Lewis le Debonnaire, and was admitted to a high degree of favour by that prince. But he was so ungrateful, that when Lotharius raised a rebellion against his father, in 830, Hilduin's name was found in the list of his supporters. For this treachery he was deprived of his dignities, and banished into Saxony. In the following year, however, Hincmar interceded for him with the offended monarch, and he was recalled from exile, and restored to the abbacies of St. Dennis and St. Germaine, and two years afterwards to that of Soissons. The time of Hilduin's death is uncertain. He wrote a legendary life of St. Dennis, and was the first to confound that prelate with Dionysius the Areopagite.

JONAS, a learned Gallican prelate, and strenuous defender of the tenets of the Catholic Church in opposition to reputed heretics, was appointed to the see of Orleans in the year 821. In the year 826, he was deputed by a synod held at Paris, to carry to Pope Eugenius IV. the opinions which they had collected from the fathers on the subject of images. In the year 829, he was present at the council of Paris, and at that of Sens in 833, and is represented to have been one of the most illustrious ornaments of those assemblies. He died in the year 841.

GIAFAR, or **SADEK**, i. e. the **JUST**, a Mahometan doctor, was descended by his mother's side, from the caliph Abu Bekir. He died at Medina, in 764. A book of Mussulman

prophecies is ascribed to him; and another on lots, but his traditions are most esteemed.

AHMED EBN HANBAL, one of the chiefs of the four sects recognized as orthodox among the Mahometans, was born at Bagdat about the year 164, of the Hegira, A.D. 785. He was esteemed as a doctor profoundly skilled in the law, the traditions, and the devotional observances obligatory on the disciples of the prophet. He visited all the principal cities in the East, where he propagated his opinions, and acquired universal respect by his virtues. But notwithstanding his high character, he was imprisoned, and ordered to be cruelly scourged, for refusing to subscribe to the opinion that the Koran was created. The contrary opinions, maintained by the orthodox, exposed them, at this period, to cruel persecutions from the princes of the house of Abbas. Hanbal was kept in prison till the succession of a new prince, when he was set at liberty, and richly compensated for all his sufferings. Hanbal, on account of his persecutions, established a sect, named after himself Hanbalites, who attracted much notice about a century after the death of the founder. At this period, the head of the sect maintained that God would hereafter place Mahomet upon the throne of his glory near himself. The other Mahometan sects, while they condemned this doctrine as heretical and impious, maintain that the prophet would be exalted to the high honour of mediator and intercessor for all true believers at the day of judgment. These discordant opinions led to the most savage persecutions, which were continued a long time, so that Bagdad was a complete scene of blood and confusion. Hanbal died in the year 241, or 855 of the Christian era.

GIAHEDH, or large eyed, a mussulman doctor. He was at the head of a sect called Motazales, who blended philosophy with religion. He studied the Greek philosophers, and wrote treatises on metaphysics. He died in 840.

HISTORY.

EGINHART, an ancient German historian, who was educated with the sons of Charlemagne. To this great sovereign he afterwards became secretary and son-in-law, having married his daughter Imma. A curious tale of gallantry relative to this circumstance has been recorded:—That Eginhart paid a visit by night to Imma, who received him in her apartment with the greatest cordiality; but that in the morning the lovers were much embarrassed on observing that a fall of snow had taken place, which might betray Eginhart's returning steps; that in this emergency the princess took her lover upon her shoulders,

and was crossing the court of the palace when her father happened to espy her from his chamber window ;—that after summoning a council to deliberate what was to be done in this delicate business, the emperor wisely as well as humanely determined to join the amorous couple in marriage. The story is however looked upon as a fable. Charlemagne appointed him superintendant of his buildings, and sent him to Rome, in 806, as his agent with Pope Leo III. Upon the death of Charlemagne he was taken into the confidence of Lewis le Debonnaire, who entrusted him with the education of his sons, and settled upon him ample estates. Eginhart being now provided for, devoted himself to religious concerns and being separated from his wife, was placed at the head of the monasteries, and became abbot of Lelingestadt. Notwithstanding the partiality which he had for retirement, he was frequently called to the court of his sovereign, to give advice and direction in affairs of moment. At length, he was permitted to renounce all secular affairs and shut himself up in his monastery, maintaining no other correspondence but with a few men of letters in foreign countries. He died in the year 839, leaving behind him a life of Charlemagne, written in the Latin language, and with a purity of style which was uncommon in that age. Its impartiality and veracity have been called in question, but the editor, it is said, took unwarrantable liberties with it in altering the language. Suetonius was the model which our historian chiefly looked to in the composition of his work. Eginhart compiled the annals of France from the year 741 to 829, these, and his memoir of Charlemagne, were inserted by Bouquet in his collection of French historians. Eginhart left behind him likewise sixty-two epistles, which relate to the history of the times in which he flourished, and which were published at Frankfort in the year 1747.

PAUL, deacon of Aquileia, was secretary to Dichei, the last king of Lombardy. He was afterwards in the service of Charlemagne ; but when accused by his enemies of conspiring against the life of his protector, he was banished to the island of Tremitz, in the Adriatic. He left his exile for the court of the duke of Benevento, after whose death he retired to a monastery. He died 801. He is author of a History of the Lombards, to the death of Luitprand, 744, in six books, a History of the bishop of Metz, and he contributed much to the composition of the *historia miscellanea*, in continuation of the work of Eutropius.

The works of Paul contain many important facts which but for them would have been unknown ; they give some curious views of rude society.

GEORGE SYNCCELLUS, an ancient Byzantine historian, who lived about the year 792. The name Syncellus belonged

to him as the official attendant on the patriarch, correspondent with the situation of archdeacon. The person here mentioned was a monk, and the compiler of a chronography, which Goar published in Greek and Latin, in 1652, folio. It is valuable for the account which it gives of the dynasties of Egypt.

GEORGE THEOPHANES, a Greek historian, born at Constantinople, of a noble family. He entered into the monastic order, and was received with great respect at the seventh general council; but the emperor Leo the Armenian, banished him to Samothrace: where he died in 818. He wrote a Chronicle of the Greek empire, beginning where Syncellus ends, and continued down to the reign of Michael Curopalatus. It was printed at the Louvre, in fol. in 1655.

ÆNEAS or **ÆNGUS**, an Irish historian, who was called Hagiographus, from having written the lives of the saints. He was of royal descent in Ulster, and being an ecclesiastic, applied himself to writing martyrologies, and works of a similar description, particularly the history of the Old Testament in verse. He died about A.D. 820.

NITHARD, a French historian, son of Angilbert, abbot of St. Riquier, and of Bertha, daughter of Charlemagne, was born the latter end of this century, and is thought to have been educated at the court of his grandfather. He was distinguished both as a soldier and politician, and was employed by Charles the Bald, King of France, in some negociation. His history contains an account of the divisions between the sons of Lewis le Debonnaire, in four books. Only three books now remain which were published in 1594.

MUSIC.

MENESTREL, a musician, whose name and employment have been recorded by Pithou in his "History of the second Race of Kings of France," who tells us, that it was during the reign of Pepin that the chapel royal was established at Paris, under a music-master named Menestrel; which, perhaps, may have been the origin of the name of Menestrel, or Minstrel, being given, in after times, to musicians in general.

ASTRONOMY.

ALFRAGAN or **ALFERGANI FARGANI**, a celebrated astronomer, who flourished about the latter part of this century, so named from his birth place Fergan in Samarcand. He is also named Ahmed, Ben Cothair, or Thatir. He wrote Elements of Astronomy in thirty chapters, wherein he chiefly

adopts Ptolemy's hypothesis, using his terms, and often quoting him. Of this work there are three Latin translations; the last and best by Professor Golius of Leyden, published in 1669, after his death. It is accompanied with the Arabic original, and with many learned notes on the first nine chapters, which Golius's death prevented him from continuing to the end of the work.

L'ASTRONOME, an astronomer and historian, who was the author of a "Life of the Emperor Lewis le Debonnaire." He passed a great part of his life in the court of that prince, under whom he had some honourable posts. It appears from this work, that he sometimes conversed with that prince on astronomical subjects, and that he made the science of astronomy his particular study. The work, which was written in Latin, has been translated into French by Cousin. The original may be seen in the second volume of "Du Chesne's Collection of Historians."

DUNGAL, an Irish monk, who settled in France. He was an excellent astronomer, and was consulted by Charlemagne respecting two eclipses of the sun, which happened in 810. The answer of Dungal is in D'Acher, *Spicilegium*. He also wrote a treatise in defence of image worship. This work was printed in 1608, 8vo. Dungal died in 840.

MEDECINE.

GEORGE EBN BAKTISHUA, a Christian physician, was very eminent at the court of the caliph Almanzor. He cured the caliph of a complaint in his stomach. Almanzor understanding that he had an old woman for his wife, sent him three beautiful girls and a large sum as a present. Baktishua sent back the girls, and told the caliph that his religion prohibited his having more than one wife at a time; which so pleased Almanzor that he loaded him with presents, and permitted him to return to his own country of Khorasan.

GABRIEL, the son of Baktishua, was physician to Haroun Al Raschid, and held in great estimation by that caliph.

ATHENAIS ÆGIDIUS, a Greek physician, who was also an ecclesiastic. He wrote several books, the chief of which are, *De Pulsibus et de Venendis*.

JACOB EBN ISAAC ALKENDI, or **ALKINDI**, a celebrated Arabian physician, philosopher, and writer, was the son of the prefect of Cufa, under Muhammed Modi and Raschid, and flourished in the caliphate of Al Mamon. He acquired such eminence in literature and philosophy in the school of Bassora, that he was called by distinction, "The Philoso-

pher." Although he yielded implicit obedience, in common with his contemporaries, to the authority of Aristotle, and principally devoted himself to the office of interpreting and illustrating his writings, he directed his attention to other more important and useful studies. His name is mentioned among the mathematicians and astronomers of his age; and his medical writings, that are still extant, proved that he sustained a very honourable rank among the Arabian physicians.

MESUE, one of the early physicians among the Arabians, was born at Nisabour, in the province of Khorasan. He is said to have died in 846, or, according to other accounts, in 865. His father was an apothecary at Nisabour. Mesue was educated in the profession of physic by Gabriel, the son of George Baktishua, and through his favour was appointed physician to the hospital of his native city. Although a Christian of the Nestorian sect, he was in great favour with several successive caliphs, being reputed the ablest scholar and physician of his age. When the caliph Haroun al Raschid appointed his son, Al Mamon, to the viceroyalty of the province of Khorasan, M. Mesue was nominated his body physician, and was placed by him at the head of a college of learned men, which he instituted there. On his accession to the throne of the caliphs, in the year 813, Al Mamon brought Mesue to Bagdad, and made him a professor of medicine there, as well as superintendent of the great hospital, which situations he occupied a great number of years. He was also employed, under the auspices of the same caliph, in transferring the science of the Greeks to his own country, by translating their works. Freind is of opinion that Mesue wrote in the Syriac tongue, which prevailed in his native province, long before and after his time; for not only he, but the Baktishuas, are reckoned Syrians by Abulpharagius and Abi Osbaia, though born at Nisabour. He was the author of some works, which are cited by Pharez and other writers, which appear to have perished: for the works which are now extant in his name, do not correspond with these citations, nor with the character of them given by Haly Abbas; not to mention, that in these works the writings of Rhazes are quoted, who lived long after his time. Abi Osbaia enumerates thirty-seven books written by Mesue, among which is one upon purging, and another respecting decoctions.

PERIOD XXIV.

FROM THEOPHILUS TO CONSTANTINE VIII.

[CENT. IX.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A.D.

- 800 Charlemagne, king of France, begins the empire of Germany, gives the present names to the winds and months, and endeavours to restore learning to Europe, then solely engrossed in military enterprizes.
- 808 The first descent of the Normans on France.
- 826 Harold, king of Denmark, dethroned by his subjects, for being a Christian. The kingdoms of Navarre and Arragon founded.
- 832 Painters banished out of the eastern empire.
- 840 The Scots and Picts have a decisive battle, in which the former prevail, and both kingdoms are united under Kenneth II.
- 842 Germany separated from the empire of the Franks.
- 861 Ruric, the first prince of Russia, began to reign.
- 864 The Danes begin their ravages in England.
- 867 Christianity propagated in Bulgaria.
- 868 Egypt becomes independant of the Caliphs of Bagdad.
- 874 Iceland peopled by the Norwegians. Scotland invaded by the Danes.
- 878 Alfred the Great, after subduing the Danish invaders, against whom he fought fifty-six battles, composes his body of laws, and divides England into counties, hundreds, and tythings.
- 886 Alfred founds the University of Oxford.
- 889 The Hungarians settled near the Danube.
- 890 Alfred erects county courts.

THE state of the world at this time may be thus exhibited in miniature. The empire of the Arabs, or Saracens, comprehended the greater part of Asia and Africa, extending from the river Ganges to Spain. The Eastern, or Constantinopolitan empire, was much circumscribed, consisting only of Greece, Asia Minor, and the provinces adjoining to Italy, France, Germany, and the greatest part of Italy, composed the western empire, under Charlemagne. By far the greater part of the known world was therefore divided into three great empires. Britain, however, at this period was possessed by the Saxons, and divided into seven kingdoms, called the Saxon Heptarchy, between which, though unmolested by foreign enemies, there existed perpetual animosities and wars. The Venetians also retained a small portion of independance; the Picts and Scots enjoyed an unrestrained freedom; the Scandinavians, now known under the name of Danes and Normans, were equally in a state of liberty, and preparing to infest their southern neighbours. The great empires of China and Japan, by reason of their remoteness, lived unconcerned in the continental revolutions of the West. But what is most remarkable at this period is, that the author

rity of the popes had become supreme; Charlemagne consented to receive his crown at the hands of his holiness, and the differences of his successors were submitted to papal arbitration. In 827 the Saxon Hephtharchy was dissolved, and Egbert crowned sole monarch of England.

GOVERNMENT.

ROME.

THEOPHILUS, emperor of Constantinople, was the son of Michael II. the Stammerer, and succeeded his father in 829. He began his reign with the exercise of justice in its utmost rigour, heedless not only of the claims of gratitude, but of the feelings of humanity. His father had been indebted for the crown to the murderers of his predecessor Leo V. Theophilus, under a pretence of paying the debts of his father to those who had contributed to his elevation, summoned them, among other considerable persons in the empire, to his presence; and desiring the former to withdraw into an adjoining apartment, that their claims might be examined, he ordered them, on their own confession, to be capitally punished. In another case, a poor woman threw herself at his feet, complaining of the injury she had sustained from a powerful neighbour, the emperor's brother, who had raised the wall of his palace so high, that her humble dwelling was deprived of light and air. Theophilus gave her the palace, with the ground upon which it stood, and caused the offender to be stripped and scourged in the public square of the city. The effect of his singular rigour, though altogether undefensible, was that a scrutiny of seventeen days could not discover a single crime or abuse in the court or city.

During the emperor's whole reign he was engaged in wars with the Saracens, the detail of which we shall omit. Theophilus died in 842, after a reign of more than twelve years. His zeal against the worship of images has caused his character to be treated with great severity, and his faults to be exaggerated. Although he was inexcusably rigorous in his administration he was a reformer of manners. Of his superiority to avarice, and high ideas of the dignity of the regal character, the following anecdote furnishes an instance. Seeing one day a merchant ship, which was deeply laden, entering the harbour, of Constantinople, he asked the marines to whom it belonged; they replied, "to the empress." "God has made me," he exclaimed, "a prince, and is my wife a merchant? If princes trade their subjects must starve:" he then ordered the vessel to be set on fire with all her cargo.

ICASIA, spouse of the emperor Theophilus. He having

assembled the most beautiful young women of the empire, for the purpose of chusing a wife, fixed upon Icasia, and gave orders for her coronation ; but on her answering some questions he proposed to her, in a manner at once learned and acute, he changed his mind. Icasia, therefore, retired to a monastery, where she composed many works.

BARDAS, the brother of the empress Theodora, and uncle of the famous Photius, is said to have had no other good quality besides that of loving the sciences, which he established in the eastern empire ; for he was treacherous, cruel, and ambitious. In A.D. 856, he assassinated Theoctistes, general of the emperor Michael's forces, and obtained his post. He caused the disgrace of the empress Theodora ; and St. Ignatius, patriarch of Constantinople, reproaching him for his vices, he had him deposed in 848 to make room for Photius. He was assassinated in 866, by Basilus, afterwards emperor.

MICHAEL III., emperor of the east, grandson of Michael II., and son of Theophilus, was born in 836, and succeeded to the empire in 842, on the death of his father. He was placed under the guardianship of his mother Theodora, a woman of virtue and piety, and who was a good friend to the Catholics. Michael, as he grew up, showed himself one of the most unworthy of the Roman emperors. He at first put himself under the influence of Bardas, his uncle, who persuaded him when in his twentieth year, to take the reins of government into his own hands. Theodora quitted the court, and with her daughters entered a monastery, where she soon died of grief. He soon lavished away all the treasures which his mother had accumulated. In imitation of Nero he pursued with great ardour the sports of the circus, assuming the colours of one of the parties, and bestowing his favour and confidence on the most skilful charioteers. He was guilty of great excess when in wine. It was one of his amusements to profane with mock solemnities the most sacred ordinances of religion. He undertook an expedition to the Euphrates against the Saracens, but his army was totally defeated. Two years afterwards he was again routed by the same enemy, who had invaded the empire ; but his brother Patronas retrieved the honour of the empire, by obtaining a splendid victory over the Saracens, in which the caliph was slain, and his son taken prisoner. Bardas was still the prime minister of the emperor, whom he governed with an absolute sway, and who raised him to the dignity of Cæsar. Through his influence the patriarch Ignatius was deposed and imprisoned, and Photius was placed in his chair. In 866 Bardas persuaded Michael to undertake an expedition against the Saracens of Crete, who had made a descent upon Thrace, and had ravaged the country. However, it proved fatal to the adviser, who, having excited the jealousy of the emperor, was by

his orders put to death. The discontent of the soldiers at this arbitrary deed caused Michael to return privately to Constantinople, where he soon after raised Basil the Macedonian, who had been the cause and instrument of the execution of Bardas, to a partnership with him in the throne, and devolved upon him all the business of the state. Basil endeavoured to reclaim Michael, which so irritated him, that he determined upon the ruin of Basil. Being apprized of his danger, Basil resolved to strike the first blow. With some accomplices he entered the emperor's chamber, who was intoxicated with liquor, and despatched him with many wounds, A.D. 867, aged thirty one years.

BASIL I., surnamed the Macedonian, emperor of Constantinople, was the son of a small farmer, who resided near Adrianople, but who is said to have been descended from the royal house of Armenian Arsacides. Basil when an infant was carried with his family, into captivity by the Bulgarians, by whom he was brought up a slave, but was at length restored to his own country along with a great number of other Roman captives. On the death of his father, finding himself destitute of support, he came to Constantinople with no other property than his staff and wallet, and slept for the first night on the steps of a church. He was relieved by a monk, who perceiving him to be a tall and personable youth, recommended him to a nobleman, who took him into his service, and made him master of his horse. He attracted the regard of a wealthy matron of Patras, who adopted him, and bestowed on him large presents. At length by his success in having vanquished, at a royal banquet, a barbarian in wrestling, and taming a vicious horse, he was noticed by the emperor Michael III., who gave him an honourable post in his stables. He also gave him for wife, one of his concubines, and took Basil's sister as her successor. At length he was raised to the office of great chamberlain of the palace, and the highest place in the emperor's favour. Cæsar Bardas, the emperor's uncle, becoming jealous of him, resolved to ruin him. Basil however was before-hand with him. Supported by female influence, he excited Michael's fears of Bardas, and obtained an order to put him to death, which he did by stabbing him in the imperial tent. Soon after this event, Basil was raised to a share in the empire, which terminated in the death of Michael who was assassinated. Basil thus put in possession of the sovereignty, showed himself not unworthy of the high station, and may be reckoned as one of the most estimable of the emperors in that late period. He governed with so much justice and moderation, that his subjects looked upon him as a father. He improved and rendered less burthensome the administration of the finances; reformed the imperial household, and gave a new system of jurisprudence, by digesting and re-composing in the Greek language such of the voluminous body

of institutes, pandects, codes, &c. in the Justinian law, as suited the circumstances of the times. This collection under the name of *Basilics*, was perfected by his son and grandson.

He formed a well-disciplined army, with which he marched to the banks of the Euphrates, and defeated the Saracens, who, being joined by the persecuted Manicheans, had invaded his territories. He pursued the Manicheans into Armenia, ravaged their country, and brought back great spoil, and a multitude of captives. Their great leader, Chrysocheir, on again invading the empire, was surprised and slain; but Basil disgraced himself by the unworthy revenge of shooting three arrows into the severed head of the rebel, as it was suspended from a tree. At length the emperor reduced the Manicheans to submission, and destroyed their strong fortress, Tephric. He then turned his arms against the Saracens in Asia, from whom he took many fortresses, and a vast number of prisoners. The prisoners were so numerous, that he was obliged to put a multitude of them to death. Through the treachery of a monk, he was induced to imprison his son Leo, and was with difficulty prevented from putting out his eyes. His death was occasioned by an accident he met with in hunting a stag. The animal, making a push at him, engaged his horns in his belt; and the injury Basil met with on the occasion, proved fatal. If he rewarded with death the attendant who drew his sword to disengage him by cutting his girdle, his fate cannot excite compassion. He died in 886, aged about seventy-two years. He had liberated and restored to favour his son Leo, who succeeded him, and for whose direction he drew up a set of valuable maxims in the art of governing. His son Constantine, called the Seventh, whom he had associated to the empire, died before him.

LEO VI., emperor of the East, surnamed the Philosopher, was the son of Basil I., who had caused him to be crowned as his partner in the empire in 870. The treachery of a monk, whose great sway at court the young prince had endeavoured to overthrow, produced his imprisonment, on the charge of a conspiracy against his father, and he would have been deprived of his sight and his inheritance, had not his friends exerted themselves to procure his release and restoration to favour. Leo succeeded to the imperial throne, on the death of Basil, in 886, having a nominal partner in his brother Alexander, but himself possessing all the sovereign power. He began his reign by punishing the monk who had caused his disgrace, and banishing the patriarch Photius, whose ambition had occasioned various disorders. The Bulgarians again invaded the eastern empire, and the ill success of Leo's generals obliged him to submit to a dishonourable peace. The Saracens also landed in Sicily, took the isle of Lemnos, ravaged

the coasts of Asia, and struck terror into the capital itself. Several battles were fought by sea and land with various success, but the balance rather inclined against the emperor's arms. He was also disquieted by various conspiracies at home, and a blow with a club, which he received from an assassin, as he was walking in a religious procession, had nearly put an end to his existence. Notwithstanding his title of Philosopher, which he acquired from his literary reputation, his private character was indolent and voluptuous. On the death of his wife he married his concubine Zoe. She was succeeded in the imperial bed by a third wife, and upon her decease in childbed, Leo entered into a fourth marriage with another Zoe, by whom he had already a son. The emperor had formerly issued an edict against even third marriages. His fourth nuptials were thought such a scandalous infraction of the discipline of the Greek church, that the patriarch Nicholas refused to concur in them, and proceeded to excommunicate the emperor after their celebration. For this offence he was deposed. Leo was much addicted to superstition, and pretended to the art of foretelling future events. In the latter end of his reign his fleet was totally defeated by the Saracens. He died in 911. He wrote several books; the principal of which is a "Treatise on Tactics," printed at Leyden, in 612.

ZOE, the fourth wife of the emperor Leo VI., and mother of Constantine VIII., during whose minority she governed the empire with great propriety; quelled the revolt of Constantine Ducas; obliged the Bulgarians to return to their own country; and made peace with the Saracens. Her ungrateful son Constantine, when he succeeded, banished this excellent empress, and she died in exile.

ROMANUS I., LECAPENUS, emperor of the East, rose from an obscure origin to various employments, under Leo the Philosopher, and was, at one time, possessed of the command of the Roman armies. Having rendered himself all powerful at court, he persuaded the prince Constantine to marry his daughter, banished the emperor's mother, Zoe, to a monastery, and in 919, caused himself to be crowned emperor by the patriarch. He associated his three sons in the imperial authority, and ordered their names, with his own, to be placed in all edicts before that of the lawful emperor Constantine. The adherents of the latter made some attempts to free him from this servitude, but they were frustrated and punished. During these intestine disturbances, Simeon, king of Bulgaria, renewed his inroads on the empire, and penetrated to the gates of Constantinople. Romanus brought him to accede to terms of peace, and the Roman admiral, about this time, entirely destroyed a Saracen fleet in the harbour of Lemnos. Simeon dying in 927, his son Peter resumed hostilities, and broke into the Con-

stantinopolitan territory, but peace was concluded, and a marriage was entered into with the emperor's grand-daughter to the Bulgarian king. An invasion of the Roman dominions in Asia, by the Syrian Saracens, was repulsed by the imperial general; and the commanders of the armies of Romanus had equal success against the Russians, who had ravaged the empire with a numerous fleet. In the meantime Romanus lost his eldest son Christopher, and the two remaining brothers quarrelled with each other, and with their father. The youngest son of Romanus formed a conspiracy for his father's dethronement; and in December, 944, his apartment was entered by night, and he was conveyed to an island of the Propontis. He assumed the religious habit and life, and died in 946, in his retreat, a true penitent for the injustice which he had inflicted upon Constantine. Previously to his decease his two sons were banished to the same island, whom he reproached, when he met them on the beach, for their ingratitude and unkindness to him, nevertheless he readily allowed them to share his water and vegetable diet. Lecapenus does not appear, says Gibbon, to have possessed either the virtues or vices of a tyrant. The spirit and activity of his private life dissolved away in the sunshine of the throne; and in his licentious pleasures, he forgot the safety both of the empire and of his family. Of a mild and religious character, he respected the sanctity of religion, the innocence of youth, the memory of his parents, and the attachment of the people.

SARACENS.

ALPHTEGIN, a Turk, who distinguished himself, while slave to the son of sultan Ishmael Samani, by his skill in juggler's tricks, which the ignorant people supposed were performed by enchantment. Having obtained his freedom, he entered the military profession, and by his conduct and bravery gradually rose to the post of governor of Khorasan, under sultan Abdalmelic. On the death of that prince, in 917, being consulted concerning a successor, he pronounced for the exclusion of Manzor, the son of Abdalmelic, on account of his youth, and gave his vote for Manzor's uncle. The people of Bokhara, however, proclaimed Manzor. Alphtegin was then obliged to retire, and was soon after declared a rebel. He had an army of seven hundred horse, but was pursued by fifteen thousand. Drawing his enemies into an ambuscade, he entirely defeated them. Finding himself still pursued by Manzor's troops, he desired his seven hundred, who followed him, to abandon him, and make their peace with the sultan. "Where can we go," said they, "if we quit you? We have partaken of your prosperity; let us also partake of your adversity."

They remained with him, and by their courage, and his own skill, he became master of the field, and seized upon the city of Gazna, where he was acknowledged as sovereign. He reigned sixteen years, and at his death left the throne to his son-in-law, Sebekteghim, whose son Mahmoud was the founder of the famous dynasty of the Gaznevids.

AMADEDDULAT, first sultan of the Buyian dynasty, was the son of Buyah, a fisherman of Dilem, on the Caspian sea. His proper name was Ali, but, for the services he rendered to the caliph Radhi, he was dignified with the name by which he was afterwards known, and which signifies Support of the State. His brother, at the same time, had the title of Rokneddulat, or Pillar of the State. He first rose to distinction in the armies of Makan, sultan of Dilem, and, on his decline, served another master; but when he found himself strong enough, he began conquering for himself, and, with his two brothers, gained possession of Persia Proper, Persia Irak, and Kerman, or Caramania. He fixed his own seat of sovereignty at Schiraz, in Persia Proper, in 933. The general of caliph Caher attempted to expel him, but without success; and Radhi, the succeeding caliph, thought it most prudent to make peace with him, declare him his emir-al-omrah, and confirm him in his conquests. He proved himself worthy of his station by his prudence and magnanimity, and his bounty towards his brothers. His liberality to them had once reduced him to great difficulties, for want of money to pay his army, when he is said to have been relieved by a remarkable incident. Walking in the hall of his palace, which had formerly been inhabited by the caliph's general, he saw the head of a serpent appear at a crack in the wall. He ordered a hole to be made in order to catch it. This led to a cavity, in which were deposited several chests of gold and other treasure, concealed there by his predecessor. This fortunate discovery supplied his wants, and prevented a dangerous mutiny. Amadeddulat died, after a reign of sixteen years, in 949, aged about fifty-three, and, having no son, he left his crown to Adadeddulat, son of his brother Rokneddulat.

FRANCE AND GERMANY.

LOTHAIRE, king of Lorraine, was the son of the emperor Lothaire I. He abandoned his wife, and espoused his mistress. By bribery he procured two councils, one at Mentz, and the other at Aix-la-Chapelle, to confirm his divorce and new marriage; but pope Nicholas I., reversed their decree, and compelled him to take back his lawful wife. He died in 869.

LEWIS, king of Germany, was the third son of Lewis le

Debonnaire, and proclaimed king of Bavaria, in 817. He joined his brother in rebellion against his father; and afterwards assisted Charles the Bald in defeating Lothaire in 841. He died in 876, aged seventy.

CARLOMAN, king of Bavaria, and in 876 succeeded his father Lewis, king of Germany, in the sovereignty of Bavaria, comprising, besides that province, Bohemia, Moravia, Carinthia, Austria, Slavonia, and part of Hungary. With the design of annexing Italy to his dominions, he marched his army into the country, but after a partial success in Lombardy, he was induced by a false alarm to abandon the accomplishment of his purpose, though he retained the title of king of Italy. He died of a palsy in 880.

CHARLES II., surnamed the Bald, king of France, and emperor of the West, son of Lewis le Debonnaire, by his second wife, Judith of Bavaria. He was born at Francfort on the Mayne, in 823; and on the death of his father, in 840, succeeded in the partition of his dominions to the kingdoms of Neustria and Aquitaine. The year after his accession, he had to defend himself against his elder brother, Lothaire, emperor and king of Italy, and Pepin the younger, claimant of the kingdom of Aquitaine. Charles, in conjunction with his brother Lewis, of Bavaria, who was also attacked by Lothaire, gained a memorable victory over Lothaire and Pepin, at Fontenai, in Burgundy. The civil war, however, still continued, till a peace and new division of territory took place between the two brothers, by which Aquitaine was confirmed to Charles, together with all the country lying between the rivers, Loire and Meuse. These intestine quarrels had so weakened the princes, that France long remained a prey to hostile invasions. The Bretons, under the duke of Nomenoé, revolted; a large party in Aquitaine supported the cause of Pepin, who, after various fortune, was at length delivered to Charles, and put into a monastery. But the most cruel and formidable enemies of France were the Norman pirates, who penetrated up the rivers to the interior parts of the kingdom, sacked and burned every thing in their way, and even laid Paris and Rouen under contribution. Charles, unable to expel them by force, was obliged to purchase their retreat by sums of money, and this weak policy only encouraged their return in larger bodies. The misgovernment of this prince, the infinite evils which afflicted his country, and above all, the displeasure of some of the most powerful prelates, caused such a general conspiracy against him, that in 858 he was solemnly deposed, and his brother Lewis of Germany was invited to come and take possession of his crown. By artful management, however, he obliged his brother to retire, and recovered his authority. On the death of Lothaire, without legitimate issue, who had pos-

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essed the kingdom of Lorraine, Charles seized upon the inheritance, and divided it with his brother Lewis of Germany. This made a considerable addition to his dominions; and in a subsequent quarrel with pope Adrian II., he maintained the rights of his crown with success. On the death of the emperor Lewis II., without male heirs, Charles marched an army into Italy, and received the imperial crown in 875 from pope John VIII., the pontiff affecting to bestow it as of his own authority. His brother Lewis of Germany disputed the empire with him, but without success. Lewis soon after died, and Charles attempted to despoil his son of his share of the kingdom of Lorraine, but was defeated by his nephew. Charles again, at the instance of the pope, marched into Italy, but hastily returning on account of the critical state of affairs at home, he fell ill by the way, in consequence, it is said, of poison given him by a Jew physician, and died at the cottage of a peasant at Briord, in Brease, in October, 877. He was in the fifty-fourth year of his age, and had reigned thirty-eight years. He appointed his only surviving son, Lewis, his successor, both in the imperial and regal dignity. The reign of Charles the Bald was unfavourable to his people, and full of trouble to himself. His character—deceitful, faithless, and rapacious—rendered him odious to his subjects of all ranks, while his weak and timid policy encouraged the hostilities of strangers. He was unable to free his dominions from the Normans, who obtained a new settlement at the very time Charles was plotting to deprive his nephews of their inheritance. It may, however, be said, that Charlemagne had given that example of dividing and sub-dividing dominions among his posterity, which could not fail to produce endless civil wars, and brought on the inevitable decline of his race.

LEWIS II., emperor, and king of Italy, surnamed the Young, was the eldest son of the emperor Lothaire I. His father created him king of Italy in 844, and sent him to Rome, where he was crowned by the pope Sergius II. After residing two years in that country, he returned to Germany, and was associated by his father in the empire. An irruption of the Saracens into the south of Italy, recalled Lewis to its defence, and he defeated them in several engagements. He afterwards caused a council to be held at Tesmo, for the reformation of ecclesiastical abuses. A new pope being elected, without the concurrence of the emperor, or Lewis, the latter endeavoured to procure the election of a competitor, but without success. In 855 Lothaire died, and by his will divided his dominions between his three sons, leaving to Lewis only the title of emperor, with the kingdom of Italy. He was obliged to acquiesce in this distribution, and thenceforth confined himself to the administration of affairs in that country. Renewed incur-

sions of the Saracens gave much exercise to his arms, and he made several attempts to recover Bari from them, in which he at last succeeded. The factions of the powerful nobles also were a source of great disorders. The eastern emperor, Basil, excited Aldagise, duke of Benevento, to revolt from Lewis, who was surprised and made prisoner by the duke, and not liberated till he had taken an oath never to re-enter the dukedom. From this oath he was, however, absolved by the pope. Lewis, in general, lived on good terms with the holy see, and in 871 was crowned king of Lorraine by pope Adrian II. His want of power, however, encouraged the papal court in usurpations, upon what had been considered as the prerogatives of the emperor. He died in 875, leaving an only daughter, afterwards married to Boson, king of Provence. Lewis was much beloved by his subjects, to whom he administered justice with great impartiality. He seems to have possessed considerable talents, civil and military, but they were circumscribed in their exercise by the inadequate share of dominions which descended to him with the imperial dignity.

ANGELBERGA, or INGELBERGA, empress of the West, wife of Lewis II., emperor and king of Italy. Nothing certain is known concerning the origin of this princess, though she is supposed to have been of illustrious birth. She was a woman of ability and courage; but proud, unfeeling, and so venal, that presents would always induce her to intercept the course of justice, and influence the nomination even to church dignities. Lothaire, king of Lorraine, dying in 869, Charles the Bald, his paternal uncle, took possession of his dominions, and afterwards divided them with Lewis, king of Germany, without respecting the right of the emperor Lewis, the rightful heir. This latter was at war with the Saracens, in the farthest part of Italy; and, as he could not then approach Lorraine, he had recourse to pope Adrian, who fruitlessly interceded in his behalf.

The war in which she was engaged with the emperor, till 871, was rendered unfortunate to her husband by the pride and rapacity of Angelberga. While a part of her army was engaged at the siege of Tarentum, he was at Benevento with his court. The troops which he had in the city and its vicinity, were burthensome to their hosts; the empress treated the ladies of Benevento with disdain; and it was suspected she meant to depose Adalgise II., and sell the duchy to some other. This prince concealing his discontents, and to relieve his people from their troublesome auxiliaries, lent a willing ear to the proposals of a Saracen, who, from a prisoner, had become his most intimate friend. He began to be jealous of the power of the French, and espoused the cause of the Greeks with great ardour. Several neighbouring princes secretly en-

tered into his views ; and, as soon as the emperor had left Benevento, the general defection began to be visible.

Lewis immediately marched back to that city ; but Adalgise found means to persuade him of his fidelity, and turn his arms against the others that had revolted, whom he soon reduced, and returned to Benevento. As this city was much crowded by the troops, Adalgise suggested, that such as came from no great distance might be permitted to return home ; and the emperor followed the perfidious counsel, reserving only his own guards. Adalgise, then, after some useless resistance, soon made himself master of the person of Lewis, Angelberga ; and their suite ; but, on the 17th of September, political reasons made him set them at liberty, after extorting solemn vows from both, that they would never attempt to revenge the treatment they had received, or enter the principality of Benevento in arms.

On leaving Benevento, the emperor sent Angelberga to hold a diet at Ravenna, where it immediately became a question ; how they should punish Adalgise. She had no scruples concerning the oath ; but Lewis, though absolved by the pope, did not think himself at liberty to act in person, leaving it entirely to the empress. She speedily assembled an army for that purpose ; but, in the meantime, Adalgise again made his peace with Lewis, though, immediately after, he allied himself more closely than ever with the Greeks, and became a vassal of their emperor.

As Lewis had the succession in Lorraine much at heart, he sent, in the same year, 872, Angelberga, to treat with the two kings, his uncles, upon the subject. Charles the Bald avoided an interview ; but the empress worked so adroitly upon the mind of Lewis, of Germany, who was inclined to be an honest man, that, without acquainting his new subjects with what he intended, he gave up his share in the kingdom of Lorraine to his nephew, Lewis II.

While Angelberga thus employed her understanding in the service of her husband, the great lords of Italy, to whom she was obnoxious, profiting of the chagrin he yet felt, concerning the unfortunate event of Benevento, which might be attributed, in a great measure, to her conduct, sought to entangle him with a mistress, and persuaded him to send a courier to the empress, desiring her to wait for him in Lombardy, where he meant speedily to come. Whether Angelberga knew the intrigues of her enemies, or whether such an order appeared suspicious to her, she only made the more haste to join him ; and thus disconcerted their projects. Count Campelli, in his history of Spoleto, has taken occasion, from this fact, to suppose, that Angelberga was repudiated by Lewis II., in order

to marry this mistress, daughter of the duke of that principality, and, that she became a nun. But the marriage of Lewis and Angelberga was never cancelled, and the daughter of the duke of Spoleto could not have been the person, as she must have been more than fifty years old at the time.

After staying more than a year at Capua, the emperor quitted it, and passed into Lombardy, where his presence was necessary, leaving the empress and her daughter in that city. The bishop, count Gandulph, who, by his flatteries, had obtained much influence over the minds of both, persuaded her to put the prince of Salerno, to whom he did homage for Capua, in prison, from whence he did not effect his deliverance, till he had paid the empress a large sum of money.

She soon after rejoined her husband, and, in 874 built, at Plaisance, a monastery, which afterwards became one of the most famous in all Italy. In 875, Lewis died at Brescia, and Charles the Bald, king of France, succeeded him instead of his elder brother, Lewis, of Germany. The nobles of Italy held a council, at which Angelberga assisted, and took the strange resolution secretly of offering the crown to both kings at once. It is to be supposed, that she had no share in forming this resolution, as she certainly had no reason to be friendly to Charles the Bald.

Angelberga had obtained of her husband the command of the monastery of St. Julia, un Brescia, in which, being a fortified place, her treasures were all deposited; but Charles the Fat had been sent by his father, Lewis of Germany, to oppose the pretensions of the king of France, and entering the city, made himself master of all the fruits of her extortions. Yet, when hostilities ceased in this part of Lombardy, she retired into this monastery; and in a letter written the following year, by pope John VIII., it appears the report was, she had become a nun there; but nothing is less certain. Though she lost the treasure deposited in this place, she yet remained very rich in landed property, which had been given to her by her husband. To secure these possessions, she obtained a diploma from Lewis of Germany, in 876, in which he stiles her his god-daughter.

In 877 she made her will in this convent, which le Campi has printed. She gives to her monastery a great many manorial rights, which were very valuable, as the lords were entitled to the tenth of all the produce, and many other privileges. She gives also much other property, built for the sick and the accommodation of travellers, according to the custom of that age, near the monastery. All is done "for the benefit and redeeming the soul of the most merciful emperor, and for that of her own. She reserves to herself, during her life, the government and patronage of the monastery and hospital. "But, after my

death," she adds, "I will and desire, that if my only daughter, Hermengarde, is desirous of taking the religious habit, she may succeed me in the government of the same place. That if, when I leave this life, she does not take the religious habit, I will and decree, that she diminish nothing in the revenues of this monastery and hospital." This will was confirmed by pope John VIII., the same year.

Hermengarde, who, with the consent of her mother, lived at the court of her relation, the duke of Frouli, with his and her own secret approbation, was carried off by Boson, brother of Richildis, wife of Charles the Bald, and married to him in 877. Boson, whom his brother-in-law, dead about two years ago, had made duke of Provence, at the instigation of his wife caused himself to be proclaimed king, in 879; and, by his courage and ability, preserved the crown he had usurped, though attacked by the brother kings of France. In 881, Charles the Fat being in Italy, caused the empress Angelberga to be taken from the monastery where she resided, and carried prisoner into Germany. It was supposed she might assist Hermengarde and her husband, by her riches and political knowledge, and he meant to serve Carloman by her confinement; yet, when he came to Rome to receive the imperial crown, her friend, the pope, demanded the liberty of Angelberga, which Lewis promised, provided the kings of France consented. On which John wrote to him in a very spirited manner; he said this princess was under the protection of the apostolical see, to which the emperor Lewis had recommended her; and prayed them that she might be sent back to Rome, where he would so well guard her, that she should not even aid, by her counsels, her son-in-law and her daughter.

He also wrote, on this subject, a circular letter to all the archbishops, bishops, and counts of Italy, to engage them to attempt the deliverance of Angelberga; and the next year, by letter, besought the reigning princess to intercede with her husband for that purpose. But, notwithstanding all his efforts, he could not obtain his request, till after the kings of France had taken Vienna, which they besieged two years, and Hermengarde herself, till then, 882, courageously defended. Then Charles took Angelberga from her prison, and sent her, under the care of the bishop of Verceil, to Rome.

After this time, we hear no more of her, excepting, that by a bull in the year 885, pope Adrian III., at her desire, confirmed and augmented the privileges of her monastery. That, in 888, she obtained of Berenger, then created king of Italy, a diploma, in confirmation of her property; and the next year, Hermengarde being in Germany, obtained for her a like diploma from the emperor Arnold. It is not specified when she died. She had only two daughters by the emperor—Hermen-

garde, who survived her, and Gisela, abbess of St. Julia, who died before her parents.

BOSON, count of Arles, was king of Provence in 879.

LEWIS III., son of Boson, king of Provence, and Hermengarde, daughter of Lewis the Young. He succeeded his father at ten years of age. Berenger disputed the imperial throne with him, and having taken him prisoner at Verona, put out his eyes. He died in 924.

LEWIS the Stammerer, so called from a defect in his speech, was the son of Charles the Bald, crowned king of Aquitaine in 867, and succeeded his father as king of France in 877. He was obliged to deliver up Provence to Boson, by whom it was erected into a kingdom. Lewis died in 879. His children were Lewis and Carloman, who divided the kingdom between them, and a posthumous son, who was afterwards Charles the Simple.

ADELAIDE, wife of Lewis the Stammerer, was mother of Charles III., surnamed the Simple.

CARLOMAN was the son of Lewis the Stammerer, and, in conjunction with his brother Lewis succeeded his father in 879. France was at this time distracted by intestine competitions for power; and whilst Carloman, assisted by his brother, was besieging Vienna, in a contest with Boson, who had established the kingdom of Arles, or Provence, Lewis was called upon to resist the Normans, who made inroads on the northern side, and died in 882. Carloman, in consequence of this event, was declared king of France, and abandoning the siege of Vienna, marched into Picardy, where with a sum of money he purchased the retreat of the Normans. He was soon afterwards wounded in hunting the wild boar, and died in 884, at the early age of eighteen, before the consummation of a marriage, which he had contracted with a daughter of Boson.

CHARLES, emperor, surnamed the Gross, or the Fat, was the third son of Lewis the Germanic, of the race of Charlemagne. He succeeded his father as king of Almain in 876. In 879 he marched into Italy, the throne of which was then vacant, and was crowned king by the archbishop of Milan. At the end of 880, he came to Rome, where the Pope, John VIII. conferred upon him the imperial crown. At this time Italy was greatly infested by the inroads of the Saracens, and great hopes were entertained of the aid to be derived from Charles against them. He was, however, more intent upon securing the possessions which fell to him on the death of his brother Lewis, consisting of Bavaria Sclavonia, Lorraine, and oriental France. These were invaded by the Normans, against whom Charles marched with a great army; but was obliged to purchase a peace from them. But as he could not advance the money at once, they remained near Paris all the winter;

and in return, plundered the country, amassing vast wealth besides the sum which Charles had promised. Charles again visited Italy in 883 and 884, and reduced the duke of Spoleto, who had joined the Saracens. The death of Carloman king of France, and the invasion of the Normans, having brought that country into a critical situation, the nobles offered the crown to the emperor Charles who in 885 received the homage of his new subjects. He was now possessed of an extent of dominion almost equal to that of Charlemagne, but this elevation only served to shew his incapacity. He suffered his authority to decline in Italy; and made an ignominious treaty in 886 with the Normans. On his return to Germany, in a weak state of body and mind, he was solemnly deposed as king of that country at a diet held at Tribur in 887. Deserted by all the world, he would not have had bread to eat, had he not been charitably entertained by the archbishop of Mentz. He died in the beginning of 888.

ARNULPH, or **ARNOUL**, natural son of Carloman king of Bavaria, who was grandson of Charlemagne, was called to the empire of Germany in 887 or 888, on the deposition of Charles the Gross. After repressing the Sclavonians who were settled in Moravia, and the Normans who ravaged Lorraine, he marched into Italy, where the princes refused to recognize him as emperor, and where Guy duke of Spoleto was declared his competitor. He took Bergamo, and proceeded to Rome, which he reduced, and was crowned in 896 by pope Formosus. He then laid siege to Spoleto, which was defended by Agiltrude, the duchess, a woman of masculine spirit. Here it is said that one of his domestics, bribed by Agiltrude, administered to him a slow poison, which laid him asleep for three days, and afterwards threw him into a lingering disease. It is certain, that he raised the siege of Spoleto, and returned into Germany, where he died in 899. By his wife Otta, or Oda, who was accused of unchastity, he had Lewis IV. surnamed the infant, who succeeded him. To his natural son, Zuintibold, he gave the kingdom of Lorraine.

BERENGER I., or **BERENGARIUS**, king of Italy, was son of Eberhard duke of Friuli, by the daughter of Louis le Debonnaire. On the death of Charles the Fat, Berenger, then duke of Friuli, was crowned king of Italy in 888, and took up his residence in Pavia. He soon met with a competitor in Guy duke of Spoleto, who twice defeated him, and compelled him to take refuge with Arnolph king of Germany. Berenger was restored by the aid of Arnolph; again expelled by Lambert, son of Guy, and again replaced by the Italian nobles in 898. A faction afterwards called in Lewis Boson, king of Arles, who at first met with success, and forced Berenger to fly to Bavaria; but at length he was surprised at Verona, de-

prived of sight, and obliged to abdicate the crown of Italy. Berenger now returned to Pavia, and took his kingdom, which he held without further opposition for twenty years. An invasion of the Hungarians reduced the country to great distress in 904, till their departure was purchased by a large ransom. Berenger then employed himself in repairing the ravages committed by the foe, and rebuilding churches and monasteries. His credit was such that he obtained the imperial crown from pope John X. At length, a new conspiracy was formed against him by several Italian nobles, who called in Rodolph king of Burgundy, and crowned him at Pavia, obliging Berenger to retire to Verona. The two parties assembling their forces, a battle was fought at Placentia in 922, in which Berenger was defeated. He again took refuge in Verona, where, in 924, he lost his life by assassination, contrived by one Flambert, a person on whom he had conferred many favours.

Berenger is said to have been a cruel, violent, and tyrannical prince; but in his actions, as related by historians, nothing worse appears than the usual policy of the fluctuating sovereigns of those barbarous and turbulent times. He left an only daughter.

CHARLES III., king of France, surnamed the Simple, was the posthumous son of Lewis the Stammerer, and was born in 879. After the death of his two elder brothers, Lewis and Carloman, he remained heir to the crown at five years of age. The circumstances of the times rendering a vigorous chief necessary, the emperor Charles the Gross was first invited to take the crown of France; and after his death, Eudes, Count of Paris, son of Robert le Fort, duke of Brittany, was elected king, under the pretext, however, of holding the sovereign power only during the minority of Charles. Eudes obtained some success against the Normans, who were become more formidable than ever, and suppressed a revolt in Aquitaine; but a party rising against him caused Charles to be crowned at Rheims by the archbishop of Foulques, in 893. Eudes, who made an accommodation with Charles's party, died in 898, and thenceforth Charles reigned without a rival. His kingdom of France, however, was much reduced from its former greatness. All Lorraine was lost; Burgundy was created into a separate kingdom, and the kingdom of Arles in the south belonged to another prince. The great nobility had established hereditary fiefs, which rendered them almost independant of the crown. In this state, the Normans under Rollo established themselves at Rouen, and carried their incursions through all the northern provinces. Charles was obliged to enter into a treaty with Rollo, by which he gave him his daughter in marriage, with the country of Neustria, thenceforth called Normandy, for a portion; on the condition that Rollo would become

a Christian, and do homage. Charles, unable to govern by himself, now gave all his confidence to his minister Hagamon, a man of abilities, but of mean origin, who soon became odious to all the great nobles. In consequence, a conspiracy was formed, Charles was deposed in 922, and Robert, brother of the late king raised to the throne in his stead. Charles, who wanted abilities more than courage, met Robert in the field, and, as it is said, overthrew him with his own lance; yet the death of his competitor did not give him the victory. He was obliged to fly; and Raoul or Rodolph of Burgundy was elected to the vacant throne. After some change of fortune, Herbert or Humbert count of Vermandois treacherously got possession of the person of Charles, and imprisoned him in the castle of Peronne, where he died in 929, in the fifty first year of his age. By his third queen, Elgiva, daughter of Edward the Elder of England, he had an only son, Lewis d'Outremer, who afterwards reigned. The character of Charles is sufficiently expressed by his surname of the Simple. The commiseration excited by the sufferings of his last years has caused some authors to add that of the Martyr.

LEWIS IV., the son of the emperor Arnulphus, whom he succeeded in 900, at the age of seven years. The empire was a scene of desolation in his reign, being constantly ravaged by the Hungarians. Lewis was obliged to take refuge at Ratisbon, where he died in 911 or 912. His death forms an era in the Germanic history, as he was the last king or emperor of Germany of the lineage of Charlemagne.

CONRAD I., emperor of Germany, was, previously to his attaining that high honour, duke of Franconia and Hesse. On the death of Lewis IV., of Germany, in 912, the nobility of the realm assembled at Worms, for the purpose of choosing a successor. They offered the crown to Otho, duke of Saxony, by whom, on account of his great age, it was not accepted. He requested them to turn their thoughts to the duke of Franconia, who was highly esteemed for his great talents and excellent character. Upon this recommendation he was called to the vacant throne, though not with that unanimity which is calculated to secure general homage. The people of Lorraine were attached to Charles the Simple, whom they wished to proclaim as their sovereign; Conrad marched thither with great expedition, and by his presence conciliated those who were disposed to resist his authority. While he was thus engaged, Henry duke of Saxony, son of Otho, joined by the dukes of Suabia and Bavaria, excited a rebellion. This, after surmounting several difficulties, he crushed, and gained a complete victory over his enemies. The Hungarians now made a dreadful irruption into his dominions, and, after marking their progress with fire and sword, compelled him to purchase a peace on very dis-

graceful terms; but, notwithstanding all the exertions of his enemies, he retained the sceptre, and conducted the affairs of the empire with considerable prudence till the time of his death. His constitution being broken by the fatigues to which he had been exposed, and his health being much injured in consequence of a wound which he had received in battle, he assembled the princes and states of the empire, and seriously exhorted them to raise Henry, duke of Saxony, who had been his enemy, to the imperial throne. This is a rare instance, on the records of history, of a prince sacrificing his private resentment to the public good. He sent the crown, sceptre, and other regalia to his intended successor; and after an active and respectable reign of seven years, he died in 918, in peace with the consciousness of quitting life under the influence of Christian principles.

HENRY I., surnamed the FOWLER, emperor of Germany, was the son of Otho, duke of Saxony, by a daughter of the emperor Arnulph, and was born in 876. He was himself duke of Saxony, and had great influence in the empire, when he received from Conrad I. the insignia of his office. He restored harmony among the princes in Germany. He completely defeated the Hungarians, who had invaded his dominions; he drove the Vandals out of Saxony, and exterminated the whole nation on the shore of the Baltic. He was victorious over the Danes, Slavonians, and Bohemians, and took prisoner Winceslaus, the king of the latter nation, whom, after a long captivity, he restored to his throne. In the treaty which he entered into at Bonn in 922, with Charles the Simple, he set aside the pretensions of the house of France to the empire. In 932, the Hungarians made another irruption into Henry's dominions; but they were defeated before Mersburg with great slaughter. The pope having invited Henry to Rome, that he might bestow upon him the imperial crown in that city, he set out for Italy at the head of an army, but died on the road at Mansleben, of a fit of apoplexy, in 936. He had the satisfaction, before his decease, of seeing the succession to the empire settled by the princes upon his son Otho. Henry I. is accounted the ablest and greatest sovereign of his time, equally qualified for the duties of war and peace, and zealously attached to the interests of religion.

SPAIN.

ALPHONSO III., the great king of the Asturias, was born in 847, and succeeded his father Ordogno in 865. Soon after his accession, the rebellion of Don Froila drove him from his kingdom; but on the assassination of that usurper, he returned,

and was received with acclamations. He was a warlike and able prince, and gained many victories over the Moors, taking from them several places. Alphonso married Ximene, or Chimene, descended from the house of Navarre. In his advanced years he was disturbed by revolts among his own subjects; a principal occasion of which seems to have been the attention he paid to the ease and welfare of the common people, which disgusted his haughty nobility. By his vigour he repressed these disturbances. A few years afterwards he had the affliction of seeing his son, Don Garcias, at the head of a rebellion; but he soon suppressed it, and made his son prisoner. The discontents which the captivity of Garcias occasioned, and others arising from the imposition of taxes, arose to such a height, that in 908 he assembled his grandees, and solemnly abdicated his crown, and placed it on the head of Garcias; at the same time giving the province of Galicia to his other son, Ordogno. After his resignation, finding his successor engaged in a war with the Moors, which he did not know how to manage, Alphonso offered to take the command of an army; and with this he made a glorious campaign in 912, and brought back his troops laden with spoil, to Zamora. In that city, shortly after his return, he died about his sixty-fifth year. He left a high character for virtue, piety, and every princely quality. He was a patron of learned men, and, according to the times, was learned himself. A chronicle of Spanish affairs, from the death of king Recessuintho to that of Ordogno, Alphonso's father, is thought to be the work of his own hand.

ALPHONSO IV., became king of the Asturias in 924, and five years afterwards resigned, and turned monk.

NORMANDY.

ROLLO, the first duke of Normandy, was originally a chieftain, or petty prince of Denmark; the king of that country having in vain endeavoured by force to subdue his small territory, lulled him into security by a treaty which he never intended to keep, and then falling perfidiously upon him, killed his brother, and many of his officers, and obliged him to take refuge in Scandinavia. Rollo here collected a body of troops, whom he farther attached to his cause by a pretended vision which predicted the certainty of future success; and then he made a bold attempt upon England, in the latter end of Alfred's reign. The order introduced by that prince having completely foiled the designs of the adventurer, he directed his enterprises to France; and sailing upon the Seine, committed great ravages, and obtained possession of the city of Rouen. He proved himself so formidable an enemy to Charles the Sim-

ple, at that time king of France, that he was glad to make a treaty with Rollo, by which he gave him his daughter in marriage, with that part of Neustria called Normandy, for her dower, on the condition that Rollo should do homage for his territory, and embrace the Christian religion. Rollo very readily submitted to the ceremony of baptism, in which he had Robert, duke of France, for his sponsor, whose name he assumed. In the government of the dukedom, which he had gained by his sword, the Dane showed nothing of the barbarian. He divided the land among his followers upon the feudal tenure, established magistracies in the different districts, and took care that law and justice were exactly administered. He severely punished robbery; treated his French subjects with mildness and equity; founded bishoprics and religious houses; and acted, in all respects, like an enlightened sovereign. Such was the reputation of his government, that the country shortly recovered its population and wealth, and many of his roving countrymen settled in Normandy, and became useful and regular subjects. To him is attributed the institution of the exchequer, or ambulatory parliament, which, at a later period, became stationary at Rouen. He died, worn out with the cares of government, in 932, having, five years before this, abdicated his throne in favour of his son William.

REGNER LODBROG, king of Denmark, was a warrior, poet, and painter. His poems are extant, but considered as wild and fanatical.

POLAND.

PIASTUS, or PIAST, a native of Poland, the son of Cossisco, or Kossiuako, a citizen of Cruswitz, who, from the station of a wheelwright, was raised to the throne of the duchy or kingdom of Poland, about A.D. 830, on the death of Popiel II. Different fabulous legends are told, by the canon of Cracow, Guaguini, and other historians of that age, of the cause of this promotion; such as that, in the midst of a famine, he had entertained two angels, or at least two pilgrims, very hospitably; who, in return, enabled him miraculously to supply the wants of the people, from all which we may gather, that Piast had become popular by his liberality in a time of scarcity. All historians agree, that he governed with so much justice and clemency, that the Poles had no reason to regret their choice. He died at Guesna, whither he had removed the court from Cruswitz, and was succeeded by his son Ziemeovitus.

RUSSIA.

IGOR, sovereign prince of Russia, after his father Ruric. He began to reign in 878. He spread desolation over Pontus and Asia Minor. He was zealous for the strict execution of justice in his kingdom. He was murdered in 945. His widow Olga succeeded him.

OLGA, the queen of Igor, the second monarch of Russia. Olga was born in Plescow, and was of the best family in that city. She bore Igor one son, called Swetoslaw. Igor being murdered by the Drewenses, or Drewlinai, Olga revenged his death. She went afterwards to Constantinople, where she was baptized by the name of Helena. The emperor John Zimisces was her godfather, and fell in love with her, but she, alleging their spiritual alliance, refused to marry him. Her example made some impression upon her subjects, many of whom became converts to Christianity; but it made no impression on her son, who reigned for a long time after her death, which happened at Pereslaw, in the eightieth year of her age, fourteen years after her baptism. The Russians rank her among their saints, and keep her festival on the 11th of July.

BRITAIN, &c.

ETHELWOLF, king of England, succeeded his father Egbert in the year 838. Little ambitious of government, one of his first acts was to give his eldest son, Athelstan, the sovereignty over Essex, Kent, and Sussex. His whole reign was molested by the incursions of the Danes, and about the year 851 they became so formidable as to threaten the total subversion of the government. The natives were not inactive, but opposed the enemy with the utmost vigour; nevertheless they took up their winter quarters in England, and before they returned, burnt Canterbury and London. In the midst of these dangers the king, excited by a spirit of devotion, made a pilgrimage to Rome, where he remained about a year, being accompanied by Alfred, who was afterwards king. During his absence, he left his eldest son Athelstan, as regent, who soon after died, and thus afforded an opportunity to his ambitious brother of seizing the reins of government with an intention of dethroning his father. To avoid the ill consequences of civil war, the king, without hesitation, ceded the western part of his dominions to his son. After this, influenced in all probability by the intriguing monks, he summoned the estates of the whole

kingdom, and solemnly conferred upon the clergy the tithes of all the produce of the lands. This act of piety, as it was denominated, was considered as the most effectual measure for resisting the Danes. Ethelwolf died in 857. Ethelbald, his son, succeeded.

ETHELBALD, king of England, after Ethelwolf his father in 857, with his brother Ethelbert; he was undutiful to his father, and fell very violently in love with his widow, and married her. He did nothing memorable, the Danes being quiet in his reign.

ETHELBERT, king of England, was son of Ethelwolf, and succeeded to the government of the eastern part of the kingdom in 857, and in three years afterwards he became sole king. He died in 866, but had, in the course of his reign, shewn a considerable share of vigour in defending his dominions from the inroads of the Danes, who at that period were cruel enemies to this country, and continued to ravage one part as they were repulsed from another.

ETHELRED I., king of England, son of Ethelwolf, succeeded his brother in the year 866. The reign of this monarch was short, but full of troubles. The Danes had already gained an ascendancy over the kingdom, and seemed now to threaten it with entire conquest. The enterprising Alfred united his skill to the power which his brother the king was able to call forth; they pursued the invaders from place to place, and drove them from the centre of Mercia. The Mercians, careless of their liberties, or jealous of the superiority which victory was likely to give to the monarch, refused to co-operate with him, and Ethelred was under the necessity of opposing the Danes with his West Saxons alone. With these he was generally successful, till large reinforcements were sent to support the invaders, which enabled them to make a stand against the natives. The actions fought were frequently very bloody, and in one of them Ethelred was wounded. He died in 871, leaving his crown to the immortal Alfred.

St. EDMUND, king of the East Angles, was so illustrious for his piety as to obtain a place in the Roman calendar. In 870 he was defeated and taken prisoner by the Danes under Ivar, who caused him to be fastened to a tree, and to be shot to death with arrows. His remains were interred at St. Edmund's Bury.

ALFRED, or **ÆLFRED**, surnamed the **GREAT**, the most illustrious of the Anglo-Saxon kings, was the youngest son of Ethelwolf, king of the West Saxons, and was born at Warmating, supposed to be Wantage in Berkshire, A.D. 849. So early as his fifth year, he was taken by his father to Rome, and he was again sent there, some time afterwards with a numerous retinue. On his second visit he is said to have received

the royal unction from the pope, Leo IV. on a report of his father's death, though it is certain he could not be regarded as the heir of the crown while he had three elder brothers. It may be supposed that at this polished court he imbibed, though so young, that taste for civilized society, for which he was afterwards so much distinguished; yet it appears, that on his return, the indulgence of his parents suffered him to mispend his time in youthful sports, so that in his twelfth year he was not yet able to read. His mother first excited in him the desire of literary attainments by the recital of some Saxon poems, and when he had mastered those compositions, he proceeded to acquire a knowledge of the Latin language, and gained such a relish for study, that he was totally absorbed in these pursuits, till the state of the kingdom called him forth to active life.

His father died when he was only ten years old, and was succeeded by his sons Ethelbald and Ethelbert, in conjunction. The former soon dying, left the latter sole king, who, after a reign of five years, died, and gave way to his next brother Ethelred. The condition of England was at this time most calamitous. The piratical Danes, continually pouring in fresh bands of plunderers, had laid waste a great part of the kingdom, and established themselves in several of the central districts. Alfred had no great cause to be satisfied with the justice or generosity of his brothers towards him, but philosophy had rendered him content with a small maintenance, in lieu of a large patrimony which his father had bequeathed him. On the summons of Ethelred, however, he quitted his beloved studies, and took up arms against the invaders. He fought along with his brother with various success, and when Ethelred lost his life in consequence of a wound, Alfred, then twenty-two years of age, A.D. 871, ascended the throne of England, and was soon after anointed king at Winchester. Nothing but the distracted state of the kingdom could have induced him to accept the crown; nor was it till after repeated solicitations from the nobility and clergy, that he could be prevailed on to take the helm of government.

Since his twelfth year he had imbibed a taste for literature, which gave him a turn for that retirement necessary to the pursuit of knowledge; it was therefore with difficulty he could be engaged to dive into the sea of troubles and perplexities which then particularly surrounded the throne he was pressed to accept. However, having once accepted of the regal power, he was not to be daunted by these difficulties; they only excited him to apply with greater ardour and prudence, to the management of the war, and the administration of public affairs. From this time he continued to oppose the different bodies of Danes, that were continually pouring in upon him, with various success. Sometimes, in order to get rid of them, he was obli-

ged to enter into treaties with them, when the evacuation of his kingdom was not to be purchased at an easy rate from such mercenary plunderers. But as the several bodies of these infidels were independent of each other, and did not consider themselves bound by treaties made by those of a different party, these accommodations were of little avail.

At length, greatly weakened by the various battles they had fought, and dispirited by the repeated invasions of their enemies, the English gave themselves up to despair. Those who could not fly, submitted to the victors, and preserved their lives at the expence of their happiness; others fled into Wales, in order to secrete themselves till some happy revolution should restore them to their country; while a few, unwilling to abandon their sovereign in his adversity surrounded him with professions of loyalty and affection.

Alfred alone rose superior to this severe attack of fortune; with that magnanimity which the truly brave ever experience in the hour of danger, instead of giving way to despair, he determined to yield to the storm for awhile, and wait "the rise of more auspicious stars" without forgetting for a moment his people's welfare.

The security of his family gave him the most pungent concern. He had early married Elswitha, daughter of Ethelred, a Saxon earl, surnamed for his merit, the Great, and of Eadburgha, his wife, descended from the kings of Mercia. This lady, who by her birth, accomplishments, and beauty, was worthy of the high station to which he had raised her, Alfred loved with the sincerest affection, and had the happiness to find his love returned with equal sincerity. Heaven had already blessed them with several children, and they began to rejoice with the prospect of a numerous progeny.

How distressing, therefore, must Alfred's situation be, when this anxiety was added to his apprehensions for his unhappy subjects! But there was no alternative; he must either submit to a temporary separation from the objects of his tenderness, or run the risk of becoming a prey to his savage and inexorable enemies, whom it was now impossible for him to withstand. The former he prudently chose; and, after having placed his family in the most eligible security the times would allow of, till he could find a more secure retreat for them, he disguised himself in mean attire, and entered into the service of the person who had the care of his herds.

Whether he was known to the neatherd, and depended on his confidence, is uncertain; but that he remained unknown to the peasant's wife, is certified by the following incident related by Asser Menevensis. The disguised king sitting one day by the fire, absorbed in thought, suffered a cake, which his mistress had placed before it, to burn, notwithstanding she

had given him orders to take care of it. The old woman severely reprimanded him for the neglect, telling him, that though he would not trouble himself to turn it, yet he would eat it fast enough when ready.

For more than a year, Alfred remain enveloped by this cloud of adversity ; but Oddune, earl of Devon, with a few brave men who still retained their loyalty, having by a desperate effort put the principal body of the Danes to flight, and killed Hubba their general, he determined to live no longer in his present obscurity.

Having informed his friends of the place of his retreat, he desired they would come to him, that he might reap the benefit of their advice at this critical juncture. Several noblemen accordingly visited him at Athelney in Somersetshire, the place of his retirement. The result of their consultation was, that the nobles having collected, with the utmost expedition, all the troops they were able, they were to keep them in small bodies, in order to prevent suspicion, but to be ready to join each other at the king's command.

The most difficult, as well as the most important part of Alfred's plan remained yet to be executed ; that was to gain intelligence of the posture of the enemy, who were still encamped in great force in the kingdom of Wessex, so that he might properly concert his measures for attacking them.

Alfred, not knowing on whom he could rely in the execution of an undertaking which required so much prudence and penetration, took the boldest resolution that ever entered into the head of a prince ; he ventured into their camp, disguised like a harper, and having made himself master of their situation and discipline, returned without being discovered. Having likewise learned that they were soon to celebrate a grand festival in honour of some of their idols, he determined to take advantage of the riot, and inebriety of that day. He accordingly fixed on Selwood forest for the general rendezvous of his troops, and on the appointed day attacked them, while they were employed in their sports, at Edington in Hampshire, which lay at some distance from their strong fortified camp. Not being prepared for so sudden an attack, the Danes were entirely routed, and almost their whole army cut to pieces. The few that escaped betook themselves to an adjacent castle, but were soon obliged to capitulate.

Notwithstanding the great advantage he had just gained, the English monarch treated the remaining Danes with his usual lenity. Such of them as would embrace the Christian religion, he permitted to take possession of the kingdom of East Anglia, on condition that they would oblige the rest of their countrymen to quit the island, and prevent, as much as

lay in their power, any more foreigners from landing. Hostages were given for the performance of these articles; and such as would not part with their own religion, embarked for the continent, where they exercised their usual piracies.

By this signal and important victory, Alfred found himself, on a sudden, restored to a situation exceeding his most sanguine hopes. By one single battle he had expelled the Danes from his kingdom of Wessex, and regained entire possession of it. His scattered subjects, whom fear had driven from their houses, or constrained to submit to the enemy, now flocked with eagerness to renew their allegiance to him. And wishing farther to secure the friendship of Guthrum, the Danish chieftain, whom he had not only overcome by his arms, but by his courtesy, he gave him the kingdom of East Anglia, which was now inhabited entirely by Danes, reserving to himself the nominal sovereignty as monarch of all England.

Alfred soon became possessed of a greater extent of territory, and invested with more unbounded sway, than any of his predecessors had enjoyed; every sovereign within the island, even the British princes, who ruled over North and South Wales, either courted his friendship, or sued for his protection. And though different parties of Danes made at times attempts upon his coast, as the first step he had taken after his restoration had been to increase his navy, they were generally defeated, or driven away. Having thus secured his coasts, he diligently set about fortifying the rest of his kingdom with castles and walled towns, the want of which had greatly contributed to the success of the Danes. He in particular added many strong works to the fortifications of London. And, at length, but not till after many desperate encounters had taken place, he had the satisfaction to see peace and tranquillity restored throughout the island, after so many years of bloodshed and disquietude.

We have hitherto viewed this prince as a warrior only; in which character he certainly rivals any of those whose names have been immortalized for their warlike achievements. It is now time to notice his gentler virtues, and take a view of him in a less striking, though not a less pleasing light; as a just, learned, and religious king; a lover of his country; and an indefatigable promoter of arts, sciences, justice, and religion. Among other exertions for the welfare of his subjects, he collected a body of laws, with the greatest judgment, from the Sacred Scriptures; from those of Ina, Offa, and Ethelbert, the greatest lawgivers among the Saxon kings; as well as from the usages of the various nations that inhabited Britain. He is likewise supposed to have ingrafted into his system, some of the laws of the Trojans and Grecians, which he translated himself

for that purpose. But as laws, however good in themselves, will be ineffectual to answer the salutary purposes for which they are enacted, unless they are properly enforced, Alfred caused his to be observed with the greatest rigour; and he is said to have ordered four and forty judges to be executed within the compass of one year, for not doing justice.

These wise institutions had such a wonderful effect, and produced so sudden and extraordinary a change throughout the kingdom, that instead of murder and rapine which had so long prevailed, there was neither robbery, breach of peace, public offence, nor private injury, to be heard of. When the king, to make trial of the honesty of his people, caused gold bracelets to be hung up in the highway, no one ventured to take them down; virgins might then travel safely alone nor fear the insults of any rude libertine; and if a purse of money were dropped on the road, it was suffered to be there for months together, till taken up by the real proprietor.

Many were the improvements Alfred made in his army and navy. By his attention to the latter, he laid the foundation of that superiority at sea which England has hitherto been able to maintain over all the other maritime powers; and to the encouragement he gave to navigation, with the unwearied pains he took to discover remote countries, is to be attributed, in a great measure, the present extensiveness of our commerce.

To enumerate all the beneficial and illustrious acts of this great prince, would exceed our limits. Suffice it to say, that after he had restored peace and regularity to his people, provided for their future defence, and endeavoured to introduce riches and plenty among them, by the encouragement he gave to trade and commerce, he turned his thoughts to the cultivation of the arts, and the restoration of letters. For this purpose he invited over, and by his great liberality and condescension, secured to himself such learned men as had rendered themselves conspicuous in other nations; reformed his clergy, built religious houses, founded schools, particularly the university of Oxford, and erected or embellished many towns and cities. Nor was his private character less worthy of being recorded, than his noble actions and beneficial ordinances. Independent of his regal qualities, in his private life he was the most amiable person this island ever produced. His form was unexceptionable, his mien graceful, and his address easy and genteel. In conversation he was agreeable and instructive, but when he harangued his army, or endeavoured to excite the indignation of his nobles against their infidel invaders, the energy and fire of Demosthenes gave weight to his arguments, and rendered them irresistibly persuasive.

His affability gained him the love of his subjects; but at

the same time he knew how to condescend without sinking below his dignity, and how to endear himself to them without lessening their veneration. He never immoderately indulged himself in the luxuries of the table; on the contrary, he was uncommonly moderate in his diet, and restrained all his desires within proper bounds. His charities were more than proportioned to his revenues, and were so much the more praise-worthy, as they were done without the least ostentation.

After a troublesome reign of twenty-eight years, he died on the 28th of October A. D. 900; and was buried at Winchester in Hyde abbey, under a monument of porphyry.

All our historians agree in distinguishing him as one of the most valiant, wisest and best of kings, that ever reigned in England; and it is also generally allowed that he not only digested several particular laws still in being, but that he laid the first foundation of our present happy constitution. There is great reason to believe, that we are indebted to this prince for trials by juries, and the Domesday book, which is preserved in the exchequer, is thought to be no more than another edition of Alfred's Book of Winchester, which contained a survey of the kingdom. It is said also, that he was the first who divided the kingdom into shires; what is ascribed to him is not a bare division of the country, but the settling a new form of judicature; for after having divided his dominions into shires, he subdivided each shire into three parts called tythings. There are some remains of this ancient division in the ridings of York-shire, the laths of Kent, and the three parts of Lincolnshire. Each tything was divided into hundreds or wapentakes; and these again into tythings or dwellings of ten householders; each of these householders stood engaged to the king as a pledge for the good behaviour of his family, and all the ten were mutually pledges for each other; so that if any one of the tythings was suspected of an offence, if the headboroughs, or chiefs of the tything would not be security for him, he was imprisoned; and if he made his escape, the tything and hundred were fined to the king. Each shire was under the government of an earl, under whom was the reeve his deputy; since from his office called shire-reeve, or sheriff. Alfred was a remarkable economist of his time; and Asserius has given us an account of the method he took for dividing and keeping an account of it; he caused six wax candles to be made, each of twelve inches long, and of as many ounces weight; on the candles the inches were regularly marked, and having found that one of them burnt just four hours, he committed them to the care of the keepers of his chapel, who from time to time gave him notice how the hours spent; but as in windy weather the candles were wasted by the impression of the air on the

flame, to remedy this inconvenience he invented lanthorns, there being then no glass in his dominions. This prince we are told was twelve years of age before a master could be procured in the western kingdom to teach him the alphabet; such was the state of learning when Alfred began to reign. He had felt the misery of ignorance; and resolved even to rival his contemporary Charlemagne in the encouragement of literature. He is supposed to have appointed persons to read lectures at Oxford and is therefore considered as the founder of that university. By other proper establishments and by a general encouragement to men of abilities he did every thing in his power to diffuse knowledge throughout his dominions. Nor was this end promoted more by his countenance and encouragement, than by his own example and his writings. For notwithstanding the lateness of his initiation he had acquired extraordinary erudition; and if indeed he had not been illustrious as a king he would have been famous as an author. The literary works of Alfred were numerous, consisting of original compositions and translations; he devoted so much time to his studies, that he at length became the most acute scholar of the age he lived in; he was a grammarian, a rhetorician, a philosopher, an historian, the prince of Saxon poesy, a musician, a geometrician, and an excellent architect.

The following is a list of the writings of this great monarch.

1. *Breviarum quoddam collectum ex Legibus Trojanorum, &c.* lib. i. A breviary collection out of the Laws of the Trojans, Greeks, Britons, Saxons, and Danes, in one book. Leland saw this work in the Saxon tongue, at Christchurch in Hampshire.
2. *Visi Saxonum Leges*, lib. i. The laws of the West Saxons in one book. Pitts tells us, that it is in Bennet College Library, at Cambridge.
3. *Instituta quædam*, lib. i. Certain Institutes in one book. This is mentioned by Pitts, and seems to be the second capitulation with Guthrum.
4. *Contra judices iniquos*, lib. i. An invective against unjust judges in one book.
5. *Acta Magistratum suorum*, lib. i. Acts of his magistrates in one book. This is supposed to be the book of judgments mentioned by Home; and was, in all probability, a series of reports, intended for succeeding ages.
6. *Regum fortunæ variæ*, lib. i. The various fortunes of Kings in one book.
7. *Dicta Sapientum*, lib. i. The sayings of wise men, in one book.
8. *Parabolæ et Sales*, Parables and Pleasant Sayings, in one book.
9. *Collectiones Chronicorum*. Collections of Chronicles.
10. *Epistolæ ad Wulfsigium Episcopum*, lib. i. Epistles to bishop Wulfsig, in one book.
11. *Manuale meditationum*. A Manual of Meditations. Besides these original works, he translated many authors from the Latin, &c. into the Saxon Language viz. Bede's History of England, a

copy of which is in the public library at Cambridge, with the following distich :

Historicus quondam fecit me Beda latinum
Ælfred rex Saxo transtulit ille prius.

Paulinus Orosius's History of the Pagans. 3. **St. Gregory's Pastoral, &c.** The first of these, with his prefaces to the other, together with his laws, were printed at Cambridge, 1644. His laws are likewise inserted in Spelman's councils. 4. **Boethius de Consolatione**, lib. v. Boethius's Consolations of Philosophy, in five books. Dr. Plot tells us, king Alfred translated it at Woodstock, as he found in a MS. in the Cotton Library. 5. **Æsopi Fabulæ**, Æsop's Fables, which he is said to have translated from the Greek both into Latin and Saxon. 6. **Psalterium Davidicum**, lib. i. David's Psalter in one book. This was the last work king Alfred attempted, death surprising him before he had finished it ; it was, however, completed by another hand, and published at London in 1640, in quarto, by Sir John Spelman. Several others are mentioned by Malmesbury, and the old history of Ely asserts that he translated the Old and New Testaments. That none of the learned amongst his own subjects were willing or able to record the actions of so great and good a prince, would appear surprising, if we neglected to take into our view the extreme ignorance of the times, concerning which he himself complained, that from the Humber to the Thames there was not one priest who could explain the service of the church, which was then in Latin, nor was there one of the same order to be found between London and the Lea, capable of translating the easiest Latin book. The history of his life was performed at last by a stranger, "Asserius Menevensis," collected from among the Welsh, his enemies to so great a degree, that the very name of Saxon was abhorred by them. If the history is not written with the elegance of more modern times, yet it is certainly far above what could be expected from the general rudeness of that age; he conveys to us an image in impressive language of the most illustrious monarch, that ever graced the English throne. It was afterwards published by archbishop Parker, in the Old Saxon character, at the end of his edition of Has-singham's History, printed in 1674, fol.

OTHER, a celebrated Norwegian, who resided some time at the court of Alfred the Great. He was a man of great consideration in his own country, though his whole riches consisted of no more than twenty head of cattle, twenty sheep, and as many swine, and being possessed of an enterprising spirit, he undertook a voyage of discovery to the country of the Persians, or towards the White sea ; and another towards Sweden,

or the shores of the Baltic. Alfred, who had been at Rome, where he probably collected the materials for his geography, having caused the *Ornesta* or *Hormesta* of *Orosius* to be translated into the Anglo-Saxon, introduced into it the relations of *Other*, and of *Wulfstan* a Dane, who, perhaps became acquainted with *Other* in the course of his travels, or resided with him in England. Alfred's account of the voyages of *Other* and *Wulfstan* is said to be exceedingly valuable, as containing the best information with regard to the geography of the northern regions in this century.

EDWARD, surnamed the ELDER, king of England, son of Alfred the Great, succeeded him in 901. This reign was soon disquieted by an insurrection raised by *Ethelwald*, the son of his father's elder-brother, who claimed a right to the crown. After being obliged to take refuge in Normandy, this competitor landed in Northumberland, and there excited the Danes, settled in that province, to rebellion. They were joined to the East-Anglian and Mercian Danes, and made a destructive inroad as far south as Wiltshire. Edward revenged this by an expedition into East-Anglia, which, after the death of *Ethelwald* in battle, he reduced to submission. He afterwards repelled a second incursion of the Northumbrians, and gave them a complete defeat at *Telenhall* in Staffordshire. He had many more conflicts as well with the anglicized as the foreign Danes, in which he was finally successful. He fortified many of the inland towns of England, acquired the dominion over Northumbria and East Anglia, subdued several tribes of Britons, and by his activity proved himself, at least in warlike transactions, the worthy son of his glorious father. On the death of his sister *Ethelfleda*, he assumed the government of Mercia, which before had been in a great measure independent of the crown. He died in 925.

ATHELSTANE, a Saxon king of England, natural son of Edward the Elder, and grandson of the great Alfred. He succeeded in 925, and reigned sixteen years. He had a war with Scotland, and was completely victorious. His success is principally to be ascribed to the valour of *Turketal*. There was a remarkable law passed by this prince, which shews his just sentiments of the advantages of commerce, as well as the early attention paid to it in this country: viz. that any merchant who made three voyages, on his own account, beyond the British Channel, should be intitled to the privilege of a thane, or gentleman. He died 941.

ATHELSTANE, king of Northumberland, or, according to Buchanan, a Danish chief, who got a grant of that country from King Alfred, and, carrying on a predatory war in Scotland, was killed in battle by *Hungus* king of the Picts, at the village since named from him *Athelstaneford*, near the rivulet,

called Lugdown Burn; which is said to be a corruption of Rag Down, and to have taken its name from the circumstance of Athelstane being rugged down, or pulled from his horse, in the battle.

AMARAWDH, prince of North Wales, the son of Roderick the Great, king of Wales, and the sixth in a direct line from Cadwallader last king of the South Britons, succeeded his father A. D. 877, in North Wales, the southern principality being allotted to his brother, and had various wars with the Danes and Anglo Saxons. He died A. D. 913, in the thirty-sixth year of his reign.

BLEGWAYD, chancellor of Landaff, under his brother Morgan, prince of Glamorgan. He was a learned man, and accompanied Howell the Good to Rome, to consult about the revision of the laws of Wales in 926.

DODA HOWELL, or Howel the Good, a celebrated prince and legislator of Wales, who died in 948. He went to Rome on purpose to revise the code of laws for the government of his country.

MORGAN MWYNVAWR, or Morgan the courteous, a Welsh prince, who was a lover of peace, though a great warrior. He was the friend of Edgar, king of England, and died in 1001, aged 129.

DURSTOLORG, the son of Hungus, and the seventy-third king of the Picts, according to Mr. Anderson. He was murdered by his brother Eogan, who thus paved the way for the union of the Scots and Picts under Kenneth II., about A. D. 843.

BRUDE or BRUDUS, the seventy-sixth king, and last king of the Picts but one. He defeated and slew Alpin king of Scots, A. D. 834; but having afterwards raised a great army to oppose his son Kenneth II. who claimed the kingdom of the Picts in right of his grandmother, and they proving mutinous, he died of grief three months after, having reigned only one year. He is said to have given the island of Lochleven to the Culdees.

SCOTLAND.

DONALD V., king of Scotland, brother of Kenneth II. He is represented as a man of a bad character, so that the remaining Picts, who had fled out of Scotland, were encouraged to apply to the Saxons for assistance, promising to make Scotland tributary to the Saxon power after it should be conquered. The confederates invaded Scotland with a powerful army, and took the town to Berwick; however they were soon after defeated by Donald, who took also their ships and provisions.

This capture proved their ruin; for some of the ships being laden with wine, the Scots indulged themselves so much with that liquor, that they became incapable of defending themselves; the consequence of this was, that the confederates rallying, attacked them in that state of intoxication. The Scots were defeated with excessive slaughter, 20,000 of them lay dead on the spot, and the king and his nobility were taken prisoners. Donald shared the fate of unfortunate princes, being dethroned and shut up in prison, where he killed himself, in 858.

CONSTANTINE II., king of Scotland, succeeded his uncle Donald V. In his reign the Danes under Hungar and Hubba first landed in Scotland. These princes landed on the coast of Fife, where they committed the most horrid cruelties, not sparing even the ecclesiastics who had taken refuge in the island of May at the mouth of the Forth. Constantine defeated one of the Danish armies commanded by Hubba, near the water of Leven; but was himself defeated and taken prisoner by Hungar, who caused him to be beheaded at a place, since called the Devil's Cave, in 874.

ETH, brother of Constantine II., succeeded him on the Scottish throne. Being devoted to luxury, his nobles took him and put him in prison, where he died the third day after, of melancholy, in the second year of his reign.

GREGORY, king of Scotland, contemporary with Alfred, succeeded Eth in 883. He delivered his country from the Danes; acquired the counties of Cumberland and Westmoreland; performed many brilliant exploits in Ireland; and built the city of Aberdeen. Gregory died in 894.

DONALD VI., succeeded Gregory the Great in the Scottish throne, in 894. In this reign the Danes having invaded his kingdom, he fought and defeated them. He died at Forres in 904.

CONSTANTINE III., succeeded Donald VII., in 904. After having been engaged in many battles with the Danish invaders, he formed a combination with the northern princes, and invaded England. The combined forces, however, were defeated by the English monarch at Brunanburgh in 938; and Constantine, a few years after this expedition, retired to a monastery at St. Andrew's, where he spent in religious solitude the last five years of his life.

POETRY.

CERNUUS ABBON, a monk of St. Germain-des Pres, who composed, in barbarous Latin verses, a relation of the siege of Paris by the Normans. He was more distinguished as

a faithful historian than a good poet. His poem is published in the second volume of Duchesne's collection, and has since been more correctly printed, with notes, by Duplessis, in 1753.

ABU TEMAM, or **HABIB EBN AWS AL-HARETH EBN KAIS**, an Arabian poet of great eminence in his time, was born in the 190th year of the hegira, or A. D. 805, at Jassam, a little town between Damascus and Tiberias. He was educated in Egypt, and died at Mawsel, in the year 845. His poems consist chiefly of eulogiums on several of the caliphs, who richly rewarded him. Abu-Temam having written an elegy on the death of another, the following eulogium was given him.

The man whose virtues thus ascend the sky,
Prais'd, mighty Bard, by thee, can never die.

ABU PORRAS, an Arabian poet of the first class, born in the city of Basra in the year of the hegira 145, A. D. 866.

HUBALD, a monk of St. Amand in Flanders, who wrote a treatise on music, entitled "*Enchiridion Musicae*," in which is a kind of gamut. He also wrote a Latin poem, addressed to the emperor Charles the Bald, in praise of baldness. In this curious piece of three hundred verses, every word begins with the letter C. Hubald died aged ninety, in 930.

LITERATURE.

WALAFRIDUS, surnamed **STRABO** or **STRABUS**, on account of a squint in his eyes, was a native of Swabia, where he was born in 807. He embraced the monastic state, and in the year 842 became successor to the abbot Rudhelmus. He was sent by King Louis on an embassy to his brother Charles the Bald, and died in the year 849. He wrote short observations on the whole text of the Bible, known under the name of "*Glossa Ordinaria*," which are derived chiefly from the exposition of Rabanus; and also "*Hortulus*," being a description of a garden which he cultivated himself, with an account of herbs and flowers, and their use in medicine, according to his own experience.

NOTKER or **NOTGER**, surnamed the *Stammerer*, a celebrated monk of the abbey of St. Gall, was descended from a noble family, and born within a short distance of that abbey, towards the close of the reign of Lewis le Debonnaire. He received his education at the monastery of St. Gall, and took the religious habit among the Benedictines on that foundation; he became distinguished by the progress which he made in sacred and profane literature, and acquired an extraordinary

fame for sanctity. During the course of several years he had the conduct of the schools dependant on the abbey, and occupied his hours of leisure in the composition of literary works, and the transcription of books of merit. He died at an advanced age, in the year 912. He was beatified by pope Julius II. There is extant by him a "Martyrology."

GRIMBALD, a learned monk of St. Bertin, in France, who, during the ninth century, at the request of our excellent monarch, Alfred, being skilled in all the liberal sciences, particularly music, was sent hither by Fulk, archbishop of Rheims, to introduce a regular method of study in our own schools.

JOHN SCOTUS ERIGENA, who flourished in this century, was probably born in Ayrshire, in Scotland, though some writers make him a native of Herefordshire, in England, and others suppose his birth-place to be Ireland. He possessed an ardent thirst for literature, and spared no pains in rendering himself accomplished in the learning of the East, and from the extent of his erudition he obtained the name of "Scotus the Wise." He studied some years at Athens, and became very conversant in Greek philosophy. Upon his return, he accepted an invitation from Charles the Bald of France, and lived for several years in habits of intimacy and familiarity with his royal patron, who assigned to him the direction of the university of Paris. To the sovereign he was not only an instructor in literature and science, but an adviser in the affairs of government. The high rank which he obtained excited much jealousy, particularly among the bigotted priests, who accused him of maintaining heretical opinions. In the year 824, the Greek emperor, Michael the Stammerer, sent to the Western emperor, Lewis the Pious, a copy of the treatises of the supposed Dionysius the Areopagite, which had long been held in great veneration among the Greek Christians. Dionysius was supposed to be the first Christian teacher in France, and, on that account, the work in question was deemed of great value, and the king, who was unable to read the original Greek, employed Erigena to translate it into the Latin language. Unfortunately this was performed without license from the pope, who, when he found the translation eagerly read, insisted that the French king should not only banish Erigena from Paris, but should send him to Rome. Charles refused to act in this ungenerous manner, nevertheless, it was deemed advisable, that Erigena should leave the capital of France, and in a short time after he took refuge in England. This translation of Dionysius's treatises is said to have caused the revival of the knowledge of the Alexandrian Platonism in the West, and to have laid the foundation of the mystical system of theology which afterwards so generally prevailed. Erigena was employed by our great king Alfred in the restoration of learning at Oxford,

where he was appointed professor of mathematics and astronomy. In this situation he remained only about three years, when some differences that took place in the university obliged him to retire to the abbey of Malmsbury in Wiltshire, where he opened a school. Here it is asserted, by most writers, that he was murdered by his own scholars, either on account of his harshness and undue severity; or at the instigation of the monks who hated Erigena as being a heretic, and much more learned than themselves. The particular time and place of his death have been the subjects of some dispute. Certain writers contend that his death took place about the year 864, or 866, and others, who are generally followed, make it in 883. Some say he died in England, and others, among whom is Dr. Henry, thinks that it happened in France. He was certainly a very extraordinary man for the times in which he lived, and after his decease his name was, for a considerable time, to be found in the list of the saints of the Romish church, till it was struck out of the calendar, by Baronius, on account of the heterodoxy of his opinions concerning transubstantiation. Some of his works have been printed, as—1. *De Corpore et Sanguine Domini*, 8vo. 1558; and again in 1680. 2. *Divisio Naturæ*, fol. 1681.

OTTFRIDE, a German Benedictine monk, and a disciple of Rabanus, archbishop of Mentz. He spent the greater part of his life in the monastery of Weissemburg, in Lower Alsace. He became greatly distinguished in sacred and profane literature, and wrote a variety of works in prose and verse. He directed his attention to the improvement and purification of the German language; then called the Teutonic. In order that the common people might be instructed in the gospel history, he wrote a work in Teutonic rhymes, divided into five books, containing the principal circumstances of the life of Christ, taken from the four evangelists, and in the order of time.

ANASTASIUS, the librarian, a Roman abbot. Under several popes, he had the charge of the Vatican library. In the year 869, he assisted in the general council of Constantinople. He translated into Latin the acts of that council, and prefixed to the translation, "A History of the Schism of Photius and the Council." He also translated other acts of the council of the Greek church; and wrote, or compiled the lives of the popes down to Nicholas I. continued by others, and published with the ecclesiastical history of Nicephorus, Lyncellus, and Theophanes, in folio, at Paris, in 1649. An edition of this work, with enlargements, has been since published by Branchini, in four volumes folio, at Rome, in 1718. Anastasius was a learned man, and a tolerable writer.

DREPANIUS FLORUS, surnamed the Master, a deacon of the church of Lyons. He was one of the most learned

men of his time. He answered Erigena on predestination, which is to be found in the Bibl. Pat. tom. 8. He was also author of Commentaries on the Epistles of St. Paul, and other works.

REMIGIUS of Auxerre, a learned French Benedictine monk, who derived his surname from the abbey of St. Germain at Auxerre, where he embraced the religious profession. He distinguished himself by his proficiency in profane and sacred literature, at a dark and barbarous period, and was deservedly placed at the head of the schools belonging to his monastery. He taught at Rheims, and next at Paris, where he opened the first public school in that city. His works are chiefly commentaries, except one on the musical treatise of Martianus Capella. Remigius died about the year 900.

CHRISTIAN DRUTHMARUS, a learned French monk, was a native of Aquitaine, whence he removed to Picardy, and embraced the monastic life, at the abbey of Corbie, in the diocese of Amiens, where he was ordained priest. In that abbey he found encouragement given to those who were desirous of literary improvement; and availing himself of the advantages which the situation afforded, obtained considerable celebrity by the progress which he made in different branches of learning. From such of his works as still remain, he appears to have understood not only the Latin and the Greek, in which he was an admirable scholar, but in some degree also the Hebrew language; to have been conversant in history, both sacred and profane; and to have paid particular attention to the study of the Holy Scriptures. His proficiency occasioned his being appointed to the office of tutor to the young monks, successively at Corbie, and at Stavelo, and Malmedy. It is not known at what time he died. He wrote a commentary on St. Matthew, which is remarkable on account of its denial of the doctrine of the real presence in the sacrament.

SAADIAS-GAON, or as he is frequently denominated Saadiah the Excellent, a learned rabbi, was a native of Pithorn, or Al Finini, in Egypt, where he was born about the year 892. Having acquired a high reputation for learning and abilities, he was, in the year 927, sent for by David, the son of Zachai, the prince of the captivity, to preside over the academical institution at Sora, near Babylon. One of the first objects of his care, after entering upon his office, was to explode, as far as he was able, the doctrine of the transmigration of souls, which was very prevalent, not only among the Persians and Arabs, but even among the Jews. He had made considerable progress in it, when he was sent for by the prince of the captivity to subscribe to a new regulation, which appeared to him to be repugnant to the Jewish laws, and for that reason he firmly refused his signature. Hence a breach arose between David and Saadiah, and the academy soon became divided into two

parties, which ended in the deposition of David, but his disgrace was of short duration; and on his restoration, Saadian was obliged to seek his safety by flight. He remained in concealment seven years, during which he composed the greatest part of the books which were published in his name. He afterwards found means to be reconciled to David, and was restored to his professorship, in which he continued with great reputation till his death, in 942, at the age of fifty. His works are—1. *Sepher Haemunah*, or Treatise on Faith. 2. A Commentary on *Jetzirah*. 3. An Arabic Translation of the Bible. 4. Commentaries on the Song of Solomon, Daniel, and Job.

BAHALI, the surname of Abu Nair Ahmed ben Ganern, author of a book entitled *Eschtekah Al Esma*, the derivation of Arabic names. He died in the year 220 of the Hegira. Bahali is also the surname of Mahommed Ben Mahommed, who abridged the book entitled, *Ekhtelaf Al Olama*, a treatise on the diversity and contrariety of the opinions of the Mussalman doctors. He died in the year 321 of the Hegira.

ABU JAAFAR AL TABARI, an Iman of great piety, as well as of very extensive reading and erudition, was born at Amu, or Amol, the capital of Tabrestan, whence his name, in the year of the Hegira 224, A. D. 845; and though he was a strenuous defender of the Koran, he was censured at Bagdad as a heretic or Shiite. His work, entitled *Al Tarikh Al Tabari*, is held in high esteem, and considered as the basis of all the other histories of the Moslems. What we now have is only an abridgement of a much larger work. It began with the creation of the world, and continued, according to Abulfeda, by different writers, to the year of the Hegira 521. Mr. Ockley says, that an imperfect MS. copy of it, in Arabic, is preserved in the Bodleian library at Oxford.

BOKHARI, a learned Arabian, who wrote at Mecca a book, in which he has collected 7275 authentic traditions, all on the Mahometan religion. He died in the year 256 of the Hegira.

IRGE, a Japanese princess, born 868, whose writings are still said to be in great repute at Japan.

RELIGION.

SERGIUS II., pope, a Roman, was raised to the pontifical chair on the death of Gregory IV. He had a competitor in John, deacon of the Roman church, who took possession of the Lateran, but was expelled by the efforts of the Roman nobility. Sergius was consecrated immediately after his election, without even waiting to be confirmed by the emperor. Lothaire, the emperor, was so much enraged at this neglect, that he sent into Italy his son Lewis, who had been declared king of Lombardy, with a powerful army, attended by his uncle,

Drago, archbishop of Metz. This prince cruelly ravaged the pope's dominions, and then marched to Rome, where he entered the city amidst the acclamations of the people. He proceeded to the Vatican church in a solemn procession with the pope, and was afterwards crowned king of Italy. A number of complaints were then laid before Lewis by the archbishops of Milan and Ravenna, and several bishops of the see of Rome, relative to the usurpations and oppressions of the papal court, which Sergius satisfactorily answered. He then took the oath of allegiance to the emperor, and was confirmed in his election. Nothing else particular occurred during this short pontificate, but an incursion of the Saracens, who sailing up the Tiber, burnt the suburbs of Rome, and pillaged the churches of St. Peter and St. Paul without the walls. Sergius expired in 847, after a short pontificate of nearly three years. The famous *scala sancta*, or holy stair-case at Rome, was erected during this pontificate.

LEO IV., pope, was a native of Rome, who was educated in the monastery of St. Martin, ordained sub-deacon by Gregory IV., and presbyter of the Roman church by Sergius II. Upon the death of Sergius in the year 847, he was called to the pontifical throne by the universal voice of the Romans, but not ordained till between two or three months after his election, as he waited for the arrival of the imperial deputies to examine and confirm it. At length the Roman senate judged it expedient that, owing to the critical situation of public affairs, the ceremony should be delayed no longer, but at the same time protested and declared, that by dispensing with the imperial edict on this occasion, they did not intend by any means to derogate from the just rights of the imperial crown. His first object was to restore the churches of St. Peter and St. Paul to their former splendour, which he did at a vast expense, they being robbed of all their most valuable ornaments by the Saracens, and then to secure them against the future attempts of such plunderers. With that design he resolved to build a new city upon the Vatican, and to inclose it, as well as the church of St. Peter, by a strong wall. This resolution met with the approbation of the emperor, who generously contributed himself, and prevailed upon his two brothers, Charles king of Neustria, and Lewis king of Bavaria, to send their liberal contributions towards carrying on so great a work. The Roman nobility also assisted the pope with large sums of money on this occasion. Leo, thus encouraged, provided himself with necessary materials and workmen from different parts of Italy, and then began the undertaking, with the utmost diligence and ardour, performing himself the office of overseer in all sorts of weather. During the year 849, he was obliged to stop the work for some time in consequence of receiving information that the Saracens were fitting out a powerful fleet for the pur-

pose of making a second attempt upon Rome. This news rendered it necessary for Leo to employ all the workmen in repairing the walls of the city, and building new fortifications. Most of the Saracen fleet was destroyed by a storm, and the few that remained were taken, and the crews carried prisoners to Rome, many of whom were hanged, and left on the gibbets, to strike their countrymen with terror, whilst the rest were put in irons, and forced to labour on the pope's new works. While the Romans were rejoicing at this complete overthrow of their enemies, Lewis king of Italy arrived at Rome, being sent by his father, who had taken him for his colleague in the empire, to be crowned emperor by the pope. In 852 Leo had the satisfaction of seeing his new city completed, which he called, after himself, the Leonine city, and consecrated with great solemnity on the 27th of June. In 853, the famous Alfred, king of the West Saxons, was sent by his father to Rome to be educated under the care and direction of the pope. In the year 854, finding that the Saracens still infested the coast, notwithstanding their late misfortune, Leo, at a great expence, fortified the city of Porto, and there planted a colony of Corsicans, whom he supplied with cattle and tools of agriculture, and arms for their defence. He also fortified several other cities on the coast, and the inhabitants of Centumcellæ having abandoned their city, and chose rather to live in the woods than on a spot where they were exposed to continual visits from the Saracens, he determined to build them a new city. This place he called Leopolis, but in process of time, the inhabitants, disliking its situation, abandoned it, and returned to Centumcellæ, giving the latter place the name of Civita Vecchia, or the old city, which it bears to this day. Scarcely had Leo finished his new city, when he was surprised with the intelligence that the emperor Lewis was arrived in the neighbourhood of Rome, at the head of numerous troops. Leo was soon informed by him that the design of his coming was to bring to trial Gratian, commander of the Roman militia, one of the counsellors of the pope, and a man of great distinction at Rome, who was accused of having solicited Daniel, another commander of the militia, to join him in driving out the French, and call in the Greeks in their place. On the day of trial, however, Gratian was proved to be innocent, and the accuser delivered up to be disposed of at his pleasure; but he spared his life, on the solicitation of the emperor. Leo died in 855, after presiding over the Roman church eight years and three months. He is said to have possessed all the moral and Christian virtues without the alloy of one single vice or defect. Two "Letters," and a discourse designed for the instruction of the clergy in the duties of their office, which have been commonly ascribed to this pope, are inserted in the eighth volume of the "Collect. Concil."

POPE JOAN, called by Platina John VIII., is said to have held the holy see between Leo IV., who died in 855, and Benedict III., who died in 858. Marianus Scotus says, she sat two years five months and four days. Numberless have been the controversies, fables, and conjectures relating to this pope. It is said that a German girl, pretending to be a man, went to Athens, where she made great progress in the sciences, and afterwards came to Rome in the same habit. She had a quick genius, and spoke with a good grace in the public disputations; her great learning was so much admired, that after the death of Leo, she was chosen pope, and performed all offices as such. But while she was in possession of this high dignity, she became pregnant; and as she was going in a solemn procession to the Lateran church, she was delivered, between the Coliseum and St. Clement's church, in a public street, before a crowd of people, and died on the spot, in 857. A precaution is reported to have been afterwards taken to avoid such another accident, by placing the pope, after his election, on a chair with an open seat, called the groping chair, when a deacon came most devoutly behind, and satisfied himself of the pontiff's sex. But this precaution, if it ever existed, has been long disused. This story, believed for some centuries, and excused or palliated by some catholic writers, and denied by others, is now considered as fabulous, as it never was mentioned for two hundred years after the time when it is asserted it actually took place. Pius II. was the first who ventured, in the fifteenth century, to question the authority of the tradition, and it is now laid aside as ridiculous and puerile. As it is usual, however, to give it a place in biography, we do not refuse it admission into this work.

BENEDICT III., pope, a native of Rome, and of great reputation for piety, was unanimously elected to the pontificate in 855, and in a manner compelled to assume that office which his humility led him to decline. The decree of his election was sent for confirmation to the emperors Lothaire and Lewis; but the deputies, being corrupted, joined with the imperial envoys in nominating the presbyter Anastasius, who had been deposed by a council to make way for the preceding pope. Anastasius took violent possession of the papal throne, and treated Benedict with great cruelty and indignity. The Roman clergy, however, were firm in his cause, and could not by any menaces be induced to consecrate Anastasius. Benedict was, therefore, after a short time, resealed on the throne, which he filled with a great character for mildness, piety, and charity. It was in his time that Ethelwolf, king of the West Saxons, visited Rome with his son Alfred. Benedict died in 858. Two epistles of his are remaining, one to Hincmar, archbishop of Rheims, confirming the acts of the council of Soissons; the

other to the bishops of the kingdom of Charles the Bald, against the subdeacon Hubert, accused of high crimes.

ANASTASIUS, an anti-pope, was elected in the year 865 by the commissaries of the emperor Louis II., in opposition to Benedict III., but was obliged, soon afterwards, to relinquish his pretensions.

NICHOLAS I., pope, who is surnamed the Great, was the son of one Theodore, and a native of Rome. On the death of pope Benedict III., in the year 858, he was elected to the vacant dignity. The emperor Lewis II. assisted in person at the consecration of the new pontiff. Some days afterwards, being told that the pope, attended by the Roman nobility, was coming to visit him, he went out to meet him, took hold of the pope's bridle, and condescended to lead his horse for some distance on foot; as he also did at the pope's departure. One of the first objects of importance which engaged the attention of the new pope, was the state of affairs at Constantinople, which had divided the eastern bishops into two parties, and seemed to furnish him with a favourable opportunity of exercising his power and authority over that rival see. The emperor Michael having deposed the patriarch Ignatius, and appointed Photius in his stead, the pope pronounced an anathema against Photius. This circumstance confirmed a schism between the Greek and the Latin churches. The pope's attention was next drawn to the west, by different affairs of importance, in which an appeal was made to his authority. Lothaire, king of Austrasia, and brother to the emperor Lewis, had married Theutberga, sister to Hubert, the duke of Burgundy; but being desirous of divorcing her, that he might marry Woldrada, one of his mistresses, he accused her of incest with her brother. She was tried and honourably acquitted. Lothaire, however, renewed the charge against her, and compelled her, by terrible menaces, to own herself guilty, and a decree was passed that she should do public penance for her crime, but she escaped into France. Lothaire publicly married Woldrada, without waiting for the consent of the pope. The pope took the part of Theutberga, and summoned a council; but Lothaire defeated his design by bribing the popes legates to suppress his holiness's letters to the German and Gallican princes and prelates, and to withhold from the queen all information respecting the meeting of the council. Consequently none but the friends of Lothaire attended, who declared Woldrada to be his lawful wife. The pope pronounced sentence of deposition on two archbishops and others concerned in this affair, who in consequence repaired to the emperor at Beneventum. The emperor, in the year 864, set out for Rome with the two archbishops and a body of troops, where they committed the most dreadful disorders; plundering

and burning the houses of the citizens; breaking into the churches, and stripping them of their valuable ornaments; murdering the men, and violating the women. The pope took refuge in the church of St. Peter, where he remained two whole days without either eating or drinking. Fortunately for the pontiff, the emperor was attacked by a fever, which gave the alarm to his superstitious apprehensions, and he invited the pope to a conference. By this interview the sentiments of the emperor respecting the conduct of his brother Lothaire became so entirely changed, that he abandoned the protection of the archbishops, and ordered them to return to France. In the year 865, the pope sent Arsinius, bishop of Orta in Tuscany, to interpose for the prevention of the war which threatened to break out between the emperor and the kings of France and Germany; and to determine the business of Lothaire and Theutberga. Lothaire, afraid of being excommunicated, dismissed Woldrada, and re-instated Theutberga in her dignity. He, however, still maintained a private intercourse with Woldrada, who governed him and his kingdom with an absolute sway, while Theutberga had but the empty title of queen. The pope, on being informed of the conduct of Lothaire, in 866 solemnly excommunicated Woldrada, which created great alarm in the mind of Lothaire, who wrote most submissive letters to the pope, and by this means continued to ward off the threatened sentence of his own excommunication.

Nicholas died, in the year 867, after he had presided over the Roman church nine years, and between six and seven months. He was a person of considerable abilities and learning. He is commended by Anastasius for his charity to the poor. Many of his "Letters" are inserted in the eighth volume of the "Collect. Concil.," and they were published separately at Rome, in 1542, folio.

ADRIAN II., pope, a Roman by birth, presbyter of the church of St. Mark, succeeded Nicholas I. in the year 867. He had twice before refused the dignity, and now, at nearly seventy-six years of age, accepted it at the united request of the clergy, nobility, and people. His election was approved by the emperor Lewis. The beginning of his pontificate was disturbed by the invasion of Lambert, Duke of Spoleto, who plundered the city of Rome. By the united force of the emperor's authority and the pope's bulls, these marauders were soon dispersed. This pope revoked the sentence of excommunication which had been passed upon Lothaire king of Lorraine, for having divorced his wife. He had several disputes with the emperor and patriarch of Constantinople, concerning power, and extended his authority over the kings and princes of the West. Charles the Bald having taken possession of the kingdom of Lorraine upon the death of

the king without an heir, and being crowned at Rheims by the archbishop Hincmar, the pope employed the whole force of his interest to induce Charles to relinquish Lorraine in favour of the emperor, and to prevail upon Hincmar, with the rest of the clergy and the nobility, to desert him; he even sent legates to the king, ordering him to yield to the emperor's undoubted right. The king, however, was not to be intimidated, and the pope was at last obliged to give up the point. However, the pope was not humiliated by this disappointment; he again asserted his right of interfering with the affairs of princes, by taking Charles's rebellious son Carloman, and his accomplice, the young Hincmar, bishop of Laon, under the protection of the Roman see. Adrian still contended for the right of the see of Rome to the jurisdiction of Bulgaria, and was much displeased with the conduct of Grimoald, his bishop, who had left it in the hands of the Greeks. Death prevented his further inquiry into the conduct of that prelate, and terminated a restless life in 872, after presiding over the Roman see five years. A miraculous increase of money, in distributing alms, is ascribed to this pope by his biographer Platina.

JOHN VIII., pope, was a native of Rome, and the son of one Gundus. He was appointed archdeacon of the Roman church; and when by the death of Adrian II., in the year 872, the papal see became vacant, he was elected to fill it. In the following year the emperor Lewis came to Rome, where he held an assembly of the states of Italy subject to the empire, at which the pope assisted. In that assembly the pope assumed the power of absolving Lewis from an oath which he had taken, not to interfere with the government of the dukedom of Benevento, under the pretences that it had been extorted by force, and that it was inconsistent with the welfare of the empire. In 875 the emperor Lewis having died without leaving any male issue, his uncles, Lewis of Germany and Charles of France, surnamed the Bald, became competitors for the empire, and the kingdom of Italy. The pope having invited Charles to proceed to Rome, he appeared at the head of a powerful army, and was crowned by the pontiff with great solemnity. Of this circumstance the pope afterwards spoke, as if it had given to Charles an undoubted right to the imperial crown; and from that period his successors pretended to have a right to elect, or at least to confirm the election of the emperors. The pope afterwards appointed Angesisus, archbishop of Sens, primate of all France and Germany, on the French side of the Rhine. This gave great offence to the Gallican bishops, but the pope, willing to oblige the emperor, supported the prelate in that dignity. The Saracens were at this time spreading devastation and slaughter over the southern provinces of Italy, and threatened to advance against Rome; several of the princes entered into an alliance

with the Saracens for the sake of redeeming their territories from ruin. Athanasius, bishop of Naples, treacherously seized his own brother Sergius, duke of Naples, who acted in concert with the Saracens; and after putting out his eyes, sent him to Rome, when the pope applauded the barbarous action as an acceptable service to the church. Athanasius, having assumed the government of the dukedom, joined the Saracens, invaded Rome, and threw the city into great confusion. Upon this, John solemnly excommunicated him and his followers.

In the year 877, the pope held a council at Rome, which confirmed the election of Charles to the empire. The pope met the emperor at Vercelli, who had resolved to march with an army to the relief of Italy, and proceeded with that prince to Tortona, where he crowned Richilda empress. Here Charles received intelligence of a conspiracy against him at home, which obliged him to retreat towards France; and the pope returned to Rome. Charles was poisoned before he reached home. The pope was reduced to the necessity of purchasing peace from the Saracens, by the payment of a large annual tribute. The pope was now assailed from another quarter. Lambert, duke of Spoleto, and Adalbert, marquis of Tuscany, entered Rome with their forces, took the pope prisoner, plundered the city, and compelled the Romans to take an oath of allegiance to Carloman as king of Italy. The pope, having been set at liberty, sailed for France, held a council at Troyes in the year 878, in which the duke of Spoleto and his accomplices were solemnly excommunicated and anathematized. The pope returned to Rome, which still suffered from the exactions of the Saracens.

Carloman, king of Bavaria, and his younger brother Charles, surnamed *le Gros*, were at this time contending for the kingdom of Lombardy, and Charles had succeeded in driving his brother out of Italy. The death of Carloman soon afterwards happening, the Bavarian states chose his second brother Lewis for their king, who, to prevent Charles from disturbing him in the possession of that kingdom, renounced in his favour all claim to the kingdom of Lombardy, and the title of emperor. The pope now offered the imperial crown to Charles, who proceeded to Rome, and was crowned by the pope, towards the end of the year 880. The pope, however, could not prevail with the new emperor, nor the Italian princes, to assist him against the Saracens. The pope went in person to Naples, to solicit Athanasius to turn his arms against the Saracens. That prelate promised to support the pope, who supplied him with a large sum of money, to enable him to levy the requisite forces; but he treacherously assisted the Saracens. John died in the year 882, having presided over the Roman church ten years and some days. In the ninth volume

of the "Collect. Concil." are inserted three hundred and twenty-six of his "Letters," and also "A Sermon," pronounced in council on the confirmation of the election of Charles the Bald.

MARTIN II., a pope, was the son of a presbyter, and a native of Galesium in Tuscany. He recommended himself to different pontiffs by his talents for business, and rose to the office of archdeacon of the Roman church. In 866 he was sent legate by pope Nicholas to Bulgaria and Constantinople, for the purpose of excommunicating the patriarch Photius, and again, in 869, by pope Adrian II., to sit in the eighth general council convened in opposition to that patriarch. In 879, pope John VIII. sent him legate to Constantinople, to annul the acts of the council held under Photius, and to excommunicate that patriarch anew. According to some writers, he was ordained a bishop by pope John, but without assigning him any particular see. Upon the death of that pope, he was elected to succeed him. One of his first measures was to declare the acts of the late council of Constantinople null and void, to excommunicate Photius, and to anathematize all who should acknowledge him as lawful patriarch. These proceedings so highly irritated the emperor Basilus against him, that he would not own him for lawful pope, insisting that he would have been translated from one see to another, and was not therefore canonically elected. Another measure of this pontiff's government, was his restoration of Formosus, bishop of Porto, to his see, though he had been repeatedly excommunicated by his predecessors, and even obliged to swear that he would never resume the episcopal functions. From this oath Martin took upon himself to absolve him, declaring him innocent of the crimes laid to his charge, and replaced him in his bishopric. What then became of the infallibility of pope John? He died in 884, after a pontificate of one year and five months. None of his writings have reached our time, excepting "A Constitution for the Benedictine Monastery in the Diocese of Limoges," which is inserted in the ninth volume of the "Collect Concil."

ADRIAN III., pope, was a Roman by nation, and succeeded to the papal throne on the death of Martin II. in 884. He being desirous to deliver Italy from its dependance upon the emperor of Germany, passed a decree, that if Charles should die without male issue, the kingdom of Italy, and title of emperor, should be bestowed only on natives of Italy, and that no regard should in future be paid to the authority of the emperor in the creation of a pope. Basil the Macedonian, emperor of the east, endeavoured, but without success, to persuade this pope to annul the excommunication of his predecessor against Photius patriarch of Constantinople. Adrian

III. died on his way to a diet at Worms, in 885, having held the see little more than a year.

STEPHEN V., was of a noble Roman family, a presbyter of the church of Rome, and highly esteemed by all ranks for the purity of his morals and sanctity of his life. On the death of pope Adrian III., in May 885, he was chosen to succeed him, and was forcibly carried, himself alone resisting, to be installed at the Lateran, which was followed by his consecration on the next day. The intelligence of this hasty election gave great offence to the emperor Charles le Gros, who immediately sent a delegate to depose the pontiff, as appointed without his knowledge or consent; he was, however, pacified by a solemn embassy, which brought the decrees of election, signed by thirty bishops and all the leading laymen; and Stephen was confirmed in his seat. Basil, the eastern emperor, having written a letter to the pope's predecessor Adrian, severely reflecting upon him and Adrian's predecessor, Martin, for refusing to communicate with the patriarch of Constantinople, Photius, Stephen answered the latter, strongly expressing his own disapprobation of Photius. This patriarch being afterwards deposed by the emperor Leo the Philosopher, who placed his own brother Stephen in his see, the eastern bishops and clergy applied to the pope, requesting that he would grant a dispensation for the new patriarch, whom Photius had made deacon, and would forgive those who had communicated with Photius. The pope, in his reply, mentioned his great satisfaction in the expulsion of Photius, but declined granting the dispensation before he should see more fully into the case; for which purpose, he desired that bishops might be sent to him from both parties. Charles le Gros dying in 888, without male issue, a competition arose for the succession to the crown of Italy between Berenger duke of Friuli, and Wido duke of Spoleto, the pope and Romans declared for the latter, who having defeated his antagonist, and made himself master of Lombardy in 890, was crowned emperor by Stephen at Rome in 891. This pope died in the same year, after presiding over the Roman church little more than six years.

FORMOSUS, pope, succeeded to the pontifical throne on the death of Stephen V., in the year 891. The first mention that we find made of him is during the pontificate of Nicholas I. when bishop of Porto, and was sent as legate into Bulgaria, to solve some doubts relating to religious matters which were entertained by the king of that country and his subjects, who had lately been converted to the christian faith. Under the pontificate of John VIII. he was accused of several great crimes, and among others of conspiring against the emperor and pope, and he was summoned to appear and take his trial. Not

thinking it safe, however, to trust himself in the hands of his enemies, he withdrew privately from Rome; on which a sentence was pronounced against him, and he was excommunicated and anathematized. This sentence was confirmed by the council of Pontigon in 876, and that of Troyes, in 878. He was in consequence reduced to the necessity of submitting to such terms as should be imposed upon him, and was obliged to take an oath that he would never more enter Rome, nor resume the episcopal dignity, but content himself while he lived with lay-communion. Pope Martin, however, in the year 883, absolved him from his oaths, and having declared him innocent of the crimes laid to his charge, restored him to his see. On the death of Stephen, in 891, Formosus was elected to the papal chair, though not without being opposed. Soon after his promotion, legates arrived at Rome from Constantinople, to endeavour to come to an amicable agreement, respecting the persons who had been ordained by the patriarch Photius, who had been condemned and anathematized by the predecessors of Formosus. But finding that nothing less than an absolute submission would be accepted, as must unnecessarily introduce unspeakable confusion into the church of Constantinople, they returned without accomplishing the object of their mission, and the breach was made still worse between the eastern and western churches. In the next year Formosus sent legates to preside at a council held at Vienna, to redress some abuses that prevailed in the kingdom of Arles, at which excommunications were thundered out against laymen who should strike clerks, make them eunuchs, or otherwise mutilate or maim them, usurp lands belonging to the see of Rome, dispose of churches without the consent of the bishop of the diocese, &c. Formosus espoused with much zeal the cause of Charles, of France, surnamed the Simple, against Odo, or Udes, who upon the death of that prince's father, had seized upon the kingdom of Aquitaine, and had been crowned king of France by the archbishop of Sens. This pope wrote very severe letters to Odo on this occasion, which however, produced no effect upon him, and it was not until his death that the family of Charlemagne regained possession of the whole of France. In the year 894, the emperor Wido dying, Lambert, his son was crowned by Formosus. But a bloody war breaking out between Lambert and Berengarius, who laid claim to the kingdom of Italy, the pope promised to crown Arnulph king of Germany, emperor, providing that he would drive out both the contending parties, and restore peace to the country. Arnulph readily complied with this invitation, and entering Italy with a powerful army soon made himself master of all Lombardy, and afterwards marched to Rome, where he was crowned emperor by the pope. Being however obliged to

return to Germany, the war again broke out between Lambert and Berengarius, but the pope reconciled them in 896, and they agreed to divide the kingdom of Lombardy between them. Formosus died the same year, after presiding over the Roman church four years and six months. Luitprand highly praises him for the sanctity of his life, and he is spoken of by several contemporary writers, as worthy in every respect, of the high station which he filled. When Stephen VI. who was the avowed enemy of Formosus, succeeded to the papal throne, a most disgraceful scene was transacted. Stephen carried his hatred of Formosus to such a height, that he determined to have him tried after his death. For this purpose he summoned a council to meet at Rome, and ordered the dead body of the pope to be taken from the grave, and arrayed in his episcopal habits, to be placed on the pontifical throne. After having assigned a deacon for his counsel, Stephen ridiculously addressed himself to the dead body, saying, "Why didst thou, being bishop of Porto, ambitiously and unlawfully usurp the universal see of Rome." We do not know what answer he received from the mock counsel; but Stephen, with the consent of all the bishops that were present, pronounced Formosus guilty of the charge of illegally intruding himself into the apostolic see. Afterwards being stripped of the pontifical ornaments; three of his fingers were cut off, with which it was customary to bestow the benediction of the church, and his body was thrown into the Tiber. Theodore II., however, during his short reign in the year 898, caused the body of Formosus to be taken from the Tiber, and declaring all his acts legal and valid, restored his corpse to its sepulchre in the Vatican. In the "Collect Concil," there are two letters which bear the name of this pope, one of which is addressed to Stilianus, on the eastern affairs, and the other to the English bishops.

BONIFACE VI. was raised to the papal chair on the death of Formosus, A. D. 895, but enjoyed his pontifical dignity only fifteen days.

STEPHEN VI., pope, a native of Rome, was placed in the papal chair, on the expulsion of Boniface in 896. He disgraced himself by the treatment he bestowed on the body of pope Formosus, which he caused to be taken up and thrown into the Tiber. The emperor Lambert persuaded Stephen to reverse the decree of Adrian III. which determined that on a vacancy the pope elect should be consecrated without waiting for the imperial envoys. He enjoyed his dignity but a short time; for in 897, he was thrown into a dungeon and there strangled.

ROMANUS, pope, was elected to that dignity in the year 897, upon the expulsion of Stephen VI. Little is recorded of him; he is said by Platina to have annulled the acts of his

predecessor, and in particular, to have declared his proceedings against the corpse and memory of pope Formosus unjust and illegal. Romanus' dignity was of short duration, he died before he had been in possession of it quite four months. Two "Letters" attributed to him may be seen in Baluze's "Append. ad Marc Hispan."

THEODORE II., pope, a native of Rome, succeeded Romanus about the close of the year 898. During his possession of the see, which he held only for twenty days, he caused the body of pope Formosus to be taken out of the Tiber, and re-interred in the Vatican, and declared all his acts to be legal and valid.

JOHN IX., pope, was a native of Tivoli, of which place he became deacon; and the son of Rampoald. Upon the death of Theodore II. in 898, Sergius, presbyter of the Roman church, and John, were competitors for the succession; but John's party prevailing, he drove his rival out of Rome, and was raised to the papal throne. At the beginning of his pontificate, seeing Italy divided by the factions of different pretenders to the empire, he behaved with very great caution, favouring the interests of neither, till the violence of Berenger, king of Lombardy, induced him to take a decided part. That prince appeared unexpectedly before Rome with a powerful army, and obliged the new pope to crown him emperor. Berenger had scarcely left the city, when the pope summoned a council, in which he declared his coronation null and illegal, as having been extorted by force, and acknowledged Lambert as lawful emperor. By this act he virtually acknowledged Formosus for lawful pope, who had before crowned Lambert, and caused those who had received ordination from Formosus, to be restored to their ranks in the church, as having been unjustly degraded. In the same year John convened a council to meet at Ravenna, which confirmed the acts of the council of Rome, and approved of the coronation of Lambert, who was present. Mention is made of a third council held by this pope; but nothing concerning it has come down to our time. John died in the year 900, after presiding over the see of Rome two years and some days. There are extant four of his "Letters," in the ninth volume of the "Collect Concil."

BENEDICT IV., pope, son of a Roman of rank, was raised to the chair about the year 900. He crowned Lewis, the son of Boson, emperor. He supported a good character in an age of depravity, and died in 903.

LEO V., pope, was a native of Ardea, and succeeded Benedict IV. in 903. He had filled the papal chair little more than one month, when he was deposed by one of his own

priests named Christopher, and thrown into prison, where he died of grief, soon after.

CHRISTOPHER I., pope, deposed Leo V., and ascended the papal throne, but was soon after driven from his seat by Sergius III.

SERGIUS III., pope. After the death of Theodore II., in 898, a party elected Sergius, a presbyter of the Roman church; a more powerful party however supporting John IX. Sergius was expelled from Rome, and was obliged to save himself by flight. He lay concealed for seven years, during which he engaged in his interest his relation, Adelbert, Marquis of Tuscany, by whose assistance, he was enabled to expel Christopher, who had seized the pontifical throne, and placed himself there in 904. Sergius, who is termed by Baronius, "the most wicked of men," had a scandalous connection with the infamous Marozia, who, with Theodora her mother, and her sister of the same name, at that time disposed of the Roman see. Marozia, who had already been mistress of the Marquis Adelbert, bore the pope a son, who was afterwards raised to the papal throne, under the name of John XI. Sergius received a solemn embassy from Leo, the eastern emperor, on account of the refusal of the patriarch Nicholas to confirm the fourth marriage of Leo, as being forbidden in the Greek church. Sergius not only approved this marriage, there being no limitation to the number of successive marriages in the Roman church, but sent legates to Constantinople to confirm it. Sergius died in 911. He rebuilt the Lateran church.

ANASTASIUS III., pope, a Roman by birth, succeeded Sergius in the year 911. The only praise which rests upon the memory of this pontiff, is, that he did nothing deserving of blame: an encomium that may at first be perceived.

LANDO, pope, a Sabine by birth, succeeded to the pontifical throne on the death of Anastasius III., in the year 913. He was indebted for his elevation to Theodora, and her daughters Marozia and Theodora, all of them no less famous for their beauty, their wit, and address, than infamous for the scandalous lives which they led. Lando died within about six months of the time that he was elevated to the papal see, and during that short reign he did nothing worthy of record.

JOHN X., pope, was a Roman by birth, the son of a person of the same name, and became deacon to Peter, archbishop of Ravenna. He was frequently sent to Rome by that prelate, to pay his obeisance to the pope, and as he was a handsome man, the famous prostitute Theodora, who governed every thing at that infamous court, fell passionately in love with John, and engaged him to maintain a criminal intercourse with her.

While they lived together in this scandalous manner, the death of the bishop of Bologna took place, and Theodora procured her paramour to be preferred to that see, but the archbishop of Ravenna dying before he was consecrated, she persuaded pope Lando to have John ordained archbishop of that city. Lando himself dying in 914, Theodora, by her interest, got him preferred to the popedom. Scandalous as this affair was, Rome and Italy were indebted to his policy and vigorous exertions, for deliverance from the barbarity and oppression of the Saracens. As he possessed an uncommon address and great abilities, he found means to engage the Italian dukes, Berenger, king of Lombardy, and even Constantine emperor of the East, in a league against those infidels as a common enemy. Berenger was tempted to join this alliance by the pope's offer to crown him anew, and get him acknowledged by all for lawful emperor; and in pursuance of his engagement he marched to Rome at the head of a numerous and powerful army, where the pope entertained him with the utmost splendour and magnificence, and crowned him emperor in St. Peter's church in the year 916. In the mean time the expected succours having arrived from the East, the pope was determined to take the field, as commander in chief of the forces raised by the Italian lords. Having put himself at their head, the allies advanced from three different quarters against the strong fortress on the Garigliano, where the Saracens had concentrated their forces, and began to batter it on all sides. The Saracens held out for three months against their spirited and incessant attacks, till their provisions were all consumed; when, by setting the fortress on fire they destroyed the immense wealth of which they had plundered the Italian provinces, and then sallying out, cut their passage to the neighbouring woods and mountains. Being closely pursued, they were all either cut to pieces or captured. Thus was the Saracen power destroyed, chiefly through the means of John, which, during forty years, had been the terror of all Italy. In the year 917, the pope, who had some compunctions of conscience on account of the debauched and licentious life he had led, sent a legate, as his proxy, on a pilgrimage to the tomb of St. James of Compostella in the kingdom of Leon, absurdly thinking to atone for his unrepented vices by such a solemn mockery. His legate on his return to Rome was accompanied by an envoy who brought from Ordonius king of Leon rich presents to the pope, and who obtained the papal license for the Mosarabic Missal to be used continually in the Spanish church with some slight alterations. In the year 920 the pope terminated the misunderstanding which had subsisted between the eastern and western churches since the pontificate of Sergius III.; and in the year 921, he presided at a council held at Rome, sum-

moned to decide on the rival claims of Hilduin and Richerius to the bishopric of Tongres, in which Richerius was lawfully elected, and Hilduin excommunicated. In the year 925, John shewed what little regard he paid to the discipline and canons of the church by confirming the nomination of Hugh, a child scarcely five years old, and son of count Herbert, one of the most powerful lords in France, to the archbishopric of Rheims. In 926 he went to Mantua to congratulate Hugh, duke of Provence, on his accession to the crown of Lombardy; and is said to have formed an alliance with that prince. As John was indebted for his elevation to the papal throne to the intrigues of a woman, so he lost his dignity and life through the intrigues of another, equally infamous. This was Marozia, the daughter of Theodora, who was now dead. Marozia had prostituted herself to pope Sergius III., by whom she had a son; and was afterwards married, first to Alberic, and upon his death to Guy, successively marquisses of Tuscany. On the death of her mother, expecting to succeed to the influence which she had exercised over the pontiff, she was highly provoked at perceiving that John placed greater confidence in his own brother Peter, than in her or her husband, and formed the bloody design of murdering them both. This design she communicated to her husband, and prevailed upon him to carry it into execution. Accordingly Guy, one day, when the pope and his brother were at the Lateran palace, broke into it with a band of armed ruffians, killed Peter before his brother's face, and then seized on the pope, dragged him to prison, where he soon after died, some say smothered with a pillow, in 928. He had held the papal see more than fourteen years. Three of his "Letters" are inserted in the ninth volume of the "Collect Concel."

LEO VI., pope, was a Roman by birth, and elected to the papal dignity on the death of Pope John X. in the year 928. Platina speaks highly of his character, and of his intentions of reforming the corruptions of the age, and securing the peace of Rome and Italy; but he died before he had time to carry them into execution, and when he had possessed the popedom only six months and fifteen days. It is said that he died in prison.

STEPHEN VII., succeeded Leo VI. in 929, and died in 931.

IGNATIUS, patriarch of Constantinople was son of the emperor Michael Europolata, by Procopia, and when his father was deposed by Leo, he retired to a monastery. He was made patriarch in 847, but his reprimand of Bardas, an incestuous courtier, procured his disgrace, and Phetius was placed in his room. He was restored under Basil, who presided at the eighth general council held at Constantinople. He died 878.

PHOTIUS, patriarch of Constantinople, was one of the finest geniuses of his time. He was born in Constantinople, and descended of a noble family. His merit raised him to the patriarchate; for Bardas having driven Ignatius from the see, Photius was consecrated by Ashbestus in 859. He condemned Ignatius in a synod, whereupon they excommunicated him, and he, to balance the account, anathematized the pope. Basilus of Macedon, the emperor whom Photius had reproved for the murder of Michael, expelled him, and restored Ignatius; but afterwards, re-established Photius, upon Ignatius's death, in 878. At last, being wrongfully accused of a conspiracy against Leo the philosopher, son and successor of Basilus, he was expelled by him in 886, and died soon after. He wrote a *Bibliotheca*, which contains an examen of two hundred and eighty authors; also two hundred and fifty three epistles; the *Nomocanon* under fourteen titles; and abridgment of the Acts of several Councils, &c. His natural abilities were very great. There was no branch of art or science in which he was not versed. He was first raised to the chief dignities of the empire, being made principal secretary of state, captain of the guards, and a senator; and in all these stations acquitted himself well. His rise to the patriarchate was very quick; for being a layman, he was made monk the first day, reader the next, and the following day sub-deacon, deacon and priest. So that in six days he attained the highest office in the church. But his unbounded ambition made him commit excesses which rendered him a scourge to those about him. Fabricius calls his *Bibliotheca*, "*non liber, sed insignis thesaurus*," not a book, but an illustrious treasure, in which are contained many curious things no where else to be found. It was brought to light by Andrew Scholus, and communicated by him to David Hoeschelius, who caused it to be printed in 1601. Scholus translated it into Latin, and printed his translation alone in 1606. The Greek text and translation was printed at Geneva in 1611. The last and best edition was printed at Rouen in 1653, folio.

EUTHYMIUS, was first a monk, and afterwards, by his talents and virtues so far recommended himself to notice, that he obtained the appointment of "*Syncelle*," an office of high rank under the patriarch, and he was also chosen confessor by the emperor Leo VI. In 906 the patriarch Nicholas was deposed by the emperor, and Euthymius was elevated to the office in his stead. Upon the death of Leo, his successor Alexander II. re-established Nicholas in the patriarchal chair, and sentenced Euthymius to banishment, a punishment which he bore with fortitude and patience till his death, about the year 920.

EULOGIUS, elected archbishop of Toledo, was born at Cordova about the year 800. He was educated for the priesthood, and discharged the duties of that office with zeal and

activity till the year 844, when he was driven into exile by the Saracens for his boldness in maintaining the principles of the Catholic faith. After much suffering he ventured to return to Cordova, where, in the year 850, he was thrown into prison on account of his religion. In the dungeon he employed himself in writing animating exhortations to the Christians, to support and console them under their persecutions, for conscience sake, and to encourage them to undergo the severest trials rather than disgrace themselves by apostacy. He was afterwards liberated, and persevered by his personal labours, as well as writings, in fortifying his fellow-catholics against the arts and terrors of their enemies. As a reward for his exertions in this hazardous employment, he was chosen to fill the vacant see of Toledo; but he was put to death before he could receive the episcopal consecration. The accusation against him was the having converted a young Mahometan female to the Christian faith; he was beheaded in 859.

ANSCARIUS, worthy of note as the first who introduced Christianity into Denmark and Sweden, and hence called the apostle of the north. He was born at Picardy, September 8, in the year 801, and was educated in a Benedictine convent at Corbie. Harold, king of Denmark, having been expelled from his dominions, fled for protection to Lewis, the son and successor of Charlemagne, who persuaded him to embrace Christianity. When Harold returned to his country, Anscarius agreed to accompany him, and confirm both him and his attendants in the Christian religion. Aubert, a monk of noble birth, offered to be his companion; but Harold and his attendants were so rude and barbarous in their manners, that the missionaries suffered much in the beginning of their journey. When the company arrived at the frontiers of Denmark, Harold, finding access to his dominions impossible, remained in Friesland, where Anscarius and Aubert laboured with zeal and success, in the promotion of Christianity, for two years, when Aubert died. In the year 829, Anscarius received a commission from the emperor Lewis to visit Sweden. Another monk of Corbie, Vitmar, was assigned as his companion. In the passage, they fell in with pirates, who took the ship, and all its effects. On this occasion, Anscarius lost the emperor's presents, and forty volumes, which he had collected for the use of the ministry. Having reached land, they walked on, till at length they arrived at Birca, from the ruins of which Stockholm took its rise. The king of Sweden received them favourably, and permitted them to remain in the country, where they preached the Gospel with very considerable success.

After six months, the missionaries returned, with letters from the king, into France, where Anscarius was appointed first archbishop of Hamburgh. By order of the emperor Lewis he

went to Rome, to receive confirmation in the archbishopric. On his return he exerted himself in the work of conversion with great success. In the year 845, Hamburg was taken and pillaged by the Normans, and Anscarius escaped with difficulty, and lost all his books and effects.

Anscarius still persisted in the exercise of his mission in the north of Europe, till the bishopric of Bremen was given to him, and Hamburg and Bremen were from that time considered as united in one diocese. But it was not without much pains taken to overcome his scruples, that he was induced to accept of this provision for his wants. Having now gained the friendship of Eric, the king of Denmark, he was enabled to plant the Christian religion at Heswick, a post then called Hadeby, and much frequented by merchants. Through the friendship of Eric, he was enabled to visit Sweden once more, where he established the Gospel at Birca, from whence it spread to other parts of the kingdom. He returned to Denmark, and died February 3, 855. Anscarius was one of the most pious, indefatigable, and disinterested propagators of Christianity in these times.

REMBERTUS, a disciple of Anscarius the apostle of the north, was a native of Thurholt, in Flanders, in the monastery of which, as well as in that of Corbie, in Westphalia, he officiated as schoolmaster. He was one of the first promoters of Christianity in Denmark, and in or about the year 860 he became bishop of Ribe. After the death of Anscarius, in 865, he was appointed to the archbishopric of Hamburg, which office he held till his death, in 888. He wrote, in conjunction with a friend, the life of Anscarius, which is inserted in the first volume of Langebeck's "*Scriptores Rerum Danicarum*." In this work Rembertus relates various facts, not elsewhere to be found, with regard to the state of Denmark at that period, but intermixed with fables. He collected extracts from Gregorius Magnus, whose works no longer exist; and he wrote many letters, only one of which is to be found in the second volume of Langebeck's collection. An account of Rembert's life is given in the same work. A Danish writer, in speaking of Rembert's labours, says, "Here we have not so much the commencement of Danish literature, as the seeds of it. They were sown by the exertions of Ebba, Willehad, Anscarius, and Rembertus, but remained a long time, as it were, trodden down by the severe persecutions to which the Christians were exposed from Gormo the Old, and other kings; and retarded in their growth by the rudeness and barbarism which formed the principal features in the character of a people, who were fonder of roving about on the seas to rob and murder, and of feasting and drinking, than of reading and writing books. At length, however, the

seeds which he had scattered took root, sprung up in the eleventh century, and in the twelfth and thirteenth produced abundance of fruit."

REMI, or REMYGIUS, was archbishop of Lyons, and presided in the council of Valentia in 855. He was a steady supporter of the doctrine of St. Augustine, on grace and predestination, in several works that are now extant. He died in 875.

SERVATUS LUPUS, a French abbot, celebrated for his learning and eloquence, descended from a noble family in the diocese of Sens, was born about the commencement of this century. He had, from early youth, a decided turn for theological pursuits, and in 828 he went to the abbey of Fulda, in Germany, where he studied the Scriptures, under the celebrated Rabanus, who at his request, composed his "Commentaries upon the Epistles of St. Paul." He obtained considerable church preferment by the patronage of Lewis le Debonnaire, and Charles the Bald; and by the latter he was sent ambassador to pope Leo IV., and he was appointed, in conjunction with the celebrated Prudentius, to reform all the monasteries in France. The time of his death is unknown, but it is ascertained that he was living in 861. He was a considerable theological writer; and he published accounts of the lives of St. Wigbert, and of St. Maximin. A collection has been made of one hundred and thirty of his "Letters," upon different subjects, relating to difficulties in grammar, civil and ecclesiastical affairs, points of doctrine, discipline, and good morals, which are written with elegance, and throw much light on the history of the period in which he lived.

PASCHASIUS-RADBERT, a celebrated French monk, to whose writings Protestant controversialists trace the origin of the doctrine of transubstantiation. He was born at Soissons, where his parents deserting him when an infant, he was brought up by the charity of the nuns of our Lady of Soissons, in an out-house dependant on their convent. When he had grown to man's estate, he embraced the monastic life among the Benedictines of the abbey of Corbie, where he applied very diligently to study, and distinguished himself in the polemic conferences and disputations of his time. So high was the reputation which he acquired for learning and virtue, that he was elected abbot of his monastery in the year 844, when he was only in deacons orders, he being prevented by his humility from entering into the order of priesthood. However, he did not retain this post any great length of time, for, in consequence of some differences which took place between him and the religious of his house, he resigned his office, and returned to the condition of a simple monk, spending the rest of his life in the exercise of close study, and in composing

various works. He died in the year 865. He was a man of great learning and piety, and wrote in a clear, neat, and elegant style. He was well versed both in ecclesiastical and profane authors. His treatise, "De Corpore Christi," was opposed by Erigena and others.

HINCMAR, a learned and eminent French prelate, was descended from a noble family, and educated in the monastery of St. Denis, near Paris. He there distinguished himself by his proficiency in the literature of the times, the brightness of his parts, and his engaging manners. Being introduced to the court of the emperor, Lewis le Debonnaire, with whom he became a great favourite, he was readily consulted by him on affairs of state, as well as ecclesiastical matters. After he had resided a considerable time at court, he returned to his monastery in the year 829, and assisted Hilduin, who was then abbot, in introducing a reform into that institution, with the rules of which he himself strictly complied. When that abbot was banished into Saxony, Hincmar accompanied him to his place of exile, but without being implicated in his criminality, and still retaining the emperor's favour. In 845 he was ordained archbishop of Rheims, at the united desire of the clergy and people, in a synod of archbishops and bishops, held at Beauvais. In the year 849 Hincmar presided at the council of Quiercy, where he disgraced himself by the intolerance and cruelty which he displayed towards Godeschal. The part which he took on this occasion, involved him in the dispute about grace and predestination. Upon the irruptions of the Normans into France, Hincmar withdrew from Rheims to Epernay, where he soon died, overwhelmed with grief at the calamity which had befallen his country. Mosheim says of him, that he was "a man of an imperious and turbulent spirit; but who deserves, notwithstanding, a distinguished place among the Latin writers of this period, since his works discover an aspiring genius, and an ardent zeal in the pursuit of truth, and tend, moreover, in a singular manner, to throw light upon the civil and ecclesiastical history of the age in which he lived." His works were printed by Simond, 2 vols. fol. 1645.

HINCMAR, a French prelate, was nephew to Hincmar, archbishop of Rheims, who took care to have him well educated; and when he was of sufficient age to be engaged in public business, introduced him at court. After being employed in different negotiations, through his uncle's interest, he was appointed to the bishopric of Laon, about 856. For sometime after his promotion he showed due respect and obedience to Hincmar, who was his metropolitan; but afterwards, actuated by pride and ambition, he repeatedly opposed his jurisdiction, in the most offensive and indecent manner, and

seemed to take delight in embracing every opportunity of irritating and calumniating him. He was accused of several seditions in his diocese, against the authority of king Charles the Bald. Of these crimes he was accused before the synod held at Verberie, in 869; but when he found that matters were not likely to terminate in his favour, he made an appeal to the pope. Pope Adrian warmly espoused his cause, because he submitted himself to his judgment, and was a proper instrument for enforcing the orders of the holy see, even when inconsistent with the rights of the kingdom, and the privileges of the Gallican church. Sometime afterwards he made his peace with the king, and took fresh oaths of obedience to him and his metropolitan. In the year 871 he again exposed himself to the resentment of the king, for refusing to subscribe a sentence of excommunication against the accomplices of prince Carloman, who had rebelled against his father. In consequence of his conduct, Hincmar was summoned to attend a council held at Toussi, where various charges of irregular and criminal behaviour were preferred against him; he was found guilty, and thrown into prison, where two years afterwards his eyes were put out, as were those of prince Carloman, a common punishment at that time for persons found guilty of rebellion. After the death of Charles the Bald he was set at liberty, and died before the year 882. In the works of Hincmar, archbishop of Rheims, several of his "Letters" are preserved, and some small treatises, relating to his appeal to Rome, may be found in the eighth volume of the "Collect. Concil."

ANDREW AGNELLI, or **AGNELLUS**, archbishop of Ravenna. He wrote the life of his predecessors in that see, which work was printed by Bacchini, in 1708, with notes, 2 vols. 4to. It contains some curious facts, and is remarkable for the freedom with which the author treats the court of Rome.

GODESCHALC, or **GOTTESCHALC**, surnamed **FULGENTIUS**, a German ecclesiastic, was born in some part of Saxony, and entered the monastic order in the convent of Fulda. He left the monastery about the year 846, and went into Dalmatia, where he commenced preaching the Augustine doctrine of election and reprobation; maintaining that God, from all eternity, had pre-ordained part of the human race to everlasting happiness, and the rest to everlasting misery. Rabanus Maurus, archbishop of Mentz, who had an enmity against Godeschalc, undertook to confute his doctrine in writing. He made a violent attack upon him, and pronounced him a monstrous heretic. Godeschalc, being informed of this affair, travelled to Germany, to justify himself against the charges of Rabanus. Rabanus had already summoned a council to meet.

at Mentz, in the year 848, where he procured a sentence of condemnation upon Godeschalc, and delivered him over to Hincmar, archbishop of Rheims. Hincmar, who was devoted to the interests of Rabanus, assembled a council at Quiercy, in 849, in which Godeschalc was condemned a second time, and ordered to be treated in a manner equally repugnant to the principles of religion, and the dictates of humanity. Because he firmly adhered to his doctrine, which he affirmed, with truth, to be the doctrine preached by St. Augustine, Hincmar degraded him from the priesthood, and barbarously ordered him to be severely scourged, until the force of his pain, overpowering his constancy, obliged him, in compliance with the commands of his persecutors, to throw into the fire the justification of his opinions, which he had delivered at the council of Mentz. After these cruel proceedings, the unfortunate monk was committed a close prisoner to the monastery of Hautvilliers, in the diocese of Rheims. While Godeschalc lay in prison, his doctrine gained him followers, his sufferings excited compassion, and both together produced a considerable schism in the Latin church. Some, indeed, principally confined themselves to the defence of his person and conduct; while others employed all their zeal and their labour in the vindication of his doctrine. As the spirit of controversy ran high between the contending parties, Charles the Bald summoned a council to meet at Quiercy, in 853, in which, by the credit and influence of Hincmar, the decrees of the former council were confirmed, and Godeschalc again condemned. But the decrees of this council were declared null, and Godeschalc and his doctrine vindicated and defended, in a council assembled at Valence in Dauphiny, in 855; the decrees of which were confirmed in the council of Laugres, held in 859, and that of Tousi, held in 860. Such was the original of the furious disputes concerning predestination and grace, which from this time have divided the catholic church into two parties, and which have also subsisted in full force among the Protestants. He died in prison, having refused to recant his opinions, in 870. Two of his confessions are in Usher's *Historia Gotteschalci*, 1641.

RATRAMN, or BERTRAM, a celebrated French Benedictine monk and priest, took the vows in the abbey of Corbie in Picardy. He applied assiduously to the study of sacred and profane literature, and justly obtained a high reputation among his contemporaries, for his acquaintance with the Latin and Greek languages, the polite learning of the age, the writings of the fathers, divinity, and the sacred Scriptures. By his superior merits he recommended himself to the favour of the emperor Charles the Bald, who made him abbot of the monastery of Orbais, in the diocese of Soissons. In the dispute be-

tween the churches of Constantinople and Rome, he employed the whole force of his erudition and zeal in endeavouring to maintain the cause of the Latin church. He wrote a book in defence of Godeschalc and his opinions, while that unfortunate monk lay in prison at the monastery of Hautvilliers, languishing under the unjust and barbarous treatment which he received from Hincmar, archbishop of Rheims. But his most famous book was on "The Body and Blood of Christ," in which he denied the doctrine of the real presence in the eucharist. An excellent edition of it was published in Latin and French in 1686, 12mo.; and an English translation at Dublin in 1753.

METROPHANES, bishop of Smyrna, was a native of Constantinople. He was distinguished in the disputes, which terminated in the schism between the Greek and Latin churches. In the year 858 he used every effort to prevent Ignatius being deposed from the patriarchate of Constantinople, but without effect. He however then acknowledged Photius, whom the emperor Michael appointed to fill the vacant see. In the following year a warm contest arose between the partizans of Photius and Ignatius, and Metrophanes espousing anew the interests of the latter, he was deposed in a synod held at Constantinople, and committed to the same place of confinement with his friend. Photius was deposed in his turn in 867, by Pasilius the Macedonian; in consequence of which change of affairs, Metrophanes recovered possession of his bishopric, and was one of the most active persecutors of Photius at the council of Constantinople, held in the year 870. Upon the death of Ignatius, which happened in the year 878, the emperor took Photius into favour, and replaced him in the patriarchal dignity, of which he had been deprived; but Metrophanes refused to acknowledge him; and as he continued steadily to persist in that refusal, he was pronounced an obstinate schismatic by a council held at Constantinople in 880, and at the same time deposed from his episcopate, and cut off from the communion of the faithful. Some of his "Letters," &c. are in the eighth volume of the "Collect. Concil."

EUTYCHIUS, patriarch of Alexandria, and one of the most learned men of his age, was born in the year 876, at Fostat, or Old Cairo, in Egypt. He was brought up a physician, in which profession he obtained high reputation, but afterwards embracing the ecclesiastical life, he was, in the year 932 elected patriarch of Alexandria, which dignity he held until his death, which is supposed to have taken place about the year 950. According to the testimony of his biographer, Ebn Ossaïbeâ, he was perpetually embroiled in disputes with his flock, who were chiefly Jacobites, while he was a sound Catholic. He wrote annals from the beginning of the world to

the year 900, which were published by Poeock at Oxford in 1659, 2 vols. 4to. He died in 950.

ODO, a Romish saint and celebrated abbot of Cluny, was of noble descent, and born in the country of Maine in 879. He received his early education in the palace of Foulques, count of Anjou, and at the age of nineteen was made a canon of St. Martin's, at Tours. Afterwards he went to Paris, where he had for his tutor St. Rhemy of Auxerre. Having resolved to lead a monastic life, he took the habit in 912 in the monastery of Baume, in the diocese of Besancon, where he distinguished himself by the practice of the most austere exercises of the cloister, and at the same time sedulously applied to the acquisition of such learning as the ignorance of the times permitted. On account of the superiority of his attainments, he was appointed to preside over the school of the monastery. About the year 926, he received priest's orders; and in the following year, upon the death of Bernard, the abbot, he was elected to succeed him in that office. At this period the Latin monks had so entirely lost sight of all subordination or discipline, that the greatest part of them knew not even by name the rule of St. Benedict, which they were obliged to observe. Odo endeavoured to correct this disorder, and succeeded so well as to oblige the monks to live in a rigorous observance of their rules, and also added to their discipline new rites and ceremonies, which were attended with an air of sanctity, but were in reality trifling and insignificant, and at the same time severe and burthensome. The fame of this new rule of discipline soon spread all over Europe, and it was adopted in the greatest part of the ancient monasteries which had been founded in France, Germany, Italy, Britain, and Spain, as well as in the convents which had been newly established. So high was Odo's reputation for wisdom and sanctity, that the popes, the bishops, and the secular princes paid the utmost deference to his counsels, and frequently constituted him the arbiter of their disputes. In the year 936, he took a journey to Rome, at the request of pope Leo VII., where he mediated a peace between Alberic, prince of Rome, and Hugh, king of Italy. Two years afterwards he went to Rome a second time, and by his influence with Hugh prevailed on him to abandon the siege of the city. In 942 he paid a third visit to Rome, on religious motives; and while he was in that city he was attacked by a severe disorder, which obliged him to return to France. He died at Rheims in the sixty-fourth year of his age. He wrote several books full of superstitious notions, and legendary tales.

St. SWITHIN, in the Saxon SWITHUM, received his clerical tonsure, and put on the monastic habit, in the old monastery at Winchester. He was of a noble parentage, and passed his youth in the study of grammar, philosophy, and the Scriptures.

Swithin was promoted to holy orders by Helmstan, bishop of Winchester, at whose death, in 852, king Ethelwolf granted him the see. In this he continued eleven years, and died in 868. Swithin desired that he might be buried in the open church-yard, and not in the chancel of the minster, as was usual with other bishops; and his request was complied with; but the monks, on his being canonized, considering it disgraceful for the saint to lie in a public cemetery, resolved to remove his body into the choir, which was to have been done with solemn procession on the 15th of July. It rained, however, so violently for forty days succeeding, that the design was abandoned as heretical and blasphemous, and they honoured his memory by erecting a chapel over his grave, at which many miraculous cures of all kinds are said to have been wrought. To the above circumstance may be traced the origin of the old saying, "that if it rains on St. Swithin's, it will rain forty days following."

JOHN ASSER, bishop of Salisbury, in the reign of Alfred the Great. He was born in Pembrokeshire, in South Wales; and educated in the monastery of St. David's by the archbishop of Asserius, who, according to Leland, was his kinsman. By his assiduous application he soon acquired universal fame as a person of profound learning and great abilities. Alfred, the munificent patron of genius, about the year 880, sent for him to court, then held at Dean, in Wiltshire. He was so charmed with Asser, that he made him his preceptor and companion; appointed him abbot of two or three monasteries; and at last promoted him to the see of Sherborn, where he died in 910. He was a man of happy genius, wonderful modesty, extensive learning, and great integrity. He is said to have been principally instrumental in persuading the king to restore the university of Oxford to its pristine dignity.

CARMATH, a celebrated Arabian impostor, who in 891 attacked the primary doctrine of Mohammedanism, and obtained numerous disciples, but the sect is now extinct.

ASCHARI, a celebrated mussulman doctor, the head of the Ascharians, a sect which opposed the Hanbalites. This sect taught, that God acts always from particular volition for the individual good of every creature; while Aschari taught that God governs the world by general laws. Aschari died at Bagdad about the year of the Hegira 329, or of Christ 940, and was secretly interred, lest the Hanbalites, in their zeal to punish his impieties, should tear up his remains from the grave.

HISTORY.

FRECUŁPHUS, an historian. In 824 he was sent to Rome as bishop of Lisieux, by Lewis the Pious, on account of the controversy in regard to images, and he was employed by that prince on various other occasions. He was much attached to the emperor, and in 835 was entrusted with the keeping of the rebellious bishop of Rheims. He wrote a general history of the world, from the creation to the year 600, in two parts, the first of which is dedicated to the abbot Heliscaar, and the second to the empress Judith, at whose desire it was composed for the use of her sons.

AIMON, of Aquitaine, a Benedictine monk, is chiefly known as the author of "A History of France." The time in which he lived is disputed; but Vossius, who had taken great pains to ascertain the point from the internal evidence of his work, is of opinion that he lived in this century, and wrote about the year 840. The history is brought down to a much later period, the year 1165, by another hand. It is of too legendary a cast to be entitled to much credit. It may be seen in the third volume of the collection of Duchesne.

ERCHEMBERT, of Lombardy, a writer who was in early life of the military profession, but afterwards retired to Monte Cassino, and embraced the rule of St. Benedict. He became governor of a neighbouring monastery, but he once more retired; and in his retreat wrote a chronicle, or a history at large of the Lombards, and an abridgment of the same history, from the year 774 to 888, which forms a sort of supplement to Paul the deacon. Anthony Caraccioli, priest of the order of regular clerks, published this abridgment, which details some curious facts, with other pieces, at Naples, in 1620, 4to. Camillus Peregrinus inserted it afterwards in his history of the princes of Lombardy, 1643, 4to.

PETER of SICILY, so called from the island which gave him birth, was of noble descent, and of some learning, who flourished in the latter part of this period. He was taken into the service of the emperor Basil, by whom, in the year 780, he was sent into Armenia for the purpose of negotiating an exchange of prisoners. This business, which he performed to the satisfaction of the emperor, having occasioned him to spend nearly nine months at Tibrice, the capital of Armenia, he embraced several opportunities of holding conferences with the Paulicians, a branch of Manichæans, who were numerous in that country, and undertook the task of writing, in Greek, "A History of the Rise, Progress, and Decline of the Manichees." This work was dedicated to an archbishop of Bulgaria. It was printed at Trigelstadt in 1604, in Greek and Latin.

DAVID NICETAS, a Greek historian, a native of Paphlagonia. He wrote the "Life of St. Ignatius," patriarch of Constantinople, which was translated into Latin by Frederic Mutius, bishop of Termoli; also several panegyrics on the apostles and saints, inserted in the continuation of *Bibliotheca Patrum*, by Combesis.

ANDREW, or **AGNELAS RAVENNAS**, a native of Ravenna. He wrote the lives of the bishops of Ravenna.

REGINO, a celebrated German ecclesiastical writer and chronicler. He embraced the monastic life at the Benedictine abbey of Prum, in the diocese of Treves, and by his conduct gained such general respect among the fraternity, that in the year 892 he was made abbot, which office, however, from the jealousy of his rivals, he was obliged to resign in 899. After this he probably retired and spent the remainder of his days in the abbey of St. Maximin at Treves. He died about the year 908. He was author of "A Chronicon," extending from the birth of Christ to the year 907, which is said to be very useful in illustrating the history of his time, and particularly that of the Franks and Germans. Trithemius pronounces Regino to have been the best German writer of his age.

ADO, archbishop of Vienne in Dauphiné, born in the year 860, was eminent for his piety, industry, and learning. He is entitled to much merit as an historian. His "Universal Chronology," comprehends the whole extent of history down to the year 879. It was printed in folio at Paris in 1512, in Gothic characters, and afterwards reprinted by Morel in 1567. A new edition was published at Rome in 1745. Ado was also the author of a martyrology, of which an edition was given by father Rosweide, a jesuit, in 1613.

FLODOARD, or **FRODOARD**, an ecclesiastic and historian, was born at Epernai in Champagne, in 894. He received his education at Rheims, and acquired the esteem of the archbishops so as to be appointed keeper of the archives in the cathedral, and afterwards canon. He had other benefices, and in 936 was deputed to pope Leo VII., who graciously received him. He at length retired to a monastery in the diocese of Rheims, of which place he became abbot. An attempt was made in 951, to place him in the see of Noyon; but although the clergy and people concurred in his election, another person, favoured by the king, obtained possession. He resigned his abbacy in 963, and devoting himself to pious exercises, died in odour of sanctity in 966. He wrote several works, the principal of which was, "A History of the Church of Rheims," from its foundation to 948; of this work the best edition is that of G. Couvenier, 8vo. 1617.

JOHN MALELAS, or **MALALAS**, of Antioch, a sophist, who was a teacher of rhetoric, and a member of the

church of Antioch. We have a chronicle written by him which extends from the creation to the reign of Justinian, but is imperfect. His history was published by Edward Chilmead at Oxford in 1691, in 8vo. from a manuscript in the Bodleian library; and republished among the Byzantine historians, as a kind of appendix, at Venice in 1733.

ASTRONOMY, &c.

ALBATEGNI, a celebrated astronomical observer, who derived his name from the town of Batan, between the Tigris and Euphrates, where he was born. Dr. Halley speaks of this astronomer in very high terms, and describes him as a man of great acuteness and accuracy in making observations. In the year 882 he observed that the autumnal equinox was, on the 19th September, at 13h. 15', at Aracta, or Ruca, a town of Chaldea. In 883, he found the longitude of the first star of Aries to be $18^{\circ} 2'$; the obliquity of the ecliptic to be $23^{\circ} 35'$; and the motion of the earth's aphelion, and that of the stars one degree in seventy years. He also ascertained the eccentricity of the earth's orbit. The imperfections of the astronomical tables of Ptolemy induced Albategni to compute new ones, which he adapted to the meridian of Aracta. His work, entitled "The Science of the Stars," founded on his own observations, as well as those of Ptolemy, was translated into Latin from the original Arabic, which lies unpublished in the Vatican, by Plato of Tibur. In this work Albategni gives the motion of the sun's apogee since Ptolemy's, as well as the motion of the stars, which he makes one degree in seventy years. On his observations were founded the Alphonsine tables. It was published at Nuremberg in 1537, with some additions by Regiomontanus, and was republished at Bologna in 1645, with annotations by the same author. Albategni died in 888.

THEBIT BEN CORAH, or **THABIT EBN KORRA**, an Arabian teacher of philosophy and mathematics, was a native of Harran, and belonged to the sect of the Sabæans; and on this account was surnamed "Al Sabi-Al-Harrani." The time in which he flourished is uncertain. Some say that he was born in the two hundred and twenty-first year of the Hegira, or A.D. 835; others refer him to the tenth century, and others have placed him in the twelfth or thirteenth century; we shall take the first supposition. He was secretary to the caliph Mothaded; and was distinguished by his skill in the mathematics, and by his knowledge of astronomy. He is said to have observed the declination of the ecliptic, which he fixed at $23^{\circ} 33' 30''$. To Thebit has been ascribed the origin of the astronomical sect, which maintained the trepidation of the fixed stars. It was his opi-

nion, founded on some erroneous observation, that the fixed stars moved for some time according to the order of the signs; but they afterwards proceeded to a retrograde direction, and returned to their former places, after which they assumed a direct motion, which was rapid for a certain period, then became slower, and at last insensible. According to Thebit, the obliquity of the ecliptic was variable, and subject to similar periods of increase. His opinions prevailed for a considerable time, not only among the astronomers of his own nation, but among some Christians.

MEDICINE.

RHAZES, one of the oldest and most distinguished of the Arabian physicians, was born at Rei, in the province of Chorazan, about the year 852. There was a school in his native town, at which he received his early education, but he is said not to have commenced the study of medicine till somewhat late in life, having given up much of his time to the cultivation of music. After he was thirty years of age, he removed to Bagdad, and then he turned his attention to philosophy, and afterwards to physic. He became, however, indefatigable in his application, and was continually occupied in observing, reading, and writing, until he obtained the highest reputation; and he was selected out of a hundred eminent physicians, who were then resident at Bagdad, to superintend the celebrated hospital of that city. The historians considered him as the Galen of the Arabians; and from his long life and constant practice, during which he paid the most assiduous attention to the varieties of disease, he obtained the appellation of the experimenter, or the experienced. He was said also to be profoundly skilled in all the sciences, especially in philosophy, astronomy, and music. He travelled much in pursuit of knowledge, and made frequent journeys into Persia, his native country, and was much consulted by several princes, particularly by Almanzor, the chief of Chorazan, with whom he frequently corresponded, and to whom he dedicated several of his writings. Abi Osbaia enumerated two hundred and twenty-six treatises composed by Rhazes, among which the ten books, addressed to his patron Almanzor, are mentioned, and therefore are doubtless genuine, although Hali Abbas, who has given an account of him and his works, has not noticed them. This work Rhazes designs as a complete body of physic, and it may be deemed the great magazine of all the Arabian medicines; the ninth book, indeed, which treats of the cure of diseases, was in such great estimation for several centuries, that it was the text-book of the public schools, and was commented upon by the most learned professors. Nevertheless, like the rest of

the Arabian writings, it contains very little more than the substance of the works of the Greeks, from whom the Arabians borrowed almost all their medical knowledge. They have, indeed, and Rhazes in particular, given the first distinct account of the small pox, a pestilential malady which the Greeks have no where accurately described, and which is, therefore, generally inferred to have been unknown among that people. This is questionable, but, at all events, the first specific accounts of the small pox is to be found in the works of Rhazes. He was the author also of the first treatise ever composed respecting the diseases of children. His book on the affections of the joints is interesting, and contains an account of some remarkable cures, effected chiefly by copious blood-letting. He describes the symptoms of hydrophobia very well; and also some diseases peculiar to eastern countries, as the *ignis persicus*, *vena medinensis*, &c.; and he first noticed the disease called *spina ventosa*. Rhazes had the reputation of being a skilful alchemist, the art of chemistry, in fact, originated with the Arabians, and Rhazes is the first, as Dr. Friend has shewn, who mentions the use of chemical preparations in medicine, he has a chapter on the qualifications of a physician, and a singular tract on quacks and impostors, in which he has portrayed that class of pretenders to the life; and his detail of their pretensions shows that they were at least as numerous, and ingenious in their contrivances of cheaterly, as in more recent times. Rhazes lived to the age of eighty, and lost his sight; he died in the year 932. His works that have come down to us, through the medium of translations in Latin, are a sort of common-place book, entitled, "*Continens*," or "*Libri Continentes*." A much more perfect work, is the "*Libri Decem ad Almansorem*," published at Venice 1510. Six books of aphorisms, published under the title of "*Liber De Secretis, qui Aphorismorum appellatur Bononiæ*," 1489. A tract on the small pox, often translated, and printed with the title of "*De Pestilentia*;" the best translation is by Channing, London, 1766.

JOHN GEBER, a physician and astronomer of Arabia. He wrote a commentary on Ptolemy's *Syntaxis Magna*, in which he attempted to correct his astronomy, but Copernicus styles him the calumniator of Ptolemy. He wrote several other works, and Boerhaave styles him a learned chemist. But his writings are so much stuffed with the jargon of the alchemists, that Dr. Johnson traces the derivation of the word Gibberish from them.

ALBUMAZAR, an Arabian physician and astronomer. His works entitled, "*De Magnis Conjunctionibus, Annorum Revolutionibus, ac eorum Perfectionibus*," was printed at Ve-

nice in 1526, 8vo.; and his *Introductio ad Astronomiam* in 1489.

JOHN SERAPION, an Arabian physician, who flourished about 890. He is by some confounded with the Alexandrian, though he lived six hundred years later. His extracts from Trallian have been published in Latin, under the titles of "*Practica, Dicta Breviarum*;" and "*Therapeutics*."

HONAIN, an Arabian physician. He was a Christian, and a native of Hira. After travelling into Greece and Persia, he settled at Bagdad, where he translated into Arabic the *Elements* of Euclid, the *Almagest* of Ptolemy, and works of Hippocrates. At the desire of the caliph, he also completed a version of the works of Aristotle, for every book of which he had its weight in gold.

PERIOD XXV.

FROM CONSTANTINE VIII. TO MICHAEL V.

[CENT. X.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A.D.

- 903 Rome taken by the Normans.
 - 912 The Normans establish themselves in Normandy.
 - 915 The University of Cambridge founded.
 - 923 Fiefs established in France.
 - 925 Sigefroi elected first Marquis of Brandenburg.
 - 928 The marquisate of Misnia established.
 - 937 The Saracen empire is divided into seven kingdoms.
 - 941 Arithmetic brought into Europe.
 - 961 Candia recovered from the Saracens.
 - 967 Antioch recovered from them.
 - 969 The race of Abbas extinguished in Egypt.
 - 973 Pope Boniface VII. deposed and banished for his crimes.
 - 977 Greece, Macedon, and Thrace, ravaged by the Bulgarians for ten years. The Bohemians subdued by Otho I.
 - 985 The Danes under Sveno invade England and Scotland.
 - 987 The Carolingian race in France ended, and the Capetian began by Hugh Capet.
 - 991 The figures now used in arithmetic brought into Europe by the Saracens from Arabia.
 - 995 England invaded by the Danes and Norwegians.
 - 996 Otho III. makes the German empire elective.
 - 999 Boleslaus, the first king of Poland.
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On the death of Lewis, the son of Charlemagne, the western empire was divided among his three children. Endless contests ensued, of which the final issue was, that Hugh Capet obtained the sovereign power in 987.

GOVERNMENT.

ROME.

CONSTANTINE VIII., surnamed PORPHYROGENITUS, or born in the purple, was the son of Leo VI., by

Zoe, first his concubine, and afterwards his wife. Constantine was born in 905, and was declared emperor in 912. Romanus, a general, whose life was given in the last period, assumed the government, and Constantine had no power while he lived. Constantine in 945 recovered his rights as sole emperor, and reigned till 960, when it is said he died by poison given to him by his son Romanus, who was impatient to reign. Constantine had a taste for the Belles Lettres, and left the care of the empire to his wife Helena, and his favourite Basil, who loaded the people with taxes, and sold all the offices in church and state to the highest bidders; while the emperor employed himself in reading, writing, and the fine arts, till he became an excellent architect and painter. Though he could not be called a good governor, yet his people were much attached to him. He wrote several biographical and geographical works, which would have done honour to his name, if he had not neglected his duty to compose them.

ROMANUS II., emperor of the East, called the Young, succeeded his father Constantine Porphyrogenitus in 952. He had married Theophano, a woman of mean origin, who was charged with having been chiefly instrumental in the alleged crime of poisoning his father. Romanus was supposed to possess considerable talents, but he was habitually attached to frivolous amusements and dissolute pleasures, and resigned all care of the state to his chief chamberlain. In the morning, this luxurious emperor visited the circus; at noon he feasted the senators; the greatest part of the afternoon he spent in the tennis-court, the only theatre of his victories; from thence he passed over to the Asiatic side of the Bosphorus, hunted and killed four wild boars of the largest size, and returned to the palace, proudly contented with the labours of the day. He banished from court his mother Helena, and his two sisters, who were reduced to a state of great indigence.

During the short reign of this emperor, the two brothers, Nicephorus Phocas, and Leo, obtained great successes against the Saracens in Crete and the East, while the emperor was wasting his time in indolence. According to some historians, debauchery, but according to others, the evil practices of Theophano brought his life to a close in the year 963, at the age of twenty-four, and in the fourth year of his reign.

NICEPHORUS II., PHOCAS, emperor of the East, was the son of Bardas Phocas, commander of the imperial army in Asia. Nicephorus was brought up to a military life, and succeeded his father in the chief command in Asia. He defeated the Saracens on various occasions in the reign of Constantine Porphyrogenitus: and in that of Romanus he recovered the island of Crete. He was sent against the Saracen caliph of

Syria, whom he defeated, and he afterwards took the important city of Beræa. On the death of Romanus he returned to Constantinople, where, through the favour of the empress dowager Theophano, he obtained the honour of a triumph. Finding himself suspected of ambitious designs by Joseph, the prime minister, he requested a private audience of him, at which he pretended an absolute aversion to worldly dignities, and a resolution to retire to a monastic life, showing him at the same time a hair cloth which he wore next his skin. The minister, duped by this hypocrisy, suffered him to return to the army in the east, where his fellow commanders, Ziruisces, and Curacas compelled him to assume the title of emperor, which was conferred upon him in the year 963. He returned to Constantinople, where he was crowned by the patriarch. In the next year he married the empress dowager, though not without being strongly opposed by the patriarch. A due penance, however, appeased the anger of the church, and the union was confirmed. He manifested his warlike disposition in his continued assaults upon the Saracens. Having sent Manuel, the second son of his uncle Leo, to expel the Saracens from Sicily; the unskillfulness of the leader caused his total destruction. Having sent his lieutenant and former comrade, John Ziruisces, he succeeded better against the same enemy in Cilicia and Cyprus. In his fourth year the emperor himself proceeded to Cilicia, and took the cities of Mopsuesta and Tarsus. He next proceeded to Syria, and took several towns, investing even Antioch itself, but winter approaching, he quitted it, and returned to Constantinople. Antioch was taken soon after by one of his generals. However he became unpopular at home, on account of the new taxes which he imposed, and at length he offended his generals by the suspicions with which he requited their services. The empress joined the insurgents, and took part in a conspiracy against the emperor's life. Through her contrivance, Ziruisces, with a band of ruffians, was admitted by night into the palace, and put Nicephorus to death A.D. 969, in the fifty-seventh year of his age, and seventh of his reign.

JOHN I., emperor of the East, surnamed ZIRUISCES, was an Armenian of a noble family, who served with distinction in the armies of Romanus the Younger. After that emperor's death, he assisted Nicephorus Phocas, in his elevation to the empire, and his marriage of the imperial widow Theophano. After this service, John became suspected by Nicephorus, who deprived him of the post of general of the East, in which he had several times defeated the Saracens, and banished him from the court. The empress Theophano visited him in his retreat, and they planned a conspiracy against her husband's life. He with his companions were admitted by night into the

palace, and Nicephorus fell beneath their daggers. John was immediately declared emperor, A.D. 969. On the day of his coronation, he was stopped on the threshold of the church of St. Sophia by the patriarch Polyeuctus, who refused to admit him into the holy place till he should expiate himself of the crime of embruining his hands in the blood of his sovereign, by doing public penance. John threw all the blame upon a companion, and the empress, and readily consented to be separated from them both. John strengthened his throne by the nominal association of her two sons, Basil and Constantine, the lawful heirs, and by marrying their sister Theodora.

The reign of John was chiefly spent in military transactions, in which his valour and good fortune were equally conspicuous. The Russians were defeated by Bardas Selerus. The emperor himself then marched against them; and after reducing the town of Perithlaba, in which he set free the friends of the Bulgarian king, he drove the Russians to the banks of the Danube, and there obtained a complete victory over them. He made a treaty with them, by which he allowed the remainder of that nation to march back unmolested. After this war was concluded, John entered Constantinople in triumph, but, with the piety of his age, ascribed his success to the Virgin Mary, whose image, drawn in a splendid car, he followed on horseback. He afterwards marched into his eastern provinces, where several places which his predecessor had taken, had revolted. He proceeded as far as Damascus in a career of success, and resided for some time in that city, in order to restore the public tranquillity. Observing in his journey that the wealth of these provinces had been chiefly engrossed by the eunuchs about the court, he incautiously expressed his indignation on the subject. The report is supposed to have shortened his life by the administration of poison, from the effects of which he is said to have died on his journey to Constantinople in December 975, after reigning six years. John Ziruisces, though arriving at the crown by an act of treason, wore it with glory, and seemed to merit it by his public and private virtues. His piety is particularly extolled by the writers of his time, and he is recorded as the first emperor who caused the effigy of Christ to be stamped upon the coin, with the legend, Jesus Christ, the King of kings. He died without issue.

BASIL II., emperor of Constantinople, the son of Romanus II., succeeded to the empire with his younger brother Constantine, at the death of John Ziruisces in 976, at nineteen years of age. During several years the administration was left by the young emperors in the hands of a minister, and the empire was distracted by the alternate enmity of two generals, Phocas and Selerus, who aimed at the sovereignty. Basil, as he grew

up, displayed his courage and military spirit, and after the rebellion of Selerus was suppressed, he took the reins of government into his own hands. He marched into Bulgaria, but was forced to retreat with loss, and soon after had to contend against the united forces of Selerus, and Phocas. The latter of these chiefs being killed in battle, Selerus was pardoned, and taken into favour by the emperor, and the civil contentions were terminated. Basil then visited his Asiatic provinces, and having brought them into a state of tranquillity, returned to his capital. The Bulgarians invaded the Macedonian and Grecian territories, under their king Samuel. The emperor's general drove back the invaders with great loss; and, the next year, the emperor himself entered Bulgaria, where he defeated Samuel, and having made a great number of prisoners, inflicted on them the cruel punishment of putting out their eyes, and leaving only a one-eyed guide for every hundred, he sent them to their king, who was struck with such horror at the sight, that he soon after expired. Basil, still pursuing the war against the Bulgarians, entirely subdued the country, by which success he acquired the just title of conqueror of Bulgaria. He returned from his conquests loaded with wealth; and he may be deemed one of the richest of sovereigns, if what historians record is believed to be accurate, that after paying and rewarding his troops, he retained a hoard of two hundred thousand pounds of gold, equal to eight millions sterling.

Basil was utterly ignorant of science, and careless of art. When the fervour of military exploits was suspended, he therefore naturally fell into the superstition of the age. He devoted himself to the penance of a hermit, wore the monastic habit under his robes and armour, observed a vow of continence, and practised a rigorous abstinence from wine and flesh. At the same time the severity of his disposition was not mollified, and on occasion of a revolt, which took place during his absence in an expedition to Heria, he filled Constantinople with blood and confiscation. Jealousy of power, and avarice seem to have been the predominant passions of his advanced years. His martial ardour was unabated in his sixty-eighth year, when he resolved upon a holy war against the Saracens, who had ravaged all the south of Italy. His designs, however, were cut short by his death, which took place in 1025, after reigning nine years. He left the sole sovereignty to his brother Constantine.

CONSTANTINE IX., son of the emperor Romanus by Theophano, succeeded to the empire in conjunction with his brother Basil II., on the death of John Ziruisces, in 976. But during the long period of the life of Basil, the title, without the authority of emperor, was alone possessed by Constantine. After the death of Basil, he reigned three years, which he spent

in indolence and amusement, delegating to his favourites all the cares of government, and regardless of the oppression of his people, he ended his inglorious reign in 1028, at the age of seventy.

ROMANUS III., surnamed ARGYRUS, emperor of the east, a patrician of an ancient family, was nearly related to Constantine IX. During the last illness of that emperor, he was offered his daughter Zoe for a wife, with the title of Cæsar. He would readily have declined the high honour intended for him, but was told the loss of his eyes or his life would be the consequence of his refusal. His wife, devoted to his welfare, as well as ardently attached to his person, made way for a new marriage, by retiring to a convent, and in 1028 Romanus espoused the princess Zoe. On the death of Constantine, he succeeded to the imperial throne, and began his reign by taking off some of the taxes, and performing other popular acts. In the second year of his reign, the Saracens having invaded Syria, the emperor resolved to march in person against them, but he was defeated, with the loss of his baggage, and a great part of his army. After his return, several public calamities in the empire followed, which occasioned him entirely to apply his mind to works of piety. In the meantime the empress Zoe, who, at an advanced age, continued to follow a licentious course of life, attached herself to a new lover of mean birth, whom she wished to raise to the purple, and she justified the Roman maxim, that every adulteress is capable of poisoning her husband. To effect her purpose, she caused the deadly cup to be administered to her husband; and finding it too slow in its operation, she employed an assassin, who suffocated him in the bath. He died in 1034, after a reign of five years and a half.

ZOE, daughter of Constantine IX., and wife of Romanus III., surnamed Argyrus, whom she murdered in 1034, to marry Michael IV., after whose death in 1041, she married Constantine X., surnamed Monomachus. She died in 1050. Zoe is described as a woman whose passions, even from childhood, it was impossible to subdue; deaf to the voice of principle, and lost to a sense of virtue, she put no check to the impetuosity of her desires.

MICHAEL IV., emperor, a native of Paphlagonia, of obscure birth, was by trade a money changer, when he was introduced at the court of the emperor Romanus III. by his brother John, an eunuch, in great favour with that prince. His personal beauty caught the eye of the licentious empress, Zoe, who made him her chamberlain and paramour. Proceeding to a higher degree of guilt, she caused her husband to be put to death, and married Michael, and raised him to the throne, in 1034. The empress was disappointed in her amorous expectations, for Michael soon fell into a bad state of health. All

the authority was now exercised by John, the emperor's brother, who reduced Zoe to a state of insignificance, and kept her as a prisoner in her own palace. A revolt of the Bulgarians led him into the field at the head of his army, but on the enemy approaching, they all fled. The leader of the Bulgarians dying, gave him the opportunity of a second more successful expedition against them, from which he returned in triumph to Constantinople. In the prospect of his speedy dissolution, Zoe adopted the emperor's nephew, who had been created Cæsar, and appointed his successor. He then retired to a monastery, which he had founded himself, where he died in 1041.

PERSIA.

ADHAB-EDDOULAT, emperor of Persia, succeeded his uncle Amad-Eddoulat, and by his conquests greatly enlarged his territories. In 977 he became master of Bagdad, which he adorned with hospitals, mosques, and other public works. He was also a great encourager of poets and men of learning. He died in 982, aged 47.

SARACENS.

ABUDHAHER, or Abu Thaher, succeeded his brother Abusaid, in the 311th year of the hegira, A. D. 932, at the age of eighteen, as chief of the sect of the Karmathians; and proceeded with a large army to Bassora, which he took and pillaged. The next year he intercepted and plundered a caravan returning from Mecca to Bagdad; and having been refused the sovereignty of Bassora, he pillaged Cufa in the following year, and put many of its inhabitants to the sword. He afterwards threatened Bagdad, but was obliged to retreat. However, in the 316th year of the hegira, he seized the towns of Rahaba and Karkisia in Mesopotamia. In the 317th year, A. D. 938, he laid waste Mecca, plundered the pilgrims and the inhabitants, killed 30,000, of whom 1700 were murdered within the walls of Caaba; and having profaned this holy place, he carried off the black stone, which remained in the custody of the Karmathians for twenty-two years, but finding that the temple was still venerated and resorted to by pilgrims, he restored it. Abudhaheer ridiculed the Mahometan religion, and insulted its votaries; reproaching them with the folly of calling the edifice at Mecca God's house, which he was allowed to profane, without being destroyed by the thunder of the Almighty. Six years after these outrages he made a treaty with the Caliph Al Radi, who

granted him an annual tribute of 120,000 dinars, on condition of his permitting the pilgrims to pass to Mecca without molestation. This chief resided at Hajar in Yemama, where he built a palace, and lived till the year of Christ 953, in the peaceable possession of a large territory.

ADALMALEK, the last of the caliphs of the race of the Samanides, was dethroned and murdered by Mahmoud in 999, after a short reign disgraced by effeminacy.

MAHMOUD, first sultan of the Gaznevide dynasty, and a great conqueror, was son of the governor of Khorasan, and sovereign of Gazna. He was sixteen years of age when his father died in 997, and soon displayed a vigour of mind which announced his future greatness. Having secured himself upon the throne of Gazna, he marched to Khorasan, which had been seized by the king of Turkestan, drove him out, and took possession of the province. In 1001, this heroic prince carried his arms into Hindoostan, and captured Gebal, a powerful prince of the country, who, in consequence, resigned his crown to his son, and threw himself into the flames. In the following year, Mahmoud reduced Khalif, the revolted governor of Segestan, and assumed the title of sultan. He repeated his invasion of India, but was soon recalled by the irruption of Ilek Khan, king of Turkestan, into Khorasan. Ilek was soon expelled; but he called to his assistance Kader Khan, who joined him with fifty thousand horse. This combined and very powerful army advanced to the city of Balk, where they were met by Mahmoud, when a battle ensued, which was fought with great obstinacy, but Mahmoud was victorious, and the greatest part of the Turkish army perished on the field. Mahmoud now extended his conquests far and wide, and acquired immense treasures. The emperor of Hindoostan, who had till now assumed the title of King of kings, dreading his arms, sent to demand peace from him, which was granted, on the condition of the payment of a large tribute. In 1029, he added to his other extensive dominions the great province of Persian Irak, and settled his son Massoud, whom he destined for his successor. He died in 1030, after a prosperous reign of thirty-one years. This great conqueror, who stripped so many neighbouring sovereigns of their territories, is extolled by Mahometan writers for his regard to justice, and for his zeal in the propagation of his religion, which he spread in India by the extermination of a vast number of idolators, and the demolition of their temples. Several anecdotes are given of him which do honour to his forbearance, and his regard to justice. In one instance a widow preferred a complaint against some persons who had murdered her son; the sultan replied, that the great distance of Irak from Gazna rendered it very difficult for him to prevent such disorders. "Why then," said the disconsolate woman, "do you

conquer more territory than you can govern, and of which you can render no account at the day of judgment." The reproof awakened such impressions in the mind of that monarch, that he caused it to be proclaimed throughout Irak, that he would be responsible for the lives and properties of all who should, in future, travel thence to India in caravans.

HAKEM-BAMRILLAH, the third of the Fatemite caliphs of Egypt, who succeeded to the throne in the year 996, at the age of eleven. Having been brought up without the necessary restraints imposed by a good education, he was frantic with the power devolved upon him, and seemed equally regardless of God or man, and his whole reign was a wild mixture of vice and folly. Without attending to the ancient customs of Egypt, he imposed on the women an absolute confinement, forbidding them, upon the severest penalties, the use of shoes, and prohibiting any persons from manufacturing them as articles of dress. This restraint excited furious clamours from both sexes, but their complaints excited his fury, and he destroyed a great part of the capital Cairo, by fire, and delivered the rest to pillage, which caused the most bloody contests between the soldiery and those inhabitants, who preferred death to the quiet resignation of their property. At one time he affected a profound reverence for the Mahometan religion, and became the founder of mosques and colleges. He had upwards of twelve hundred copies of the Koran transcribed at his own expense in letters of gold, and he rooted up all the vines of Upper Egypt in order to prevent the manufacture of wine, the use of which was prohibited by the prophet. His vanity soon induced him to aspire to still higher honours; he styled himself the visible image of the true God upon earth, claimed the honours of adoration to his person, and caused the mysteries of this worship to be performed on a mountain near Cairo. When kings and emperors become prophets, there is no fear but flatterers and fools will soon be converted to the faith promulgated from the royal throne; accordingly sixteen thousand persons very soon sanctioned, by their practices, the absurdities of Hakem; but what is more extraordinary is this, that the Druses of Mount Libernus, even at the present day, retain a persuasion of the divinity and existence of the caliph, or, as they denominate him, the prophet Hakem. Under the mask of a new religion, he persecuted Jews and Christians wherever his power extended. But in Egypt and Palestine his cruel and wanton conduct made martyrs of some, believers and apostates of others; the common rights and privileges of all who would not follow him in his absurdities were equally disregarded. He demolished the church of the resurrection at Jerusalem, to its very foundation. After this he pretended some compunctions of conscience, and ordered the restitution of the churches; but

the people, knowing that no dependence could be placed on his measures, and being unable longer to endure his tyranny, put an end to his life and reign, by a conspiracy, at the head of which was his own sister.

GERMANY AND ITALY.

OTHO I., surnamed the GREAT, emperor of Germany, was the son of Henry the Fowler, of the house of Saxony, and inherited from his father the duchy of Saxony, Westphalia, Thuringia, Hesse, and several other districts on the Weser and Elbe. Henry dying in 936, Otho was crowned emperor at Aix-la Chapelle in the following year. Just and upright in his administration, he ruled in peace, till the disturbances of the times forced him to become a warrior. He first marched against the Hungarians, who had laid waste a great part of Saxony and Franconia. Otho obtained a complete victory over them, and next fortified Magdeburg, as a barrier against the northern barbarians. He was next engaged in a long war with Boleslaus duke of Bohemia, whom he reduced to submission. The sons of the duke of Bavaria, having renounced their allegiance to the empire, Otho marched against them, and fixed their uncle in the dukedom, who did homage for the succession. A disagreement happening between Everhard, duke of Franconia, and Henry, duke of Brunswick, Otho interposed; he caused Everhard with his principal adherents to be tried, and condemned them to the singular punishment of each carrying a dog upon his shoulders from the place of his dwelling, to Magdeburg. Henry, however, though he was Otho's brother, afterwards joined in a league with Everhard and Sigebert, duke of Austrasia against the emperor, which brought on a battle, in which Otho defeated them. He was also successful on the side of the Rhine, where he took possession of Lorraine and other districts on the western bank of that river, and founded the palatinate of the Rhine.

Lewis IV., king of France, in order to strengthen himself against his disaffected subjects, married Gerberge, sister of Otho. This alliance did not prevent Otho from entering France, and expelling Lewis from Champagne. He afterwards took part with Lewis against his powerful enemy, Hugh the Great, father of Hugh Capet, and with him took Rheims in 945. Thence they advanced to Paris, and ravaged the surrounding district; and then marching into Normandy, besieged Rouen, but were obliged to raise the siege, and the emperor returned to Saxony. In 949, the Danes having massacred a Saxon colony, settled in Sleswick; Otho marched an army into Jutland, where he gave battle to king Harold. This ended

in an agreement, by which the emperor was to keep a garrison in Sleswick, and Harold was to permit the Christian religion to be preached in his dominions. In 952, Otho passed into Italy at the instigation of Adelaide, widow of king Lothaire, who was kept prisoner in a castle, by Berenger II., freed that princess, and married her; received the fealty of Berengarius, whom he left in possession of his kingdom, and then set out to quell a rebellion in Germany. Rome had shut her gates, but some years after they were opened to him by the pope.

John XII., had been raised to the papacy at the age of eighteen. He was the grandson of the famous Marozia, concubine of Sergius III., and to the corrupt manners of his age added a bold and enterprising spirit. The tyranny of Berengarius and his son Adalbert, exciting an universal spirit of revolt, that pontiff conjured Otho, "for the love of God and the holy apostles, to come and deliver the Roman church from the claws of two monsters who were tearing it in pieces." The king of Germany complied with his intreaties, Berengarius and his son were deposed; and Otho crowned king of Italy at Milan. The following year he was crowned emperor at Rome, by John XII., and confirmed the donations of the French princes, which were of the utmost importance to the papacy. The pope soon forgot his engagements, entered into a confederacy with Adalbert against the emperor, and even raised a body of troops; but finding he was too weak to resist, betook himself to flight. The Romans again swore allegiance to Otho, binding themselves, by the same oath, not to elect or consecrate any pope without the consent of the emperor or his son. John was prosecuted in a council, on a charge of enormous crimes, was summoned twice, but answered only by threats of excommunication; however, he was at last deposed; and Leo VIII., a private layman of virtuous life, elected in his room. The deposed pontiff did not lose courage; he prevailed upon the Romans to revolt, entered the city, and held a council, in which Leo was deposed in his turn; nor did John's sudden death put an end to the sedition. Benedict V. was elected in his room, for the Romans thought no more of their oath. According to Luitprand, bishop of Cremona, a contemporary author, and native of Lombardy, that people was then so much contemned, though still haughty, that every treacherous, cowardly, infamous fellow was styled a Roman. Such audacious behaviour to a great prince, produced the consequences ordinarily attendant upon injudicious attempts. Otho, who a little before had made Berengarius prisoner in Montefeltro, besieged Rome, and reduced it to extremity; but the inhabitants submitted, and obtained their pardon. Benedict appeared before a council, confessed himself a criminal, and stripped off his pontifical robes. Leo VIII., with the whole

body of the clergy and people of Rome, made a celebrated decree, which is looked upon as a fundamental law of the empire, bearing, "that Otho and his successors in the kingdom of Italy, shall perpetually enjoy the power of choosing for themselves a successor, naming the pope, and granting investiture to the bishops." Muratori and some others have controverted the authenticity of this decree, an extract of which is found in Gratian; but it has been observed, that though the form may be false, yet the substance of it may be true, as Luitprand gives the same account conformably to the act itself. Scarce had the emperor quitted Italy, when the Romans mutinied and drove out John XIII., who had been elected in presence of the imperial commissioners after the death of Leo VIII. Otho, justly provoked, returned a fourth time, and severely punished the seditious. He banished the consuls, hanged the tribunes, and caused the governor of Rome to be whipped through the streets. We see that the ancient dignities still subsisted nominally; vain food for the pride of a people equally weak and turbulent. Nicephorus, the Greek emperor, had acknowledged Otho's title, and betrothed his daughter to the German emperor's son; notwithstanding which, he caused the ambassadors to be assassinated who were to conduct the princess. War was then kindled; the Germans attacked La Puglia and Calabria; a Greek army was beaten, and the noses of the prisoners cut off; after which they were sent back to Constantinople. After the death of Nicephorus, an agreement was entered into with his successor John Ziruiscus, and the marriage was consummated. Not long after, Otho died, in the enjoyment of peace and prosperity, A. D. 973, after reigning thirty-seven years, in high reputation for justice, wisdom, valour, piety, and all the qualities of a great prince.

ADELAIDE, daughter of Rodolphus, king of Burgundy, married Lothaire II., king of Italy, and after his death Otho I. She died aged 69, in 999.

OTHO II., emperor of Germany, son of Otho I., ascended the imperial throne on the death of his father. He was opposed by his cousin, Henry duke of Bavaria, who caused himself to be proclaimed emperor at Ratisbon, but was soon obliged to renounce his title and relinquish his duchy. The king of Denmark, and the duke of Bohemia having been the supporters of Henry, Otho marched against them, and obliged them both to sue for peace. After this he was involved in a war with Lothaire king of France, who endeavoured to support the pretensions of his crown to the sovereignty of Lorraine. The French king invaded Lorraine in 978, and approached the imperial residence of Aix-la Chapelle, from which Otho escaped with difficulty. The emperor retaliated by an invasion of France, in which he ravaged the country with fire and sword

to the gates of Paris ; but in his retreat he lost a great part of his army at the passage of the Aisne, and was pursued to the forest of Ardennes. The conclusion, however, was a treaty by which Lorraine was confirmed to Charles the brother of Lothaire, who did homage for it to Otho, to the great displeasure of the French nobility. Rome, by the commission of new crimes, opened a theatre for the display of his justice. Crescentius or Cincius, son of the unchaste Theodora, who is said to have been concubine of John X., having formed the project of re-establishing the Roman republic, stirred up the people, and threw Benedict VI. into prison, where he perished, upon which the factious elected Boniface VII.; and a third John XIV., who was murdered by Boniface. These crimes succeeded each other with such rapidity, that historians differ both in names and dates. He, who is styled pope by one, is called anti-pope by others. Otho, now disengaged from the French war, crossed the Alps in 980, and after holding an assembly of the nobles and deputies from the Italian cities in the field of Rancaglia, proceeded to Rome. He is there said to have perpetrated an act of cruelty which gave him the epithet of the Sanguinary, and fixed a just odium on his name. Having invited a great company of persons of distinction to a banquet, when they were seated at table, he enjoined them on pain of death not to speak or stir, and filled the room with armed men. He then called over the names of the persons whom he suspected of favouring the late disturbances, and caused them all to be put to death on the spot, in the presence of the other guests. After this execution, he took his place at the board, and behaved with great courtesy and cheerfulness ; but the bloody scene could not fail of making a deep impression on all who witnessed it. The effect was felt when, in the following year, he fought a battle with the Greeks and Saracens in Calabria, in which he was totally defeated through the desertion of his Italian allies. Being entirely forsaken, he fled to the sea side, where, stripping himself of the imperial robes, he got on board a vessel, and put to sea. The ship was taken by corsairs, to whom he promised a large sum for his ransom ; and while they were hesitating, he took the opportunity of throwing himself into the sea, and swimming ashore at Rossani, where the empress then was. Shortly after, he raised a new army, and attacked the Saracens with such success, that he exterminated them. He then took Benevento, and gave it up to pillage, as a punishment for the disaffection of the inhabitants. Marching thence into Lombardy, he held an assembly of the states of Italy and Germany at Verona, in which he caused his young son Otho to be recognized as heir to the empire. He then repaired to Rome, where he fell into a lingering disorder which carried him off in 983, after a turbu-

lent reign of between ten and eleven years. His opinion of the reliance to be placed on his Italian subjects was shown by a law, in which he forbade their evidence to be taken upon oath.

OTHO III., emperor of Germany, son of Otho II., was twelve years of age at the time of his father's death in 983. Henry duke of Bavaria, uncle of the young prince, took possession of his person, under pretence of the right of guardianship; but the greater part of the German princes assembling delivered him from the custody of the duke, and proclaimed him emperor with the usual solemnities. He had for his preceptor the celebrated Gerbert, afterwards pope Sylvester II., who carefully improved the promising talents of his royal pupil. Whilst the other parts of his dominions submitted to his authority, the city of Rome shook off the German yoke in favour of Crescentius, governor and titular consul of the city. Otho's youth passed in warlike expeditions against the Slaves, whose incursions he successfully repelled. In 990 he engaged his mother the empress dowager, Theophano, to go with a body of troops into Italy, where great confusion prevailed on account of frequent changes in the papal chair. She remained two years in that country, keeping the seditious in awe by her spirit and vigour, and then returned to Germany, where she died. Otho, after having reduced the Slaves to submission, who had again revolted, held a diet at Magdeburg, in which he obtained supplies to carry on an expedition into Italy, where disorders again prevailed. He crossed the Alps in 996, reduced Milan, where he received the crown of Lombardy. Factions were soon renewed at Rome, where the popes and clergy acted in the same scandalous manner as before; and Crescentius kindled a general conflagration by his fanatic zeal for liberty. John XV. called in the emperor, and Otho appeared in Italy in 996. The pope being dead, he substituted in his place Gregory V., a near relation of his own, by whom he caused himself to be crowned emperor. He pardoned Crescentius, quieted the disturbances at Capua and Benevento, and then revisited the Lombard cities on his return to Germany. At Modena, he is said to have executed a rigorous sentence upon his empress Mary, daughter of the king of Arragon, who having been repulsed in her criminal advances to the count of that place, falsely accused him of an attempt upon her honour. Otho, crediting the charge, put the count to death; but his widow afterwards demanding justice, and giving proof of her husband's innocence by undergoing the ordeal of carrying a red-hot iron in her hand without being injured, the empress was condemned and burnt alive. Others represent the empress as having only been disgraced. The emperor, on his return, found the Slaves in possession of part of the district of Mag-

deburg, whence he expelled them with great slaughter. Soon after, he received information that Crescentius had again broken out into a revolt, and expelling pope Gregory, substituted another under the name of John XVI., still persuading the Romans that they were free. But in 998, Otho entered Rome, besieged the castle of St. Angelo, in which the rebel had shut himself up, carried it by assault, or entered it by capitulation; and, in short, cut off the head of Crescentius. He put out the anti-pope's eyes. Gregory V. carried his revenge so far as to make him ride through the streets on an ass, with the animal's tail in his hand. Otho then re-established Gregory, and published a decree importing, that for the future, the Germans alone should have the privilege of electing a Roman emperor, whom the pope should be obliged to crown. Gregory dying soon after, Otho raised his preceptor Gerbert, to the papal throne; having performed a rigorous penance for his conduct in relation to Crescentius, he returned to Germany. In the year 1000, at the solicitation of the duke Boleslaus, he erected Poland into a kingdom, to be held as a fief to the empire on conditions of homage. An irruption of the Saracens into the Campagna of Rome recalled him into Italy in 1001, and he recovered Capua from their hands, and restored tranquillity in those parts. He then chastised a revolt of the Tiburtines, and returning to Rome, remained in that capital with few attendants. This circumstance encouraged a conspiracy against him, headed by a count of Tuscany. Being surprised in his palace, he escaped with difficulty, together with the pope. Full of resentment, he assembled forces from all quarters, with which he resolved to reduce the Romans to obedience; but in the mean time, the widow of Crescentius, who lived with him as a concubine, was induced to free her country from the danger by poisoning him. He died at Paterno in 1002, in the thirtieth year of his age, and eighteenth of his reign, leaving no issue.—Otho III. had many great qualities, and governed with vigour and success. In common with his father and grandfather, he was very liberal to the church; and two thirds of the ecclesiastical benefices in Germany, are said to have been granted by the three Othos.

HENRY II., emperor of Germany, born in 972, was duke of Bavaria, when he was elected in 1002 to succeed his cousin Otho III. on the imperial throne. In the beginning of his reign he had a rival in Hermann duke of Suabia, whom he soon reduced to submission. The troubles excited in Germany by the king of Poland, and of the Slaves in the north, employed his arms for some time. In 1005, he marched into Italy, and received the crown at Pavia. On his return to Germany, the war was renewed with the king of Poland, who had taken possession of Bohemia; Lorraine also became a scene of tumult.

These continued trials gave the emperor such a distaste of his toilsome grandeur, that he was strongly inclined to quit his throne, and take up with a monastic life. He however renewed his activity, and in 1014, repassed into Italy, and was crowned at Rome by Benedict VIII., to whom he promised fidelity. The renewal of the war in Poland, and expeditions into Transjuran, Burgundy, and Saxony, employed him after his return. When he had happily terminated these affairs he was much disquieted by calumnious reports spread against the honour of his empress Cunegonde, who is said to have vindicated herself by undergoing the ordeal. Henry marched into Italy a third time, to assist the pope in repelling the Saracens, and reduced the provinces of Apulia and Calabria. A great part of his army being cut off by disease, he returned to Germany. He died at Grun, near Halberstadt, in 1024, after a prosperous, but unquiet reign of twenty-two years. The profound reverence of Henry II. to the church, whose bishops in council he addressed on his knees, together with his absurd continence, conferred upon him the title of The Holy; and both he and his empress have been admitted into the Romish catalogue of saints.

CUNEGONDE, married the emperor Henry II., by whom she had no children. Some historians accuse her of incontinence, while others regard her as ill treated by her husband; after whose death, in 1024, she retired to a monastery.

CONRAD II., emperor of Germany, was likewise duke of Franconia: he was surnamed The SALIC, on account of his having been born on the banks of the river Sala, and was unanimously invested with supreme authority. He succeeded Henry II., and was crowned, according to ancient usage, at Thonza. During the first two years of his reign, Conrad was chiefly employed in regulating the police, and other affairs of administration; but in the third, receiving intelligence that the Lombards had shaken off their allegiance, he was obliged to march into Italy. The rebels were soon reduced to obedience, and the king proceeded to Rome, where he was solemnly crowned by pope John, in the presence of Canute, king of England and Denmark, and Rodolphus, king of Burgundy. He was recalled to Germany on account of an insurrection, raised by the dukes of Suabia, Carinthia, and Worms, which he readily suppressed, and brought the offenders to the lowest state of subjection. By a decree of the empire, they were deprived of their dominions. The seven succeeding years were occupied by wars between the emperor, Poland, Bohemia, and Hungary; the detail of these would be uninteresting to our readers. The imperial arms were, in general, successful; and on the demise of Rodolphus, Conrad acquired the peaceable possession of the sovereignty of Burgundy. A general

revolt against the German dominions was planned in Italy, and fomented by many leading persons; the emperor passed suddenly into that country, and seizing some of the malcontents, sent them prisoners to Germany. He besieged Milan, but without success; and severely chastised Parma. Being urged by the monks of Cassino to protect them against the violence and oppression of Pandulph, prince of Capua, he marched to that place, expelled the prince, and seized his country. Returning to Germany, he was seized with the gout in his legs, and died suddenly at Utrecht, in 1039, in the fifteenth year of his reign. He was universally revered as a just and magnanimous prince; and all those who distinguished themselves in his service had no reason to be dissatisfied with what they obtained. Among the many instances of his munificence, it is said that one of his attendants, who had lost his leg in battle, received his boot full of gold, which the emperor observed might defray the expence of his cure. He was interred in the cathedral church of Spire, which he had formerly founded and endowed.

BERENGER II., king of Italy, son of Adelbert marquis of Ivrea, and grandson of Berenger I. He conspired with his half-brother Auscar, against Hugh king of Italy; but was obliged to take refuge in 940, with Otho emperor of Germany. Through the interest of the Italian nobles, he returned, and assumed the supreme power in 947, Hugh and his son Lothaire still retaining the title. On the death of Lothaire, in 950, he took the regal title, possessed himself of Pavia, and attempted to compel Adelaide, Lothaire's widow, to marry his son. She solicited aid of the emperor Otho, who made her his wife, and obliged Berenger to retire to Germany. He was afterwards restored to his kingdom, which he much oppressed by his tyranny and avarice. The Italians had recourse to Otho, who first sent his son, and afterwards came himself against Berenger, and obliging him to retire to his strong fortresses, was crowned king of Italy in his stead. After some turns of fortune, Berenger was taken prisoner in 964, by Otho, who sent him to Bamberg, where he died two years afterwards.

ALOARA, an Italian princess, daughter of a count named Peter. She was married to Pandulph, surnamed Iron head, who stiled himself prince, duke, and marquis. He was, in reality, prince of Capua and Benevento, by inheritance; and the emperor Otho II., created him duke of Spoleto, and marquis Camerino, which rendered him the most potent prince then in Italy. He died at Capua, in 981, leaving five sons by Aloara; Landulph IV., prince of Capua and Benevento; Pandulph, prince of Salerno; Atenulph, entitled count, and also marquis, perhaps of Camerino; Landenulph, prince of Capua; and Laidulph who succeeded him.

Landulph IV., perished in battle, fighting for the emperor, in 982, against the Greeks and Saracens. His brother Landenulph succeeded him; but, being very young, Otho invested him with the principality of Capua, that Aloara might govern during her life conjointly with him. This decree was also confirmed by Theophano, widow of Otho, and regent, during the minority of Otho III. Aloara began to reign in 982. She governed with much wisdom and courage.

Landenulph was assassinated by a plot of his own relations, in 993; and his brother Landulph, who succeeded, was deposed by the emperor Otho III., in 999, for having a hand in the death of his brother.

It is reported, that Aloara put to death her nephew, lest he should wrest the principality from her son; and, that St. Nil then predicted the failure of her posterity. Aloara died in 992.

HUNGARY.

STEPHEN I., king of Hungary, surnamed St. STEPHEN, succeeded his father on the throne of Hungary in 997. He came to the crown very young, but had been declared king by the states in the preceding year; he is said by some historians to have been the first who bore the title of king of Hungary, probably on account of its being granted to him by pope Sylvester II., four years after, with the addition of apostolic, on which occasion it is affirmed that he surrendered his kingdom to the church. He is celebrated for his piety, which he displayed by his great zeal in converting his heathen subjects. The nobles, who did not like their new religion, broke out into open rebellion, at the head of which was duke Cupa, but Stephen, being assisted by some Germans, totally defeated them, and Cupa being slain, his quarters were exposed in the four principal cities of Hungary. After this, he established ten bishoprics, which he richly endowed, and built many churches; and even was so devout as to erect a church at Constantinople, another at Rome, and a monastery at Jerusalem. In 1002 Guila, prince of Transylvania, uncle to Stephen, having made an irruption into the adjacent province, Stephen marched against him, and conquered Transylvania, which he added to the crown of Hungary. He afterwards defeated the Bulgarians, who had invaded his country, pursuing them to their own country, where he obtained a complete victory over them, and returned laden with booty. Besides the glory derived from his success in war, he had that of being the legislator of his country. He published a code of fifty-five chapters, which, though marked with the barbarism and ignorance of the time, was long popular among the Hungarians. Towards the end of his reign, he had

intended to resign his crown to his son, prince Emeric, in order to pass the remainder of his days in a religious retreat but the premature death of the prince disconcerted this design. He did not long survive, dying at Buda in 1034. He was canonized by the church of Rome, and his memory is highly revered by the Hungarians, who have preserved the crown sent to him by the pope as the palladium of their kingdom.

FRANCE.

LOTHAIRE, king of France, son of Lewis d'Outremer and Gerberga of Saxony, was born at Laon in 941. On the death of his father in 954, he succeeded peaceably to the crown, under the protection of the powerful duke Hugh. Hugh died soon after, leaving his principal possessions to his eldest son Hugh Capet, on whom Lothaire conferred his father's title of duke of the Franks. In 959, Lothaire was drawn into a treacherous, but unsuccessful plot for seizing the person of Richard, duke of Normandy; the consequence was an open war between them. Richard having called to his assistance a body of pagan Danes, they dreadfully ravaged France, till peace was restored. Lothaire, perceiving how much the crown was reduced by the power of the great feudal lords, attempted to weaken the nobility, by continually promoting quarrels among them. With the intention of putting in force his claims upon the kingdom of Lorraine, he made over his estates in it to his brother Charles, and encouraged all the malcontents against the emperor Otho II. But that prince turned his policy against him, by conferring on Charles the duchy of Lower Lorraine upon condition of homage. This measure so much inflamed the indignation of Lothaire that he invaded Lorraine with a great army, and pushed to Aix-la-Chapelle, where he burnt the imperial palace, and laid the country in ruins. Otho retaliated by an invasion of France, in which he carried devastation to the very gates of Paris. On retreating back, his rear guard was cut off at the passage of the Aisne, the enemy pursuing him as far as the Ardennes, but Lothaire made peace with him, by which he took possession of Lorraine. This treaty greatly disgusted the French nobles, but the king pacified them, and Otho dying, he re-entered Lorraine, and made himself master of Verdun. His affairs were in a very flourishing state, and his authority at home had acquired strength, when he died at Rheims in 986. This prince possessed eminent abilities and great activity, yet formed designs beyond the power of his execution.

LEWIS V., surnamed **LE FAINEANT**, succeeded his father Lothaire in 986. He was a violent and turbulent character. He quarrelled with the queen-dowager, expelled the

bishop of Laon from the kingdom, on pretence of his being her gallant, and upon a dispute with the archbishop of Rheims, forcibly entered that city with considerable effusion of blood. He was preparing to march to the assistance of the count of Barcelona, who was pressed by the Saracens, when he was poisoned by his queen, May 21, 987. After his death the crown devolved by right to his uncle Charles, duke of Lower Lorraine, but that prince being disliked by the French, it was conferred on Hugh Capet.

CHARLES I., duke of Lorraine, laid claim to the crown of France on the death of his nephew Lewis; but was defeated and taken prisoner. He died 994, aged 41.

HUGH CAPET, the first king of France of the third race, was the son of duke Hugh, surnamed the great, who, without wearing the crown, had for the best part of his life held the supreme power in France, and who died A. D. 955, by Hadwiga, or Havoia, of Saxony, daughter to Henry the Fowler, king of Germany, sister to the emperor Otho the Great, and to Gerberg queen of France. Dante, in his "Purgatory," (Canto 20.) in order to be revenged on prince Charles of Valois, sprung from that prince, for drawing him from Florence, and confiscating his property, when he headed one of the factions of the city, traduced his family by representing him to be the son of a butcher. This ridiculous falsity has been adopted and circulated by several writers on the authority of Dante. Whereas his father was the son of king Robert, who fixed the Normans in France, brother-in-law to three kings, viz. Rodolph, Athelstan, and Otho the Great, and descended by his mother from Charlemagne. As to the surname of "Capet," it was most probably a nick-name, signifying literally "jolterhead," and metaphorically, a "weak," or an "obstinate" man. In the first of these senses it was applied to Charles the Simple, and perhaps, in the latter sense, to this prince in his youth. At the death of his father he was sixteen years of age, and he was particularly recommended to the care of Richard, duke of Normandy. When the line of Charlemagne, which had possessed the throne between two hundred and thirty and two hundred and forty years, terminated with Lewis V., the last monarch of that line, Hugh Capet, who had served him faithfully during his reign, succeeded him; the crown, as some writers assert, having been bequeathed to him by Lewis in recompence for his services. Upon the death of this king Hugh Capet took early and effectual measures for securing the throne; as in a few days he caused himself to be proclaimed king at Noyon, and was solemnly crowned at Rheims, by the archbishop of that see, on the third of July, A.D. 987. This design was executed without opposition, nor did any person exert himself in behalf of the late king's uncle Charles, the last surviving prince of the race

of Charlemagne. On his accession, he added greater strength to the crown than he received from it; since the duchy of France, the countries of Paris and Orleans, were in his own hands, and his brother-in-law, the duke of Normandy, was closely attached to his interest. His own queen Adelaide, who is said to have been a princess of high birth and admirable qualities, contributed in no small degree to his security. Having defeated an army raised by William duke of Guienne, in a short but bloody battle near Poitiers, he compelled him to submit; and being a man of good temper and sagacity, as well as of great moderation, he assembled the nobles and proposed to them the association of his son Robert. The proposal being accepted, Robert was crowned with great ceremony on new year's day, A.D. 988, at Orleans, by the archbishop of Sens. Having, by this act, secured the crown to his family, he never afterwards wore the royal ornaments, or affected any extraordinary state or magnificence, but administered public affairs with great application, and with such an appearance of modesty, justice, and piety, as recommended him highly to his subjects, and more especially to the clergy, to whom he restored all the abbies in his possession; and his example was followed by the nobility. In the following year the adherents of Charles of Lorraine, after an unsuccessful contest, did homage to the kings Hugh and Robert. The duke of Lorraine remained, as long as he lived, a prisoner at Orleans, with his son, who enjoyed the duchy of Lorraine, and who died without male issue, A.D. 991, by which the male line of Charlemagne was entirely extinct. In the sequel of his reign, Hugh Capet strengthened his government by mildness and moderation, and had the singular honour of establishing a new family, and in some measure a new form of administration, without any remarkable circumstances of violence, and without shedding blood. He died on the twenty-fourth of October, A.D. 997, in the fifty-seventh year of his age, and in the eleventh year of his reign, leaving his dominions in perfect tranquillity, and his son Robert in the peaceable possession of the crown. His remains were interred in the church of the abbey of St. Denis. The descendants of Hugh Capet governed the kingdom of France, in a direct line from father to son, terminating with Charles IV., surnamed the "Fair," for eleven generations. There were thirteen monarchs in all, whose reigns together make upwards of three hundred and forty years, during which interval they wonderfully extended their authority as well as their dominions; and recovered, either to the crown or to the princes of the royal family, the better part of the ancient kingdom of France. They had also reduced the exorbitant power of the nobility within bounds, and were much less dependent upon the clergy than the monarchs of the second race.

Yet, after all, the nation was in low circumstances ; the frame of government far from being uniform ; and, in short, the seeds of those disorders were very perceptible to discerning persons, which, in the succeeding reign, sprang up and became visible to the whole world in their dismal state.

ROBERT king of France, surnamed the **WISE** and **PIOUS**, came to the crown in 998, after the death of Hugh Capet, his father. He married Bertha his cousin, daughter of Conrad king of Burgundy ; but the marriage was declared null by Gregory V., and the king was excommunicated. He contracted a second marriage with Constance, daughter of William count of Arles and Provence. Henry duke of Burgundy, brother of Hugh Capet, dying in 1002, without lawful issue, left his dukedom to his nephew, king Robert, who invested his second son Henry with this dukedom, who, after coming to the crown, resigned it in favour of Robert, the chief of the first royal branch of the dukes of Burgundy, who flourished till 1361. King Robert was so much esteemed for his wisdom and prudence, that he was offered the empire and kingdom of Italy, which, however, he declined to accept. Hugh, called the Great, whom he had by Constance, being dead, he caused his second son, Henry I., to be crowned at Rheims. He died at Melun, July 20, 1031, at the age of 60. Robert was a wise and a just prince. He cultivated and patronised the sciences. According to some authors, he instituted the order of the Star, commonly attributed to king John. His fault was too great facility of temper, which rendered him unable to resist the tyranny of his wife. When he bestowed a largess upon a domestic, he was accustomed to say, "Take care that Constance does not know it." As instances of clemency carried to excess, it is related, that a conspiracy against him had been discovered, and the guilty arrested ; whilst the judges were drawing up their process, he caused them to receive the communion, and himself eat with them ; after which he sent to tell the judges that he could not avenge himself of those whom his Lord had admitted to his table ; also, that having once observed a thief, who had gained access to his apartment on pretext of asking alms, cutting off part of a gold fringe, he bade him withdraw with what he had got, and leave the rest for his comrades.

SPAIN.

FROILA II., succeeded Ardocus on the Spanish throne in 933, and died of a leprosy two years after.

ALMANZOR, king of Cordova, in Spain, ascended the throne after Alhasa, who died in 976 ; he was in perpetual war

with the Christians, and gained many great battles. He died in 1002.

ALPHONSO V., king of Leon, succeeded his father Veremund II., A.D. 999, and after several unsuccessful wars with the Moors, died in 1028.

NORMANDY.

WILLIAM LONGSWORD, son and successor of Rolla, first duke of Normandy, defeated the Britons. He was basely murdered in 942, by a neighbouring chief.

RICHARD I., the FEARLESS, succeeded his father William as duke of Normandy, in 942. His territories were invaded by Lewis IV. of France, but he was defended by his subjects, and the king of Denmark. He died in 996.

RICHARD II., the GOOD, succeeded his father Richard I. duke of Normandy. He was much engaged in war, and died in 1027.

POLAND.

BOLESLAUS I., king of Poland, was the son of Miceslaus duke of Poland, who, having embraced Christianity, had desired the title of king from the pope, but was refused it. Boleslaus found more favour with the emperor, Otho III., whom he entertained splendidly at Gnesna, desiring his pilgrimage to visit the relics of St. Adelbert; and who, in return, not only prevailed on pope Sylvester II. to confer the royal dignity upon Boleslaus, but invested him with his own robes, and gave him some of the insignia of the empire, A.D. 1001. Boleslaus was a brave and liberal monarch. He repulsed the Bohemians, chastised the Moravians, punished the idolatrous Prussians, for the murder of St. Adelbert, whose body he redeemed; and re-established Stopoleus grand duke of Russia, deposed by his brother Jaroslaw. He married Judith daughter of Geisa, duke of Hungary, by whom he had several children, and died in 1025.

RUSSIA.

JAROSLAW, grand duke of Russia, is celebrated for the patronage which he extended to learned men. He framed a code of laws for the benefit of his subjects, and to encourage learning he founded a school, and caused various books to be translated from the Greek into the Russian language.

DENMARK.

SWENO I., or **SUENO**, **SWAN**, **SWEIN**, or **SWEYN**, a king of Denmark, who twice invaded England, conquered part of it, and became father of Canute the Great, who conquered the whole of it, and reigned many years.

NORWAY.

OLAF, a king of Norway, who sent missionaries to Greenland, to convert the natives to Christianity.

BRITAIN.

EDMUND I., king of England, son of Edward the Elder, succeeded his brother Athelstan in 941, when very young. He suppressed a rebellion of the Northumbrians, and conquered Cumberland, which he gave to Malcolm, king of Scotland, on condition of homage. He was a spirited prince, and seemed likely to govern with prudence and vigour, when he lost his life in a sudden quarrel. Holding a festival at Gloucester, he perceived that one Leolf, a notorious robber, whom he had sentenced to banishment, entered the hall, and seated himself with the guests. Enraged at this insolence, the king ordered him to quit the room, and on his not obeying, he rose up and seized Leolf by the hair. The ruffian thereupon drew his dagger, and gave Edmund a wound, of which he immediately expired, in the sixteenth year of his reign.

EDRED, the brother of Edmund I., succeeded to the throne in the year 946. This reign, like that of his predecessor, was disturbed by the rebellions and incursions of the Northumbrian Danes, who, though defeated, were never entirely subdued; nor had ever paid a sincere allegiance to the crown of England. They attempted to shake off the yoke in the early part of Edward's reign, but he was sufficiently powerful to reduce them to submission, and having laid waste their country by fire and sword, as a punishment for their rebellion, he forced them to renew their oaths of allegiance. After this he fixed English garrisons in their most considerable towns, and placed over them an English governor, who might watch all their motions, and suppress any insurrection on its first appearance. This prince was the slave of Dunstan in the superstition of the times, which obtained the name of religion. To the guidance of this priest, whom he advanced to the highest offices, he blindly and implicitly delivered over his conscience,

and at length the management of his civil affairs. Through his influence, a set of foreign monks of the Benedictine order were introduced, who affected an extraordinary purity of doctrine and austerity of manners, and proved formidable rivals to the secular clergy of the kingdom. Edred died after a reign of nine years, leaving children too young for the cares of government, and the crown accordingly devolved on Edwy, nephew of the deceased king.

EDWY, king of England, son of Edmund I., succeeded, at the age of 16, his uncle Edred, in the year 955. At this period his person was most graceful, and his mind endowed with the most promising virtues. He would have been a favourite of the people, had he not unhappily, at the commencement of his reign, been engaged in a controversy with the monks, who pursued him with unrelenting vengeance during his short reign. His marriage with Elgiva, a beautiful princess of the royal blood, and within the degrees of kindred prohibited by the canon law, was a source of misfortune that only terminated with his life. The savage Dunstan was his principal enemy, who, at the head of the monks, declared war against the king. On the day of his coronation, when the nobles were assembled at a feast, Edwy withdrew from the company to his queen's apartment, where he indulged his fondness for his wife, which was only checked by the presence of her mother. Dunstan, suspecting the cause of the king's absence, burst into the chamber, rudely upbraiding the young couple, and forcibly dragged the sovereign to the banquet. Edwy could not forget the affront; he challenged Dunstan with a mal-administration of public affairs; the haughty monk refused to answer the accusation, and was banished. His party excited disaffection against the king; they seized the queen, and, by the order of archbishop Odo, branded her in the face with a red hot iron, hoping thereby to destroy her beauty; they then carried her away by force into Ireland, there to remain in perpetual exile, and Edwy consented to a divorce, which was pronounced by the infamous Odo. Elgiva having completely recovered from her wounds, and time having almost obliterated the scars, was hastening to the arms of her husband, when she fell into the hands of her blood-thirsty enemies, and was by them barbarously murdered. The torments which she endured could only have been inflicted by demons in the shape of priests. These deeds were, however, sanctioned by a barbarous and superstitious people, who rose against Edwy, drove him from the throne, and placed on it his brother Edgar in his stead. The fallen monarch was obliged to take refuge in the southern part of the kingdom, when he was excommunicated, and pursued with unrelenting hatred, till death terminated his calamities, in the year 959.

EDGAR, one of the most distinguished of the Saxons

kings of England, was son of Edmund. When he was but 13 years old, he was placed by the insurgents, who had rebelled against his brother Edwy, at their head, and, upon the death of Edwy, he succeeded peaceably to the throne, in 959. The monks and Dunstan had been the instruments of Edgar's elevation, and to them he gave great powers, allowing them the government of all monasteries instead of the secular canons, who were accused of a general dissoluteness of manners. This prince, however subservient to the monks in religious concerns, never gave the civil and military concerns of his kingdom out of his own hands. He maintained a large body of troops to repel the invasions of the Scots, and fitted out a navy, which he always kept under strict discipline, to prevent any attack of the Danes. Hence he secured the submission of the little independent princes of Wales and Ireland. One of the most remarkable circumstances in the reign of Edgar, is the extirpation, or at least, the great diminution of wolves in the southern parts of the island. This he effected by commuting the punishment of certain crimes for a fine of wolves' tongues, and by exchanging a tribute in money from Wales, for a payment of the heads of those animals. Edgar, in the monkish histories, is celebrated for his piety, but he was a man of very licentious morals. As his reputation allured a great number of foreigners to his court, they imported all the vices of their respective countries, and contributed to encourage the king's licentiousness, and to corrupt the simple manners of his subjects. One of his amours has afforded an interesting subject for a tragedy. Elfrida, daughter of Olgar, earl of Devonshire, was highly celebrated for her beauty; the report reached the king, who sent his favourite, the earl of Athelwold, to discover if the praises bestowed upon her were such as her beauty claimed. The earl found it too great for him to withstand. He satisfied the king by a false report, that her beauty had been greatly exaggerated, and then obtained leave to marry her as a very rich heiress. Edgar soon discovered the artifice, and desired to be introduced to his wife, who, perhaps ambitious of being the wife of the king rather than of one of his subjects, displayed her person in the most striking manner. Edgar, transported with rage, drew Athelwold to a retired place in a wood under pretence of hunting, stabbed him with his own hand, and shortly after married the widow. King Edgar, says judge Blackstone, (vol. iv.) who besides his military merit, as founder of the English navy, was also a most excellent civil governor, observing the ill effects of three distinct bodies of laws prevailing at once in separate parts of his dominions, projected and begun what his grandson, king Edward the Confessor, afterwards completed, that is, one uniform digest or body of laws to be observed throughout the whole kingdom; this was probably no more

than a revival of king Alfred's code, with some improvements suggested by necessity and experience, particularly the incorporation of some of the British, or rather Mercian customs, and also such of the Danish as were reasonable and approved, into the West Saxon language, which was the ground-work of the whole.

AILMER, or **ÆTHELMARE**, Earl of Cornwall and Devonshire, in the reign of king Edgar. It is unknown of what family he was. His authority and riches were great, and so also in appearance was his piety. He founded the abbey of Cerne in Dorsetshire; and had so great a veneration for Eadwald, the brother of St. Edward the Martyr, who had lived a hermit in that county, near the Silver Well, that, with the assistance of Archbishop Dunstan, he translated his relics to the old church of Cernel. In 1016, when Canute invaded England, and found himself stoutly opposed by that valiant Saxon prince, Edmund Ironside, this Earl Ailmer with that arch traitor Edric Streone, Earl of Mercia, and Earl Alger, joined the Dane against their natural prince, which was one great cause of the ruin of the Saxons. He did not long survive this; and we find mentioned in history only one of his sons whose name was Ethelward, Earl of Cornwall, who followed his father's maxims, and was properly rewarded for it. For in 1018, Canute, perceiving that the traitors were no longer useful, caused the infamous Edric Streone, and this Earl Ethelward, to be both put to death.

EDWARD, surnamed the Martyr, king of England, son of Edgar succeeded his father at the age of fifteen in 975. He met with great opposition from his step-mother, Elfrida, who wished her own son Ethelred to ascend the throne; the firmness of Dunstan in supporting the cause of Edward prevailed, and he was peaceably crowned. His short reign was much occupied by disputes between Dunstan and his foreign monks on the one side, and the secular clergy on the other. Edward was extremely partial to the amusements of the chase, which at last gave occasion to his lamented death. Being one day hunting in Dorsetshire, he was separated in the heat of the diversion from his attendants, and rode to Corfe-castle, where Elfrida resided. He desired, while on horseback, that a cup of liquor might be brought him. As he was drinking, a servant of Elfrida gave him a deep stab behind. He set spurs to his horse; but becoming faint through loss of blood, he fell, and was dragged in the stirrup till he died. His body was traced by his servants, and privately buried at Wareham. The pity excited by his innocence and tragical fate caused him to be regarded by the people as a martyr, and miracles were said to be wrought at his tomb. His reign had continued four years.

ETHELRED II., king of England, was son of Edgar, and brother to Edward the Martyr, whom he succeeded to the

crown in the year 978. He was at this period a minor, and from his want of capacity and vigour in the affairs of government he was, in riper years, characterized by the epithet of "The Unready." No man, however, stood more in need of exertion and enterprise, for the Danes, who had for several years forborne all depredations, renewed their attacks with the utmost fury; and meeting with little opposition, they became more bold, till at length in the year 993, under Sweyn king of Denmark, and Olave king of Norway, they made a formal invasion of the country. At first nothing seemed to oppose the rapidity of their progress: and they laid siege to London, which was valiantly and successfully defended by the citizens. A mistaken policy in behalf of the English induced them to purchase the departure of the invaders, who, in 997 and 998, returned in large bodies, laid waste the southern parts of the kingdom, and demanded a still larger bribe than they had before received. To strengthen himself by a foreign connection, Ethelred married, in 1001, Emma, sister to Richard II., duke of Normandy. In the following year a dreadful massacre took place, on the same day throughout England, of all the Danes settled in the kingdom. The English in this instance were the willing instruments in the hands of the king to execute his bloody orders. They spared neither age nor sex; even a sister of the Danish sovereign, who had married an earl, and had conformed to the Christian profession, was barbarously murdered, having already witnessed the death of her husband and infant children. Such revenge, says the historian, added nothing to the strength of the nation, but rendered its enemies more implacable. In 1003, Sweyn again invaded the island, and carried desolation all along the western coast. On a subsequent occasion, the bold invader obliged the nobles to swear allegiance to him as king of England, while Ethelred in 1013, fled into Normandy with his family. Sweyn maintained his power only a year, when death put an end to his reign, and Ethelred was recalled by his loyal subjects. He resumed the government, but had not learned that wisdom which his misfortunes were calculated to teach; he submitted to Canute the son of Sweyn, whose valour and activity he was unable to resist. Ethelred died in 1016, after an inglorious reign of thirty-five years.

EMMA, daughter of Richard II., Duke of Normandy, wife of Ethelred and Canute, mother of Edward the Confessor, kings of England. On the deposition of Ethelred, she sent their sons, Alfred and Edward, to Normandy; and Canute, who was jealous of the protection afforded them, to prevent their uncle's taking any steps in their favour, gave him his sister in marriage, and espoused Emma himself by contract, securing to the children he should have by her the succession to the crown of England. Thus setting aside, not only the elder

children of Ethelred, but likewise those he had had by Emma; who never forgave their mother for having thus sold them to the enemy of their father.

Canute had a son by her, named Hardicanute, who also being left king of Denmark, was absent from England at the time of his father's death; and a large party being favourable to his half brother Harold, Emma, who was appointed regent, and given earl Godwin for counsel, found it very difficult to keep the crown for him, as her co-adjutor was secretly the friend of Harold. Seeing that Hardicanute did not appear, she proposed sending to Normandy for the sons of Ethelred, alleging only the natural desire of a mother to see those children from whom she had so long been separated. But Godwin saw clearly that the views and hopes of Emma were to rekindle, by their presence, the love of the English for their ancient race of monarchs, and to secure them the crown if her youngest son would not quit Denmark; he, however, craftily applauded her design, and facilitated its execution; that he might immolate to Harold those important victims. But Emma, though unsuspecting of his perfidy, had the distrust of a mother. She never suffered the two princes to visit Godwin together, keeping one of them constantly under her own eye; and only permitting the other to leave her under the escort of the faithful Normans they had brought over with them. Godwin not being able to destroy both, sacrificed the eldest; and Emma secretly sent back Edward to his asylum in Normandy. Godwin, furious at being disappointed, accused her of treason, and had credit enough to banish her the kingdom. Hardicanute, at length came over, and all parties united under him during his short reign; when Edward the confessor ascended the throne. Emma, who was a woman of abilities, had so great a share of the government and so much credit at court, that the earl of Kent who had enjoyed a great authority in preceding reigns, grew jealous of her. He charged her with several crimes, and the king, who was easily imposed upon, believed her guilty; went suddenly to Winchester the place of her residence, deprived her of all her treasures, and reduced her to the greatest poverty, so that she almost died of famine. In this condition she had recourse to the bishop of Winchester, to whom she was related; but this furnished her enemies with a new handle for calumny; and it was determined she should submit to the trial of the fire-ordeal, in which she came off unhurt; and king Edward fell on his knees before his mother, begged her pardon, and submitted to be scourged by the bishop as a penance.

Rapin, however, says, that she spent the last ten years of her life in misery, in a kind of prison at Winchester, from whence she was not delivered but by death in the year 1052.

EDMUND II., surnamed Ironside, king of England, was

eldest son of Ethelred II. He supported with perseverance and activity the cause of English liberty, against the Danish kings Sweyn and Canute, during the reign of his father, on whose death in 1016, Edmund succeeded to a throne, in defence of which he was obliged immediately to take the field. After an indecisive engagement against Canute at Severston, in Gloucestershire, he was entirely defeated with great slaughter at Addington in Essex, in consequence of the defection of Edric duke of Mercia. He however assembled a new army at Gloucester, with which he was preparing again to try his fortune, when the English and Danish nobility fatigued with the war obliged the two rivals to divide the kingdom by which the northern and midland parts of the kingdom were ceded to Canute, while the southern provinces were left to Edmund. He did not long survive this, being murdered in 1017 by two of his chamberlains, at the instigation of the traitor Edric. By his death Canute was left sole master of the kingdom; but the line of Edmund again ascended the throne by the marriage of his great grand-daughter Matilda to Henry I.

CANUTE, the first Danish king of England. He married Emma widow of king Ethelred; and put to death several persons of quality who stood in his way to the crown. Having thus settled his power in England, he made a voyage to his other kingdom of Denmark, in order to resist the attacks of the king of Sweden; and he carried along with him a great body of English under the command of earl Godwin. This nobleman had here an opportunity of performing a service by which he both reconciled the king's mind to the English nation, and, gaining to himself the friendship of his sovereign, laid the foundation of that immense fortune which he acquired to his family. He was stationed next the Swedish camp; and, observing a favourable opportunity, he attacked the enemy in the night, drove them from their trenches, and obtained a decisive victory over them. Next morning, Canute, seeing the English camp entirely abandoned, imagined that these disaffected troops had deserted to the enemy; but he was agreeably surprised to find that they were engaged in pursuit of the discomfited Swedes. He was so pleased with this success, and the manner of obtaining it, that he bestowed his daughter in marriage upon Godwin, and treated him ever after with the most entire confidence. In another voyage which he afterwards made to Denmark, Canute attacked Norway, and expelled the just but unwarlike Olaus from his kingdom, of which he kept possession till the death of that prince. He had now by his conquests and valour obtained the utmost height of his ambition; and having leisure from wars and intrigues, he felt the unsatisfactory nature of all human enjoyments; and equally weary of the glory and turmoils of this life, he began to cast

his view towards that future existence which it is so natural for the human mind, whether satiated by prosperity or disgusted with adversity, to make the object of its attention. Unfortunately the spirit which prevailed in that age gave a wrong direction to his devotion; and, instead of making atonement to those whom he had formerly injured by his acts of violence, he entirely employed himself in those exercises of piety which the monks represented as most meritorious. He built churches, endowed monasteries, enriched ecclesiastics, and bestowed revenues for the support of chantries, where he appointed prayers to be said for the souls of those who had fallen in battle against him. He even undertook a pilgrimage to Rome, and besides obtaining from the pope some privileges for the English school erected there, he engaged all the princes through whose dominions he passed, to desist from those heavy impositions which they were accustomed to exact from the English pilgrims. By his spirit of devotion, no less than by his equitable administration, he gained in a good measure the affections of his subjects. Being the most powerful prince of his time, sovereign of Denmark, Norway, and England, he could not fail to meet with adulation from his courtiers; a tribute which is liberally paid even to the meanest and weakest of princes. Some of his flatterers breaking out one day in admiration of his grandeur, exclaimed, that every thing was possible for him: upon which the monarch, it is said, ordered a chair to be set on the sea shore while the tide was making; and as the waters approached, he commanded them to retire, and to obey the voice of him who was lord over the ocean. He feigned to sit some time in expectation of their submission; but when the sea advanced towards him, and began to wash him with its billows, he turned to his courtiers and remarked to them, that every creature in the universe was feeble and impotent, and that power resided with one Being alone, in whose hands were all the elements of nature, who could say to the ocean "Thus far shalt thou go, and no farther," and who could level with his nod the most towering piles of human pride and ambition. From that time, it is said, he would never wear a crown. He died in the twentieth year of his reign; and was interred at Winchester.

IRELAND.

BRIEN BOIRUMHE, a celebrated Irish hero, the son of Cineicli, and was born about 926. His first essay in arms was in the capacity of general to his brother Mahon, king of North Munster, when he entirely routed a numerous and almost overwhelming body of the Danes, who had dared to make an incursion, with the design of plundering the country under his

protection. Soon after this victory, on an insurrection among his subjects, Mahon was deprived of his throne, and basely murdered; but his brother Brien took such effectual measures that he succeeded to the throne, in which his first object was to be revenged on the murderers of his brother. This he speedily and completely effected, though his enemies had called the Danes to their assistance. Victory again sat on his sword, and peace crowned his exertions. He became, in 968, king of both Munsters, which he cleared from the invaders, and re-established in their former privileges. He gave new vigour to the laws, by summoning a *feis*, or parliament, at Cashell; and he caused the ruined churches and monasteries to be rebuilt, and the bishops and the clergy to be restored to their livings. His annual revenue, as king of Munster, was immense, and is calculated to give a magnificent idea of the riches of Ireland in his time; a particular account of it is contained in the "*Leabhar na Cleart*, or Book of Rights," which O'Halloran has translated.

Donald, monarch of Ireland, tired of the pageantry of royalty, quitted the throne in 980, and Malachie was chosen his successor. The jealousy with which he regarded the glory of Brien was hereditary, and the knowledge of this probably induced O'Helan to form a powerful confederacy against the king of Munster. Near Waterford the armies engaged; Brien, with his usual fortune, obtained a complete victory; and the attempts of his enemies to ruin his power, terminated in the reduction of the whole of southern Ireland under his power, by which he became king of Leath Mogha. So signal a success irritated the envious Malachie; and, in 982, he invaded Munster, and carried off considerable plunder. The next year, having taken into his pay a numerous body of Danes, he made a fresh incursion into Leinster. This repeated insult roused the indignation of Brien; he prepared to wreak a signal vengeance on the head of Malachie, who, terrified at the prospect of so speedy and severe a retribution, offered him peace, in which he engaged to make restitution for all the damages he had committed. Continually in arms against the plundering and oppressive Danes, he reduced them from a state of independency to absolute subjection; and so benefited the country at large, that a convention of the states of Connaught and Munster, contrasting his power, magnanimity and justice, with the passive temporising spirit of Malachie, agreed to request Brien to assume the monarchy, and engaged to support him to their utmost. Deputies were dispatched to Malachie to inform him of their intention, and to desire him to resign a throne he was so ill qualified to fill. He received the proposal with surprise and indignation, declaring, as he lived he would die monarch of Ireland. Brien was

prepared for such an answer. At the head of a large army of veterans he marched to Tara; but Malachie representing that he had not had time to collect his troops, and requesting a month for that purpose, Brien granted him his wish, on the condition, that, if, at the end of that time, he were not able to defend the crown, he should resign it into his hands. All the exertions, however, of Malachie were useless; the princes of Leath Crim were either too much attached to Brien, or dreaded his power, and refused to answer the summons of Malachie. On the day appointed, he appeared before Brien, and surrendered to him the insignia of royalty; but Brien, with generous humanity, allowed him twelve months longer to take measures to preserve them. So liberal a behaviour excited no corresponding sentiments in the breast of Malachie; it rather increased his envy of that virtue which he could not emulate. After employing in vain every art to form a party against Brien, he had the meanness to offer to surrender his crown to O'Neill, on condition that he should defend it against the pretender. His offer was rejected, and he was again compelled to pass through the same humiliating ceremony of surrendering his crown into the hands of his enemy; and having given hostages for his peaceable behaviour, he retired to the private situation to which alone he was adapted.

The reign of Brien, which commenced in the year 1001, presents a bright assemblage of every virtue which can endear the heart, and every talent which can adorn the reason. In war, victory pursued his path; in peace, the arts embellished his repose. Property respected, oppression punished, religion venerated, invasion crushed, literature encouraged, and law maintained, were the sacred characteristics of an age, which the historian records with delight, and the monarch may study with improvement. A fresh irruption of the Danes called the venerable hero again into action, and the sanguinary achievement of Cloutarf closed, at the age of eighty-eight, the glorious career of a sovereign, whose "hand was bent on war, but whose heart was for the peace of Erin."—"Thus fell," says O'Halloran, "the immortal Brien; one of the most uniformly perfect characters that history can produce. In twenty-five different rencontres, and twenty-nine pitched battles, did he engage his Danish and other enemies, and victory always attended his standard! But if he was terrible to his enemies in the field, he was mild and merciful to them in the cabinet; and, during his whole reign, a single act of cruelty or injustice cannot be laid to his charge."

CORMAC M'CULINAN, king and archbishop of Cashell, in Ireland, was a prince greatly celebrated by the Irish historians for his learning, piety, and valour. He wrote, in his native language, a history of Ireland, commonly called the

"Psalter of Cashell," which is still extant, and contains the most authentic account which we have of the annals of the country to that period, about A.D. 900.

W A L E S.

HYWEL AB MORGAN MAWR, prince of Glamorgan in 1030. He died in 1043, at the extraordinary age of one hundred and thirty years. He is represented as having been one of the wisest and best of British princes. In this line we have the following instances of longevity; **Morgan Mawr**, aged 120; **Hywel ab Khys**, 124; and **Arthvael ab Rhys**, 120.

SCOTLAND.

MALCOLM I., king of Scotland, succeeded **Constantine III.**, in 943. The Danes, in **Moraz**, having risen in rebellion, he, in attempting to reduce them to obedience, was slain, after a reign of nine years.

INDULPHUS, the seventy-seventh king of Scotland, began his reign in 959. The first seven years of his reign were peaceable, but afterwards his kingdom was invaded several times by the Danes, who were enraged against him for making an alliance with the English. Having landed in the north in great force, **Indulphus** marched against them, and compelled them to fly to their ships; but pursuing them too eagerly he was slain by an arrow.

DUFFUS, king of Scotland, succeeded his father **Malcolm**, in 961. Historians gave him an excellent character, but he was murdered, after a reign of five years, in 966.

CULEN, son of **Indulphus**, succeeded to the Scottish throne on the death of **Duffus**. He had been nominated prince of **Cumberland**, in his father's life-time, as heir-apparent to the throne. He is represented as a very degenerate prince; and is said to have given himself up to sensuality in a manner almost incredible, being guilty of incontinence not only with women of all ranks, but even with his sisters and daughters. **Culen** was assassinated in the fourth year of his reign, near the village of **Methven**, by **Rohard**, or **Rodard**, thane of **Fife**, whose daughter he had violated.

KENNETH III., was the son of **Malcolm**. He subdued the Britons of **Shathcluyd**, and was equally successful against the Danes, who had invaded his dominions. But attempting to alter the succession of the crown, in favour of his family, the people assassinated him in 994.

PHILOSOPHY.

ALFARABI, an eminent philosopher of Arabia, was born at Farab, now Othrar, in Asia Minor, from which he took his name. His original name was Mahommed, he being of Turkish origin. He studied first at Bagdad, and then at Harran. After a visit to Egypt, he settled at Damas, where the prince of that city, Seif-ed-Daulah, afforded him his patronage. When Alfarabi presented himself first before the prince, the latter was inclined to amuse himself at the expence of the philosopher, and spoke to his guards on that subject in a foreign language. He was surprised to find that Alfarabi understood him. Alfarabi informed the prince that he understood more than seventy languages. Alfarabi then delivered his opinions on science with such learning and eloquence, that the literati present were astonished, and began to write down his words. The prince gave him a handsome pension, and Alfarabi remained with him until his death, in the year 950. He wrote several treatises on the Aristotelian philosophy, and many of his works were translated by the the eastern Jews into Hebrew. His work, "*De Intelligentiis*," was published with Avicenna, at Venice, in 1495; another, "*De Causis*," with Aristotle; and his "*Opuscula Varia*," at Paris, in 1638. [See Avicenna, under the head of Medicine, for another philosopher of this period.]

POETRY.

RUTILIUS GRACCHUS, a Roman poet. He had considerable merit as a poet, but was of an extravagant turn of mind. He is said to have died in great misery.

AHMED-BEN-MAHOMMED, or **ABOU AMROU**, a Spanish Arab, who wrote some small epic poems in the eastern style, the fragments of which were published by Dobi in his "*Bibliotheca Arabica Espagnole*." There is also, by the same author, an historical work on the annals of Spain. He died of the gout in 970.

FERDUSI, a Persian poet, was born at Tus or Meshed. He was a simple peasant; but his talents procured him the patronage of the Sultan Mahmoud, of Gazna, who engaged him to write the history of Persia in a series of poems. This work employed him thirty years; but instead of an adequate reward, he was recompensed with as many small pieces of money as there were couplets in the volume. Indignant at this treatment, Ferdusi wrote a satire against the sultan, and then fled to Bagdad, where he found a more liberal protector in the

caliph. His history is said to be so much valued, that copies of it usually sell at more than one hundred crowns. Ferdusi was the author of some other works, which altogether form a collection, called "Shahnama." He died A.D. 1020.

LABANA, a Moorish Spaniard, of a noble family at Corduba. She was a most accurate poetess, skilled also in philosophy and arithmetic; and died universally regretted, in the flower of her age, and the 374th year of the Hegira. A.D. 995.

ABUL OLA AHMED, one of the most celebrated of all the Arabian poets, was born at Maara, a town of Syria, A.D. 973. He lost his sight by the small-pox at three years of age; at forty-five he left off the use of animal food, in conformity to the tenets of the Brahmins, and also that of eggs and milk, and lived only on vegetables. He died in 1057. He was not esteemed by the orthodox, as a sound Mussulman, for one of his sayings was, "The Christians wander here and there in their paths and the Mahometans are entirely out of the way." Another of his apothegms is, "The world is divided between two sorts of persons, of whom some have sense without religion, others religion without sense." The inscription which he ordered for his tomb confirmed the suspicions of his orthodoxy; "This crime did my father commit against me, but I have not committed the same against any." The Persian poets, Khakani and Feleki, were the disciples of Abul Ola, and he read to them the principal of his works, entitled, "Sekth-alzend," a poem greatly esteemed through the east. He died in 1057.

LITERATURE.

SANKARACHARYA, a very celebrated Sanscrit author, whose excellent works on theology and philosophy are much admired by many sects of Hindoos, particularly those of the sect of Saivia, and the followers of the Kedanta theory, of which he is reckoned the restorer. He tarnished the brilliancy of his reputation by his intolerance and bigotry, which induced him to stir up and foment a furious persecution against the heretical sect of Jaina, and others. For this he was canonized by his own followers; though by others, especially by the descendants of the objects of his holy vengeance, his name is held in deserved abhorrence. His pious fury was so excessive, that his abettors judged it to be more than mortal, and that a portion of the avenging deity must have inspired him; and it is accordingly fabled that he was a manifestation, or a vatara, of the god Siva, one of whose names is Sankaria, or Larya, being a surname denoting literary celebrity. A biographical account of this extraordinary man would afford a fine

moral lesson. His literary works would do honour to any name, or of any country, but his actions are indelibly disgraceful. To the compunctious visitings of his conscience may, perhaps, be attributed the mode of his departure from this world, which was by the expiatory process of a meritorious species of suicide, called *carshaqui*. This consists in casing the body with a thick covering of cow-dung, lubricated with cows' urine, which, when dry, ignites speedily, and burns rapidly with a beautifully pure blue flame. This being set on fire, quickly consumes, they say, both sin and sinner. His commentary on the Keda is held in great respect by the literatis of the east. Its popular title is the *Bashea*. He flourished in the year 1000 of our era.

JOSEPH BEN GORION, a writer of the Jewish persuasion, who is sometimes confounded with Josephus. He wrote a history of the Jews, in Hebrew, which has been translated by Cognier into Latin, and printed at Oxford 1706, 4to. There is also an edition in Hebrew and Latin at Saxe Gotha, 4to. 1707.

AHMED-BEN-FARES, surnamed EL RAZI, an Arabian lexicographer and lawyer. He wrote some works on jurisprudence, and compiled a dictionary, entitled "*Moudjmil Al-loghat*," the MS. of which is in the public library of Leyden. This author died about the year 999.

RADHIA, a Moorish Spaniard of Corduba, the freedwoman of king Abdelrahman, who wrote many volumes on rhetoric. She is said to have lived one hundred and seven years, and to have died in 1044.

BATHALMIUSI, an Arabian author, who died in the year of the Hegira 421, A.D. 1042. He wrote on the qualities requisite in a secretary and good writer, and on genealogies.

ALFRED, a learned Benedictine monk of Malmesbury, who was made bishop of Exeter. He was intimate with St. Dunstan, and wrote the following learned works. 1. *De Naturis Rerum*. 2. *The Life of Adelmus*. 3. *The History of the Abbey of Malmesbury*.

RELIGION.

JOHN XI., pope, was the offspring of the lawless amours of pope Sergius III., with the libidinous Marozia, and was placed on the papal throne when very young, by the influence of his mother and his father-in-law Guy, marquis of Tuscany, on the death of Stephen VII. in 931. Guy died soon after the promotion of John, upon which Marozia sent to Hugh, king of Lombardy, Guy's brother, offering to make him master of Rome, on condition of his marrying her. Hugh readily acceded to this proposal, and took possession of his bride; and

the castle of St. Angelo. He soon rendered himself hateful to the Romans, by treating them more like slaves than vassals; and he provoked the deep resentment of Alberic, Marozia's son by her first husband, by grossly affronting him, when, one day, at his mother's command, he presented to the king either some wine or some water. As he performed the office awkwardly, the haughty prince struck him in a passion. Alberic not liking such usage, put himself at the head of the discontented Romans, and attacking the castle of St. Angelo, made himself master of the fortress, before the king could assemble his troops for his defence. In the confusion of the assault, Hugh escaped, but Marozia, as well as his brother pope John, fell into the hands of Alberic, who kept them both close prisoners the remainder of their lives. Upon the expulsion of Hugh, Alberic was possessed of the supreme power at Rome, under the title of consul and patrician. John died in 936, after presiding over the Roman see four years, and not quite ten months.

LEO VII., pope, was born at Rome, and raised to the papacy on the death of John XI. in the year 936. He is highly commended for his personal virtues, and for his zealous endeavours to restore ecclesiastical discipline, to reform the monastic orders, and to correct the abuses which prevailed in the Roman and other churches. He died in 939, after a pontificate of three years, six months, and some days. Three of his "Letters" are to be found in the ninth volume of the "Collect. Concil."

STEPHEN VIII., pope, elected in 939, at the vacancy made by the death of Leo VII., is said to have been a German, and to have owed his election to the influence of the emperor Otho the Great, in opposition to that of Alberic, lord of Rome, whose partisans cut and disfigured him in the face, so that he was ashamed to appear in public; but this narration is of doubtful authenticity. The actions related of this pontiff are, that he sent the pallium to Hugh, archbishop of Rheims, son of count Herbert, who had been expelled from his see, and restored and consecrated by a council of bishops, although at that time only eighteen years old, and that he warmly espoused the cause of Lewis d'Outremer against his rebellious subjects, sending a bishop into France, with letters addressed to the nobles of that country and Burgundy, in which he exhorted them to submit to their lawful sovereign, and threatened to excommunicate them in case of disobedience. He also attempted to mediate between Hugh, king of Italy and Alberic, and for that purpose sent for Cedo, abbot of Cluny, to Rome; but both the abbot and he died soon after, in 942. He presided over the Roman see three years and four months.

MARTIN III., pope, is said to have been a Roman by birth, and succeeded to the papal throne on the death of Ste-

phen VIII. in 942. He is praised for his charity to the poor, for his zeal in reforming the relaxed manners of the ecclesiastics; for his liberal expenditure in building, repairing, and adorning churches; and for endeavouring to reconcile the Christian princes who were then at war. His name, however, would have descended to posterity with greater respect, if he had been less favourable to the pernicious system of monkery, and had not believed that the glory of God would be best promoted by granting extraordinary privileges and exemptions to the fanatical drones in religious houses. He died in 946, after presiding over the Roman see three years, and between six and seven months.

AGAPETUS II., pope, was a native of Rome, and obtained the tiara in 946, and died in 956, having the reputation of being a very holy man.

JOHN XII., a Roman noble, elected pope in 956, at the age of eighteen, and he was the first who changed his name of Octavian by assuming that of John. He solicited the assistance of Otho against Berenger, who had established his power over Italy; and when he had succeeded in driving away his enemy, he crowned his ally, and swore to him fidelity over the body of St. Peter. This was of short duration, the pope became the friend of the son of Berenger, and united himself against his ancient benefactor, in consequence of which Otho invaded Italy, and in a general council accused the pope of various crimes. John, convicted of adultery, and oppression, was deposed, and Leo VIII. placed in his room; but no sooner was the emperor returned, than the exiled pontiff entered Rome, and with barbarous cruelty mutilated his enemies. He was in 964 killed by an insulted husband, whose bed he had defiled.

LEO VIII., pope, or according to some writers, antipope, was born at Rome, and was the son of John, chief secretary of the Roman church; in which office he succeeded his father. John XII. being deposed in 963, the excellent character of Leo recommended him to the Roman people and clergy, who, with the approbation of the emperor Otho, who was then at Rome, elected him to the pontifical dignity. The Romans afterwards rebelled, and compelled Leo to fly for protection to the emperor. This prince, however, marched at the head of his army to Rome, and restored Leo. He did not long survive his restoration, for he died in 965, after a pontificate of one year, and three months.

BENEDICT V., pope, a Roman by birth. He was chosen on the death of John XII. by the Romans, who had supported that deposed pope against Leo VIII. The emperor Otho was determined to support Leo, and for this purpose marched

to Rome. Summoning Benedict before a council, he demanded of him by what right he wore the pontifical robes. Benedict replied, "I have sinned, take pity on me." He threw himself at the feet of Leo and the emperor, acknowledged himself a usurper, and asked forgiveness. He was degraded, and banished to Hamburg, where he died in 965 or 966. He is said to have been a man of superior learning and purity of life. His remains were afterwards translated to Rome.

JOHN XIII., pope, was born at Rome, and the son of a bishop of the same name. He attended as bishop of Narni the council held at Rome, to examine into the conduct of John XII., against whom he appeared as one of the principal accusers. By the part which he took in this affair, he recommended himself to the favour of the emperor Otho, who, after the death of that unworthy pontiff, returned to Rome with his army, and held a council there, in which a decree was passed, conferring on the emperor and his successors the power of choosing the pope, and of granting the investiture to bishops. Leo VIII., dying in 965, the Romans sent deputies to the emperor, to learn his pleasure concerning the election of a pope, and he recommending the bishop of Narni, he was accordingly raised to that dignity. As he owed his promotion to the emperor, he was zealously attached to his interests, and displayed much haughtiness in support of them, and assumed a degree of power which provoked the enmity of the Roman nobility, who affected to retain the liberty which they enjoyed under Alberic. A conspiracy was therefore created against him, headed by a man named Rotfred; they arrested the pope, and sent him prisoner into Campania, however they soon thought it prudent to set him at liberty, when he retired to Capua, where he was hospitably received by Pandulph, the prince of that city. During his residence at Capua, John erected it into a metropolis, and ordained the brother of Pandulph the first archbishop. The Romans hearing that the emperor was advancing with his army to restore the pope, recalled him to Rome, but their reluctant submission did not appease the emperor's just resentment. Having entered the city without opposition, he ordered the principal authors of the late proceedings to be seized, exiled the consuls, and hanged the tribunes. The prefect escaped, but all the rest were either banished or imprisoned for life. Rotfred had before been murdered by some of the pope's party, and his body was dug up, cut in pieces, and thrown into the common sewer, as not worthy of Christian burial. Having thus punished the rebellious Romans, the emperor went to Ravenna, accompanied by the pope, where a council was held in 967, at which the emperor restored to the pope the city of Ravenna, with its territory, and several places

which Pepin and Charlemagne had given to the Roman see, but which had been seized by Berenger and Adelbert. Upon the breaking up of the council, the pope returned to Rome, where he spent the remainder of his life in the unmolested possession of his high dignity. In 968 he crowned young Otho king of Germany, whom his father had taken as his colleague in the empire, and in 971 he crowned Theophano, daughter of Romanus, emperor of the east, empress, she having been married to Otho the younger. John died at Rome in 972, after a pontificate of nearly seven years. In his reign the Poles were first converted to the Christian religion.

BENEDICT VI., pope, a Roman, who was elected in 972. In the second year of his pontificate, a party at Rome, headed by one Cincius or Cinthius, attacked the Lateran palace, and seizing the pope, imprisoned him in the castle of St. Angelo, where he was soon after either strangled or famished.

DOMNUS, or **DONUS**, pope, was born in Rome, and succeeded to the papal chair on the death of pope Benedict VI., in the year 974. His reign was of very short duration, not being extended to a year. Nothing is recorded of him worthy of either praise or blame.

BONIFACE VII., has the title of anti-pope, because in 974 he caused Benedict VI. to be strangled in prison, and after the election of Benedict VII., removed the treasures of the church to Constantinople. He, however, returned after the death of Benedict, and caused his successor John XIV. to be murdered; but died himself soon after, and his body was dragged by the feet about the streets.

BENEDICT VII., pope, a Roman, and bishop of Sutri, was elected in 975. Immediately after his ordination, he solemnly deposed and excommunicated Franco, or Boniface VII., to make room for whose usurpation Benedict VI. had been murdered. He held a council against simoniacal ordinations, at which Otho II. was present. The emperor died at Rome during the popedom of Benedict, who did not long survive. After a prudent government of nine years, he died in 984.

JOHN XIV., pope, whose name was Peter, and who held the see of Pavia, at the time that he was arch-chancellor under the emperor Otho II. This prelate obtained the honour of being called to the papal chair on the death of Benedict VII., in 984; but he held it only eight months. For Boniface VII., hearing at Constantinople, whither he had fled for refuge when driven from Rome, of the death of Otho, returned privately to that city. Here he was received with great joy by those of his party, who encouraged him to attempt the expulsion of John from his see. This he readily undertook, and his party having prevailed, he seized his rival, and confined him

in the castle of St. Angelo, and there either starved him to death, or poisoned him.

JOHN XV., pope, was a native of Rome, and the son of a presbyter named Leo. He was elected to the papal dignity in the year 985, on the death of John XIV. In the beginning of his pontificate, Crescentius, a man of great power at Rome, who aspired at the sovereignty of the city, seized the castle of St. Angelo, and assumed the title of consul. The pope, fearing his life would be in danger, withdrew into Tuscany, when he wrote to the emperor Otho III., entreating him to come and relieve the holy see, and deliver Rome from the tyranny which threatened its destruction. Otho sent for answer, that if necessary he would come with his whole army, and support the apostolic see with the same zeal which his father and grandfather had displayed. John took care to inform Crescentius of the emperor's promise. Upon this they invited his holiness back to Rome, with the strongest assurances not only of his safety, but of all the respect which was due to the successor of St. Peter. The pope complied with this invitation, and was suffered to live unmolested till towards the latter end of his pontificate. In 989 he obliged Adelbert, bishop of Prague, who had deserted his see, for the purpose of embracing the monastic life, to resume the exercise of his pastoral functions; and in the following year he successfully mediated a peace by his legates, between Ethelred, king of England, and Richard, duke of Normandy. In 993, at a council held in the Lateran palace, the pope declared that Ulderic, bishop of Augusta, might from that time be worshipped and invoked as a saint reigning in heaven with Christ. This is the first instance on record of the solemn canonization of a pretended meritorious character, a practice which soon contributed to crowd the Roman calendar with saints, and loaded the church with wealth, by the rich offerings with which the superstitious multitude was encouraged to propitiate the favour of these new mediators between God and man. In the same year the pope was engaged in a quarrel with the French clergy. They had convicted Arnold, archbishop of Rheims, of high treason, at a council held at Rheims in 991, and had deposed him, and appointed Gerbert, formerly preceptor to prince Robert, in his room. The decision of the affair was referred to a council summoned to assemble at Rheims in 995. In that council the pope triumphed over the bishops, through the address of his legate, who gained over many of them to his party, and Gerbert was deposed, and Arnold reinstated in his see. Crescentius now began to resume his ambitious projects at Rome, and disturbed John so much, that he entreated the emperor to come to his assistance. Upon this Otho immediately marched an army into Italy; but John died

when he had advanced as far as Ravenna, in the year 996, and the eleventh of his pontificate. Three of his "Letters" are extant in the ninth volume of the "Collect. Concil."

GREGORY V., pope, whose original name was BRUNO, was a native of Germany, and a relation of the emperor Otho III. That prince with his army was encamped at Ravenna, when pope John XV. died in 996, on which event the clergy and people of Rome were induced, by the emperor's powerful recommendation to choose Bruno for their bishop. He had been educated an ecclesiastic, and is said to have been at that time only twenty-four years of age, but of an amiable disposition, exemplary life, well versed in the learning of the times, and universally esteemed for his eminent virtues. At his ordination he assumed the name of Gregory; and soon after solemnly crowned Otho emperor, who had before been only styled king of Germany, who, having made the Romans swear allegiance to him, returned with his army to Germany. Scarcely had the Germans repassed the Alps, when Crescentius, a man of considerable wealth and power, who aimed at the sovereignty of Rome, by representing to the citizens, that it was unworthy of them to submit to a foreign yoke, persuaded them to revolt, renounce their allegiance to the emperor, and to choose himself for their head, under the titles of consul and prince of the republic. These events obliged Gregory to fly from Rome, in order to insure his personal safety, on which one Philagathus was raised to the papal see, who took the name of John XVI. Gregory had taken up his residence at Pavia, where he held a council, in which Crescentius was excommunicated, as was likewise Philagathus, and all their accomplices. In the following year Otho returned to Italy with an army, and advanced, together with the pope, towards Rome. At their approach, John betook himself to flight, but falling into the hands of some of the pope's friends, was deprived of his sight, and otherwise cruelly mutilated. When the city surrendered, Crescentius, with the garrison, withdrew to the castle of St. Angelo, which was taken by assault, and that ambitious man and his accomplices ignominiously executed. Gregory, being thus restored to his see, convened a council to meet at Rome, in the same year, in which the marriage of Robert, king of France, with Berta, widow of Odo count of Champagne, in conformity to a canon in the council of Trullo, was declared incestuous and null, because Robert had been godfather to one of Berta's children. He did not long survive the meeting of this council, as he died in 999, after a pontificate of two years and five months. Four of his "Letters" are extant in the ninth volume of the "Collect. Concil."

SYLVESTER II., pope, also named GERBERT, was born

of an obscure family in Auvergne, and became one of the chief ornaments of the times in which he lived. He was early distinguished for the versatility of his genius and the variety of his attainments. He could have acquired distinction in almost any of the learned professions of his time, and has left it doubtful which of them he would have adorned the most. He was celebrated for his knowledge in mathematics, in theology, and in music. On this latter art he composed a didactic poem, in the kind of latin written at that time. On account of his predilection for music, and the skill he had acquired in it, he received the name of Gerbert the musician. But he was destined to obtain higher honours than such accomplishments could command, and to play a part on the theatre of the world in which his musical talents could give him very little assistance. He was preceptor to Robert, son of Hugh Capet, and afterwards to Otho III. In 991, Sylvester became archbishop of Rheims; and in 997 of Ravenna, and afterwards on the death of Gregory V. in 999, was raised to the papal throne.

An extraordinary instance of ecclesiastical rigour in this popedom is mentioned by Ademar, which, if true, proves both the great power of the church at this period, and the disposition to abuse it. Guy, count of Limoges, having imprisoned Grimoald bishop of that city for taking possession of a disputed monastery, and afterwards released him, Grimoald repaired to Rome, and complained to the pope, who cited Guy to his presence. The case being heard, the count was condemned by the pope and senate to be bound to the tail of a wild horse, and dragged till he was torn to pieces; which sentence he escaped by compromising the affair with the bishop, his accuser, and taking flight along with him. Sylvester died in 1003. He was undoubtedly one of the most meritorious characters in that age, as a promoter of learning, and a proficient in various branches of science. He spent much time and large sums in the collection of books from various parts of Europe; composed a number of works, particularly in arithmetic and geometry, and with his own hands made a set of globes, a clock, and an astrolable. Living in the very depth of the dark ages, it is no wonder that, like other illustrious illuminators of that darkness, he fell under the suspicion of magical practices. His epistles were printed at Paris in 1611, 4to.

JOHN XVI., pope, or antipope, originally called PHILAGATHUS. He was a native of Rossano in Calabria, and of mean extraction, but a person of considerable talents and address. As Calabria was then subject to Greece, he spoke the Greek language; he insinuated himself into the favour of the Greek empress Theophano consort of the emperor Otho II., by whom he

was recommended to the emperor, by whom he was employed in several affairs of importance, as he was afterwards by Otho III. He obtained possession of the see of Placentia, and held it till Gregory V. was driven from Rome by Crescentius, in 997; when he purchased the popedom of that usurper, with the plunder of the church of Placentia, and assumed the name of John XVI. A sentence of excommunication pronounced by Gregory V. against Philagathus, was confirmed by several councils held in Italy, France, and Germany. Upon the approach of Otho with an army towards Rome, in 998, this anti-pope endeavoured to escape from the city, but fell into the hands of some of his enemies, who deprived him of his eyes, and forced him to suffer the amputation of his nose and ears. The Romans, before they put him to death, mounted the unhappy wretch upon an ass, with his face to the tail, which he held in his hand, and led him in this miserable condition through the streets in the city, dressed in a tattered sacerdotal habit, forcing him as he went along to say, "Whosoever shall dare to dispossess a pope, let him be served like me."

JOHN XVII., pope, surnamed SICCO, was a Roman by birth, and of mean descent according to some writers, but sprung from an illustrious and ancient family according to others. He was elected to the papal chair on the death of Sylvester II. in 1003, and died during the same year, having presided over the Roman see between five and six months. Some authors state, that from his time the people were deprived of the privilege of voting at elections of the sovereign pontiffs, which was afterwards confined to the clergy.

JOHN XVIII., pope, whose former name was FASANUS, was a native of Rome, and succeeded John XVII. in December, 1003. He presided over the Roman see five years and five months, and died in 1009. He sent St. Bruno to preach Christianity to the Russians, and he terminated the schism which existed between the churches of Constantinople and Rome.

SERGIUS IV., pope, was a Roman by birth, whose name was PETERBUCCAPORCI, or HOG-SNOUT, was bishop of Albano at the time of his election to the papal see in 1009, after the death of John XVIII. Of this pontiff nothing is recorded, except his sending a legate into France to consecrate a monastery in the diocese of Tours, which the archbishop of that see considered as an encroachment upon his jurisdiction; and his determining a dispute between the archbishop of Hamburg, and the bishop of Verden. He was of a mild and friendly disposition, and liberal in his alms to the poor. He died in 1012.

BENEDICT VIII., pope, whose former name was JOHN. He was the son of Gregory count of Tusculum, and was bishop

of Porto, when he was elevated to the pontifical dignity in 1012. Gregory, an antipope, compelled him to leave his see, and take refuge in Saxony, where he gained the protection of Henry king of Germany. This prince prepared to reinstate Benedict, when he was suddenly restored to his throne by the Romans themselves. Henry nevertheless marched to Rome, where Benedict solemnly crowned him emperor, by the title of Henry II., and his queen Cunegunda, empress. In 1016 the Saracens, in great strength, settled at Luna in Tuscany, and thence infested the surrounding country. The pope assembled a large force, and proceeded against them. The Saracens were defeated, and the whole of them put to the sword. Benedict also waged war with the Greeks, who were ravaging Puglia. In 1019, the pope went to Bamberg on an invitation from the emperor, to consecrate a church in that city, which he had erected into a bishopric. This see the emperor bestowed upon Benedict and his successors for ever. Two councils were held during this pontificate; one at Rome, and the other at Pavia; the acts of the latter are preserved. They contain the pope's complaints of the incontinence of the clergy at that period. Benedict died in 1024. He was a great friend to the monks, and zealous for the order and discipline of the church.

JOHN XIX., pope, originally called ROMANUS, was the son of Gregory, count of Tusculum, and brother of Benedict VIII. Upon the death of Benedict in the year 1024, Gregory's influence and wealth procured the election of his other son, who was then but a layman. At his ordination he took the name of John XIX. In the beginning of his pontificate the emperor Basil and the patriarch of Constantinople sent an embassy to Rome, to obtain the consent of the pope that the patriarch of that imperial city should style himself œcumenical or universal bishop of the east; and as it was well known that all things were venal at Rome, the ambassadors brought with them presents of immense value, in order to render the pope and the clergy favourable to the object of their mission. It would have been granted, by the court of Rome, had not the clergy of Italy and France made such strong representations to the pope, to divert him from complying with what they considered an unjust and insidious request, that he found himself obliged to dismiss the ambassadors with a refusal, telling them that the title of universal bishop became none but the successors of St. Peter, in the apostolic see. In the year 1026 Conrad, king of Germany, having entered Italy with an army, and reduced all the towns which had shaken off the imperial yoke, marched to Rome, where he was crowned emperor by the pope, and his queen Gisela empress, with the usual solemnities, in the church of St. Peter. On this occasion, Rudolph, king of Burgundy, and Canute, king of England, who had undertaken a pilgrimage to Rome, were pre-

sent. In a letter written to the English bishops, Canute informs them, that he had obtained from the emperor and the king of Burgundy, an exemption from all tolls for such of his subjects as should pass through their dominions either to trade, or to visit the holy places at Rome; and he adds that upon his complaint the pope had promised to moderate the exorbitant sums which were extorted from the archbishops when they went to Rome for their palls. Pope John died in 1033, having held the Roman see nine years and some days. Three of his "Letters" are inserted in the ninth volume of the "Collect. Concil."

CECUMENUS, bishop of Trua, in Thessaly; his commentaries on the Acts of the Apostles, and the Epistles, were published at Verona in 1532, and at Paris in 1631, 2 vols. fol.

ARTAUD, archbishop of Rheims, is famous for his dispute with Hebert and Hugues, counts of Paris. These noblemen, with the assistance of William duke of Normandy, laid siege to Rheims, on which Artaud was obliged to resign his see; he then retired from court, and Hugues was ordained in his room, but in 947 Artaud was restored to his diocese. He died in 948.

ADALBERT, bishop of Prague, was one of the first founders of the Christian religion in Hungary. He also preached the gospel in Prussia and Lithuania, where he was murdered by Sego, a pagan priest.

HATTO, or ATTO VERCELLENSIS, bishop of Vercelli, in Italy, was born in Piedmont, and was promoted to the episcopacy in 945. He proved himself worthy of his office, by his knowledge and excellent conduct.

His works on the grievances of the church, canons and epistles, were published together in 1768, in 2 vols. folio.

RATHERIUS, a very learned prelate. He commenced his ecclesiastical career by embracing a monastic life at the abbey of Lobbes, or Laubes, in Flanders. Here he distinguished himself by his abilities and acquirements. In the year 928, after Hilduin had been driven out of the see of Liege, he accompanied him into Italy; and in 931 he was, by the express order of the pope, put in possession of the see of Verona. As however, this was in direct hostility to the king of the country, he was exposed to much persecution, and at length banished from Italy. After spending five years in exile, he returned with the hope of regaining his bishopric; but he was unsuccessful, and was ordered to withdraw. He obeyed, and retired into Provence; from this place he went to the abbey of Lobbes, where the recollection of the honour, which he had formerly reflected on that establishment, secured him a welcome reception. Shortly after this, he was sent for by the emperor Otho, who placed him near the person of his brother Bruno. This prince, having been made archbishop of Cologne in the year

953, presented Ratherius to the bishopric of Liege ; from which, however, he was driven in about two years. As the emperor Otho was at this time in Italy, our prelate made an effort to recover his former see of Verona. Accordingly he laid his case before a synod assembled at Pavia, which passed a decree that he should be re-established in that bishopric. His peace was soon interrupted by controversies with the clergy, who could not endure his reproofs of their irregularities and corruptions, till at length they became so irksome to him, that he determined to take his final leave of Italy. He accordingly went to France, where he purchased some estates, and obtained the abbies of St. Amand, Aumont, and of Aunay. He died at Namur, about the year 973. His works are numerous, some of which are in father d' Achery's "Spicilegium." They are said to afford evident proofs of great sagacity and judgment, while they breathe throughout an ardent love of virtue. They also show, that he was most zealous and intrepid in exposing the irregularities and vices of the times, and particularly the corrupt morals of ecclesiastics.

BERNARD of Menthon, the founder of a religious community, of singular utility, was born in the Genevois, in 923, of one of the most illustrious houses of Savoy. Consecrating himself early to the ecclesiastic profession, he retired to Aoust, a small town at the foot of the Alps, and became archdeacon of its church. The wild country around was then inhabited by pagans. Bernard employed himself in missions among the mountains ; and introduced the Christian worship in room of the pagan superstition. Observing the hardships and dangers endured in the passage of the Alps by the French and German pilgrims on their way to Rome, he founded two monasteries or hospices for their relief in the most desolate part of the road, on Mont-joux, called from him the Great and Little St. Bernard. He obtained various privileges for his foundation from successive popes, and it acquired great popularity and large possessions. Bernard died at Novara, at the age of eighty-five, and was canonized by the Romish church. His institution underwent various changes, and lost great part of its riches ; but it still subsists in a useful condition. The following interesting account of the Great St. Bernard, by Mr. de Saussure, in the second volume of his "*Voyages dans les Alpes*," is an honourable testimony to the merit of the founder. "The number of religious in this house is not fixed, but is generally from twenty to thirty, of whom ten or twelve reside in the convent, and are devoted to the immediate service of the institution ; eight serve cures dependant on the chapter ; and they who through age or infirmity are unable to bear the climate of the mountain, live in the house of Martigny. On the days of the most frequent passage, it is interesting to see all these good

friars actively engaged in receiving travellers, warming and refreshing them, and restoring those whom cold and fatigue has made ill. With equal zeal they serve strangers and their own countrymen, without distinction of rank, sex, or religion. But it is especially in winter and spring that their charity is most meritorious, because it then exposes them to the greatest toils and dangers. From the month of November to May, a confidential domestic, named the maronnier, goes half way down the descent to meet the travellers, accompanied by one or two large dogs, taught to find the way in fogs and tempests, and to discover stray passengers. The friars themselves often perform this office to afford spiritual or temporal comfort to travellers, to whose assistance they hasten whenever the maronnier is unable by himself to save them." Mr. Saussure relates various particulars of the manner in which these truly religious and benevolent men recover bewildered and frozen strangers, and even recall them to life when buried under snow-drifts. The situation of their convent is undoubtedly the most elevated of any inhabited place in the old continent, being about 1250 toises above the sea. It is therefore condemned to eternal cold and sterility; and forms a striking contrast to those delicious and fruitful spots in which religious houses are so commonly planted. Such was the pure and active benevolence of the good Bernard!

ADALBERT, a German divine, archbishop of Magdeburg, was educated in the monastery of St. Maximim of Treves, and was employed in 961, to preach the gospel to the Russians. He was more successful after his return from this embassy in his labours among the Sclavonians on the borders of the Elbe and Oder. He died in 981.

ADALBERON, archbishop of Rheims, and chancellor of France, was known for his great services as an ecclesiastic and as the minister of Lothaire. He died 988.

ADSON, abbot of Luxeuil in 984. He was the author of a book on the miracles of St. Vandalbert, and of another work concerning Antichrist. He died in 992.

NICON, a saint in the Greek and Roman calendars, who acquired the surname of Metanoites from the frequent introduction into his discourses of the Greek word signifying to repent. When very young, against the consent of his parents, he entered a monastery on the borders of Pontus and Paphlagonia, and gained a reputation for extraordinary sanctity, by the excessive rigour with which for a long time he practised the austerities of the cloister. In the year 961, he was sent on a mission into Armenia, for the purpose of converting to the Christian faith the inhabitants of that and the neighbouring countries, in which his labours are said to have been eminently successful. From Armenia he went to the island of Crete, where his zeal in preaching is also said to have been attended with wonderful effects.

Afterwards Nicon returned to Lacedæmon, whence he was called to Corinth. He died in the year 998. To Nicon is attributed a curious and interesting little treatise in the Greek language "on the impious religion of the most wicked Armenians," which will be found of use in illustrating the state of manners, as well as the ecclesiastical history of that country. It is inserted in the twenty-fifth volume of the "Bibl. Patr."

FLORIACENSIS ABBO, or abbot of Fleury, a Benedictine monk, was born in the territory of Orleans. After devoting himself with ardour to the study of almost every art and science, and obtaining distinguished reputation in the schools of Paris and Rheims, he was elected abbot of the monastery of Fleury, of which he was a monk. He wrote an apology for his conduct against the accusations of his enemies, which was addressed to the kings Hugh and Robert, to whom he also dedicated a collection of canons on the duties of kings and subjects. The collection of his letters and canons, and his apology, were published in 1687, in folio. He was slain in a quarrel that arose between the French and Gascons at Reole in Gascony, in 1004.

NOTKER or **NOTGER**, a celebrated bishop of Liege, a native of Suabia, was said to be the son of a duke of that country, though others affirm that he was nephew to Otho I. He became a monk of the abbey of St. Gall and was intrusted with the superintendence of the schools belonging to that religious foundation. After this he was elected provost or prior of the abbey, and frequently attended at the imperial court, where he became a favourite of Otho I., who, in 971, appointed him to the high dignity of bishop of Liege. Scarcely was he settled in his see, when he devised measures for improving the city, by surrounding it with a wall, re-building the cathedral and several of the churches, and erecting various magnificent structures, so that he obtained the title of "the founder of the city." He was also a great encourager of the learning and science of those times, and sustained a considerable part in the management of public affairs. He was present at the council of Mousson in the year 995, and at that of Frankfort, in 1007. He died in the year 1008. To him has been attributed "A History of the Bishops of Liege," which is inserted in "Chapeauville's collection of pieces relating to the history of the city."

BERNARD of **THURINGIA**, a fanatical hermit, who, in this century, announced the immediate end of the world, and with such effect that a solar eclipse at that time was interpreted as a completion of the prophecy, and all, in consternation, fled to caves and mountains.

DITHMAR, a German prelate, was the son of Sigefroy count of Saxony, and born in 976. He embraced the monastic life and became prior of a religious house, after which the emperor, Henry II., in 1018, made him bishop of Mersburgh.

He died in 1028. He wrote a Latin chronicle in seven books, containing the history of the emperors Henry I., Otho I., II., III., and Henry II. It is accounted a very faithful narrative, and has been several times printed. Dithmar died, in great reputation for sanctity, in 1028. The best edition of his works is that of Leibnitz.

FULBERT, an Italian, educated under Sylvester II. He acquired celebrity in France as a public preacher, and obtained the bishopric of Chartres. His great reputation drew numerous scholars to him from all parts, who diffused the learning and information acquired under his instructions over France and Germany, and the other northern states of Europe; so that he is entitled to be considered as one of the principal restorers of learning and of the sciences in his time. He wrote against Berengarius on the eucharist, and was the first who introduced into France the worship of the Virgin Mary. He died, 1028. His works were printed in 1608.

ARETHAS, bishop of Cæsarea, was the author of a Commentary upon the Revelation, collected according to Mill, from that of his predecessor Andrew, and from the works of Irenæus, Hippolytus, Gregory Nazianzen, Cyril of Alexandria, and others. Dr. Lardner observes that he cites most of the books of the New Testament, and hence infers, that he received all the same books which we acknowledge; he also quotes Solomon's song. The Commentary was published at Paris in 1631.

ASCELINUS ADALBERON, was an ambitious prelate, and a servile courtier. He was consecrated bishop of Laon in 977, and died in 1030. He is the author of a satirical poem, dedicated to king Robert, of which an edition was published in 1663, in 8vo. by Adrian of Valois, at the end of the panegyric on the emperor Berenger. It contains several curious historical facts.

BERNO, abbot of Richenou, in the diocese of Constance, is celebrated as a poet, orator, musician, philosopher, and divine. He was the author of several treatises on music. He was highly favoured by the emperor Henry II., and succeeded so well in his endeavours to promote learning, that his abbey of Richenou was as famous in his time, as those of St. Gaul and Cluny, then the most celebrated in France. He died in 1048; and was interred in the church of his monastery which he had dedicated to St. Mark.

ODILO, a saint in the Roman calendar, a celebrated abbot of Cluny, in Burgundy, was the son of Berault, surnamed the Great, and was born at Auvergne, in the year 962. When very young, he was distinguished as well by his progress in learning, as by his virtuous manners. Aspiring after a life of perfection, he determined to devote himself to the monastic profession; and in the year 991, after renouncing his country

and relations, he took the habit in the Benedictine abbey of Cluny. Here he quickly recommended himself by his literary acquirements, his exact observance of the institutions of the order, his extraordinary piety, and the superiority of his mental endowments; so that before he had completed his probation, the abbot designed him for his successor. In the year 994, this charge devolved on him when he was only thirty-two years of age, and he performed its duties in a manner worthy of the important trust committed to him, and that reflected the highest credit on his own character and the monastery. The whole of the time which the duties of his station did not demand, he employed in devotion and study; and from what he left behind him, it appears that the sacred Scriptures occupied a due share of his attention. The reputation which the monastery of Cluny acquired by his discipline, doctrine, and the sanctity of his manners, rendered it the most celebrated of any one in France, or any of the adjoining countries, and induced the most exalted personages to cultivate the acquaintance of the abbot. The emperor Henry, in particular, used to send for him to court, in order that he and his empress Adelaide, might be delighted and benefited by his conversation. Hugh Capet, Robert, and Henry, kings of France, several of the kings of Burgundy, and Navarre, and Casimir, king of Poland, kept up a correspondence with Odilo, to whom they sent frequent presents in testimony of their veneration for his character. The emperor, in token of his high regard, even lent him his crown of gold, which he sold in a time of general and very great scarcity, in order to provide for the destitute poor. His spirit was, however, so thoroughly disciplined to habits of virtue, that the flattering attentions of the great, did not at all minister to his pride. On the contrary, so great were his modesty and humility, that he declined accepting the archbishopric of Lyons, when offered him in the handsomest way, and pressed upon him by pope John XIX. He died at Souvigny, in 1048, in the eighty-seventh year of his age. This abbot was the founder of the annual service of the church of Rome, in commemoration of the dead. He was author of several works, particularly of the *Lives of St. Mayuel*; *St. Adelaide the empress, consort to the emperor Otho I.*; *Sermons*; *Letters*, &c. His works were collected together and published by Duchesne, in his "*Bibliotheca Cluniacensis*."

BURCHARD, bishop of Worms, was tutor to the emperor Conrad, who made him a bishop in 1008. He compiled a collection of canons, called decrees, printed at Cologne, in 1548. He died in 1026.

DUNSTAN, a famous archbishop of Canterbury; of whom the monkish historians give us the following account:—He was descended from a noble family in Wessex, and educated in the abbey of Glastonbury. Here he studied so hard, that it

threw him into a violent fever, which brought him to the very point of death. When the whole family was standing about his bed, dissolved in tears, and expecting every moment to see him expire, an angel came from heaven in a dreadful storm, and gave him a medicine which restored him to perfect health in a moment. Dunstan immediately started from his bed, and run with all his speed towards the church to return thanks for his recovery; but the devil met him by the way, surrounded him by a great multitude of black dogs, and endeavoured to obstruct his passage. This would have frightened some boys; but it had no such effect upon Dunstan; who, pronouncing a sacred name, and brandishing his stick, put the devil and all his dogs to flight. The church doors being shut, an angel took him in his arms, conveyed him through an opening in the roof, and set him softly down on the floor, where he performed his devotions. After his recovery he pursued his studies with the greatest ardour, and soon became a perfect master in philosophy, divinity, music, painting, writing, sculpture, working in gold, silver, brass, and iron, &c. When he was still very young he entered into holy orders, and was introduced by his uncle Athelm, archbishop of Canterbury, to king Athelstan; who, charmed with his person and accomplishments, retained him at his court, and employed him in great affairs. At leisure hours he used to entertain the king and his courtiers, by playing on his harp, and some other musical instruments; and now and then he wrought a miracle, which gained him great admiration. His old enemy, the devil, was so much offended at this, that he prompted some envious courtiers to persuade the king that his favourite was a magician, which that prince too readily believed. Dunstan discovering by the king's countenance, that he had lost his favour, resolving to resign rather than be turned out, retired from court to another uncle, who was bishop of Winchester.—This good prelate prevailed on his nephew to forsake the world and become a monk. After which he retired to a little cell, built against the church wall of Glastonbury. Here he slept, studied, prayed, meditated, and sometimes amused himself with forging several useful things in brass and iron. One evening when he was working very busily at his forge, the devil putting on an appearance of a man, thrust his head in at the window of his cell, and asked him to make something for him. Dunstan was so intent upon his work, that he made no answer; on which the devil began to swear and talk obscenely, which betrayed the lurking fiend. The holy blacksmith putting on a secret ejaculation, pulled his tongs, which were red hot, out of the fire, seized the devil with them by the nose, and squeezed him with all his strength; and made his infernal majesty roar and scold at such a rate, that he wakened and terrified all the people for many miles around. Rid

culous as were these fictions, they served, in those times of ignorance, to procure Dunstan a high degree of reputation. It appears that this extraordinary person was recalled to the court by king Edmund, A. D. 941; who bestowed upon him the rich abbey of Glastonbury, which, for his sake, he honoured with many peculiar privileges. He enjoyed the favour of this prince during his short reign of six years; but he stood much higher in the favour of his brother and successor, king Edred, to whom he was confessor, chief confidant, and prime minister. He employed all his influence during this period of court favour, in promoting the interests of the monks of the Benedictine order, to which he belonged, and to which he was a most active and zealous patron. Having the treasures of these two princes, especially of the last, very much at his command, he lavished them away in building and endowing monasteries for these monks; because almost all the monasteries were in possession of secular canons. He persuaded Edred, to bestow such immense treasures on the churches and monasteries by his last will, that the crown was stripped of its most valuable possessions, and left in a state of indigence. This conduct of Dunstan rendered him very odious to Edwy, who succeeded his uncle Edred, A. D. 935; and his rude behaviour to himself, and his beloved queen Elgiva, raised the resentment of that prince so high, that he deprived him of all his preferments, and drove him into exile. The banishment of Dunstan, was a severe blow to the monks, who were expelled from several monasteries; but their suffering was not of long continuance. For Edgar the younger, brother of Edwy, having raised a successful rebellion against his unhappy brother, and usurped all his dominions on the north side of the Thames, recalled Dunstan, and gave him the bishopric of Worcester, A. D. 957. From this time he was the chief confidant and prime minister of king Edgar, who became sole monarch of England, A. D. 959, by the death of Edwy. In 960, Dunstan was raised to be archbishop of Canterbury; and being thus possessed of the primacy, and assured of the royal support and assistance, he prepared to execute the grand design which he had long meditated, of compelling the secular canons to put away their wives and become monks or of driving them out and introducing Benedictine monks in their room. With this view he procured the promotion of Oswald to the see of Worcester, and of Ethelwald to that of Winchester; two prelates who were monks themselves, and animated with the most ardent zeal for the advancement of their order. These three, by their arts and intrigues, in the course of a few years, filled no fewer than forty-eight monasteries with Benedictines. But on the death of Edgar, in 975, they received a check. The sufferings of the persecuted canons had excited much compassion; and many of the nobility, who had been over-awed by the power

and zeal of the late king, now espoused their cause and promoted their restoration. Elfric duke of Mercia, drove the monks by force out of all the monasteries in that extensive province, and brought back the canons with their wives and children; while Elfwin duke of East Anglia, and Brithnot duke of Essex, raised their troops to protect the monks in their countries. To allay these commotions, several councils were held; in which Dunstan was so hard pushed by the secular canons and their friends, that he was obliged to practise some of his holy stratagems; and, finally, by dint of miracles, overcame all opposition. St. Dunstan died A. D. 988, in the sixty-fourth year of his age, having held the bishopric of London, together with the archbishopric of Canterbury, about twenty-seven years. As this prelate was the great restorer and promoter of the monastic institutions, the monks, who were almost the only historians of those dark ages, have loaded him with the most extravagant praises, and represented him as the greatest wonder-worker and highest favourite of heaven that ever lived. To say nothing of his many conflicts with the devil, in which he often be-laboured that enemy of mankind most severely; the following short story, which is told with great exultation by his biographer Osbern, will give the reader some idea of the astonishing impudence and impiety of those monks, and of the no less astonishing blindness and credulity of the people:—"The most admirable, the most inestimable father Dunstan," says that author, "whose perfections exceed all human imagination, was admitted to behold the mother of God and his own mother in eternal glory; for before his death he was carried up into heaven, to be present at the nuptials of his own mother with the Eternal King, which was celebrated by the angels with the most sweet and joyous songs. When the angels reproached him for his silence on this great occasion, so honourable to his mother, he excused himself on account of being unacquainted with those sweet and heavenly strains; but being a little instructed by the angels, he broke out into those melodious songs, 'O King and Ruler of nations,'" &c. It is unnecessary to make any comment on this most shocking story. The violent and too successful zeal of Dunstan and his associates, in promoting the building and endowing so great a number of houses for the entertainment of useless monks and nuns, was very fatal to their country; for a spirit of irrational, unmanly superstition, was thus diffused amongst the people, which debased their minds and diverted them from noble pursuits; and a great proportion of the lands of England being put into hands who contributed nothing to its defence, rendered it an easy prey; first to the insulting Danes, and afterwards to the victorious Normans.

ÆLFRIC, archbishop of Canterbury, was the son of a nobleman, and after receiving such an education as this dark age

afforded, became a monk of the Benedictine order at Abingdon, under the abbot Athelwood, who, on his promotion to the see of Winchester, took Ælfric with him to instruct him in his cathedral. Here he laboured with diligence, and drew up a Latin Saxon vocabulary, which Somner has published at Oxford. Ælfric also composed Latin Colloquies, and translated into Saxon most of the historical works of the Old Testament, which have also been printed at Oxford. At the request of Wulfsure, bishop of Sherborne, he drew up canons for the regulation of the clergy, which are inserted in Spelman's Councils. From Winchester, he removed to Cerne Abbey, and thence to St. Alban's, where he was chosen abbot, and composed a liturgy for the church. In 989, he was created bishop of Wilton, and while in that situation, translated Homilies from the Fathers into Saxon; besides which, he wrote a grammar, and some other useful works. In 994, he was translated to Canterbury, where he had great trouble in repelling the Danes, and died Nov. 16, 1005.

St. ALPHEGE, a native of England. Alphege was first abbot of Bath, then Bishop of Winchester, in the year 984, and twelve years afterwards, archbishop of Canterbury. In the year 1012, the Danes being disappointed of some tribute money which they claimed as due to them, they entered Canterbury, and burnt both city and church, and the greater part of the inhabitants were put to the sword. After seven months miserable imprisonment, the good archbishop was stoned to death at Greenwich.

ALFUNUS ALCHUN, or ALDWINUS, was promoted to the see of Landisfarne or Holy Island, in the year 990, being the 12th year of the reign of Ethelred. The legends of the times say, that he was admonished in a dream to quit the island with his brethren, and to take with him the body of St. Cuthbert, which had been buried there 113 years. Alfred and Edward, the sons of king Ethelred, were educated by this bishop, and were conducted by him, together with queen Emma, to her brother Richard, after the defeat of their father by Sweyn, king of Denmark, in the year 1017. He died in the year following.

AGELNOTH, or ÆTHELNOTH, surnamed the Good, archbishop of Canterbury, under Canute the Great, succeeded Lyvingus in that see in 1020. He was son of earl Agilmer, and when elected, dean of Canterbury. In going to Rome, to receive his pall from pope Benedict VIII., he purchased for 100 talents of silver and one of gold, St. Augustin's arm, which was kept at Pavia as a relic; and sent it over to England as a present to Leofric earl of Coventry. He was much in favour with Canute, and Malmsbury observes, that this prince was excited to acts of piety, and restrained from excesses, by his regard for the archbishop. Agelnoth wrote a panegyric on

the Virgin Mary; a letter to earl Leofric concerning St. Augustin; and letters to several other persons. He died in 1038, in the 17th year of his archiepiscopate. Some religious pieces having his name have been published.

BLEDRİ, bishop of Llandaff, who died in 1023, and of whom an historian of that period says, that he was the greatest scholar among the Welsh, and thence called Bledri the Wise. He greatly encouraged learning in his diocese.

HISTORY.

RODOLPH GLABER, a Benedictine monk of Cluny, who wrote a chronicle of France in Latin, down to the year 1046. It consists of five books, of which the first relates to the events of the monarchy previous to the election of Hugh Capet, and the four subsequent ones to those following it, to the year 1046. Though a work of barbarous composition, and full of fables, it is valuable for the information it contains relative to those remote ages. It has been printed in the historical collections of Pithou and Duchesne. Glaber also wrote a *Life of William*, abbot of St. Beignus, at Dijon, which has been printed.

MASSOUDI, the surname of Aboul Hassan Ali, a celebrated Arabian geographer and historian, descended from Massoud Ebn Massoud, one of the most confidential friends of Mahomet. He was author of a work, entitled according to our translation, "*Golden Meadows and Mines of precious Stones*," which he wrote in the year 336 of the Hegira. It is an historical and geographical treatise, comprised in two volumes; the first of which commences with the creation of the world, and comes down to the birth of Mahomet; and the second continues the history from that date to the author's time. He is author of another history, entitled "*A Register of the Lands of Egypt*." Other works are attributed to him, and among these, the following is the principal: "*A History of Insurgents at various periods against lawful Authority, and particularly that of the Caliphs*." He died at Grand Cairo in Egypt, in the year 346 of the Hegira.

ISMAEL ALMUY ADAD, an Arabian historian of the affairs of the Saracens in Sicily, from the year of Christ 842 to 904. It is a chronological piece, and contains the names, and hints at the exploits of the Saracens who governed that island. The MS. is preserved in the famous library of the monastery of St. Lawrence in the Escorial, in Spain, and was translated into Latin by Marcus Dobelius Citero, who has added an extract from the history, called *Asmodferi*, written by Alkadi Sciohabadin, in Arabic, and lodged in the same library: this gives a very particular account of the chief things relating to the Saracens and Sicilians, from 908 to 1040. Those who

wish to see this curious piece, may find it inserted in Muratori's *Rerum Italicarum Scriptores*.

WINDICHIND, or **WITIKIND**, a German historian, was a Benedictine monk of the monastery of Corbie, in Saxony. He was preceptor in a school in that seminary, and instructed a number of disciples, who were distinguished for their attainments. He wrote a history of the Saxons, in three books, comprehending the actions of the emperor Otho I., and terminating at his death in 973. It is dedicated to queen Mathildis, daughter of that emperor, and was first printed at Basil, in 1532, and afterwards at Helmstadt in 1688.

LUITPRAND, a celebrated Lombard historian, was born at Pavia. He was secretary to Berengarius, who, in 948, sent him ambassador to Constantine VIII., but having afterwards disgraced him, Otho I. drove Berengarius from the throne, and made Luitprand bishop of Cremona. In 968, he was sent ambassador to the emperor Nicephorus Phocas. He died in Italy. His history was printed at Antwerp, in 1640, in folio.

SIMEON, surnamed *Metaphrastes*, or *Translator*, from his occupation of writing again in a different form, not translating, the lives of the saints. In this task it was his object rather to write panegyric than history, whence he has made additions and alterations at pleasure; so that, as cardinal Bellarmine observes, the subjects are represented not as they are, but as he imagined they ought to be. Simeon was born at Constantinople, and became an officer under Leo the philosopher, and his son, Constantine Porphyrogenitus. There are Latin translations of this work, but no edition of the original Greek. Simeon died about 976.

ADEMAR, or **AYMAR**, a monk of St. Martial, born in the year 998. He was famous for the active part he took in the dispute respecting the pretended apostleship of St. Martial. He wrote a "*Chronicle of France*," from the origin of the monarchy to 1029. This work is said to be very useful to French historians. His work has been published by L'abbe, and may be found in other historical collections.

JOSEPHUS, **GENESIUS**, a Byzantine historian, who wrote, by order of Constantine Porphyrogenitus, a history of Constantinople in four books, from Leo the Armenian, to Basilus the Macedonian; which was printed at Venice, in 1733, in Greek and Latin, by Pasquali: but in such a manner as to render the work useless.

CONRAD, a German abbot of the Benedictine order, who was the author of "*A Continuation of the History of France*."

MUSIC.

GUY, a monk of Arezzo, famous for inventing music in several parts. Guy, being born a musician, found out, by the

power of reflecting, that, by observing certain proportions, several different voices might be made to sing together, and form a delightful harmony. He invented the times of the gamut and the six famous syllables, *ut re mi fa sol la*. He was living about the year 1026, and his invention was received with unbounded applause; for by means of it a child might learn in a few months what would have employed a man for many years.

M A T H E M A T I C S, &c.

MAHOMET BAGDEDIN, an Arabian mathematician, to whom are ascribed several treatises in geometry, among which is one "*On the Division of Superficies*," translated into Latin, by John Dee of London, and by Frederic Commandini of Urbino. The latter published this treatise at Pesaro, in 1570, together with another of his own upon the same subject.

ALHAZEN, a mathematician of Arabia, and native of Bassora. He wrote a treatise on astrology; but his great work is on optics, which was printed in Latin, at Basil, in 1572. He was the first who showed the importance of refractions in astronomy, but having imprudently asserted that he could construct a machine to prevent the inundations of the Nile, and dreading the vengeance of the Caliph, should he be taken at his word, he feigned himself mad. He died at Cairo, in 1038. His work on optics is supposed to have been of service to Kepler.

M E D I C I N E.

MESUE, called the Younger, a Christian of the sect of Jacobites. He is mentioned by Leo Africanus. He studied medicine and philosophy at Bagdad and practised at Cairo, where he died in the year 1015, at the age of 90. He wrote some treatises on potable liquors, and on the composition of medicines.

HALY-ABBAS, an Arabian physician and philosopher, who flourished in the latter part of this century, and was held in such high estimation on account of his learning, that he obtained the title of Magus. About the year 980 he wrote a book, which contains the fullest and best account, that has been transmitted to us, of the ancient Arabian physic, and which he intended as a complete system of the art, and to supply the defects of preceding writers; for he affirmed that no author had yet appeared whose works were altogether complete. And he specified several instances of failure in those of Hippocrates, Galen, Oribasius, and Paulus. The treatise of Haly-Abbas was entitled "*Almaleci*," or "*The Royal Work*," and was dedicated, in hyperbolical language, according to the custom of the Eastern nations, to the caliph of Adad-Adaula.

EBU SINA AVICENA, has been accounted the prince of Arabian physicians and philosophers. He was born at Assena, near Bokhara, in 978; and died at Hamadan in 1036, being fifty-eight years of age. The first years of Avicena were employed in the study of the Belles Lettres, and the Koran, and at ten years of age he was perfect master of the hidden senses of that book. Then applying to the study of logic, philosophy, and mathematics, he quickly made a rapid progress. After studying under a master the first principles of logic, and the first five or six propositions of Euclid's Elements, he became disgusted with the slow manner of the schools, applied himself alone, and soon accomplished all the rest, by the help of the commentators only. Possessed with an extreme avidity to be acquainted with all the sciences, he studied medicine also. Persuaded that this art consists as much in practice as in theory, he sought all opportunities of seeing the sick; and afterwards confessed that he had learned more from such experience than from all the books he had read. Being now in his sixteenth year, and already celebrated for being the light of his age, he determined to resume his study of philosophy, which medicine, &c. had made him for some time neglect; and he spent a year and a half in this painful labour, without ever sleeping all this time a whole night together. At the age of 21, he conceived the bold design of incorporating in one work all the objects of human knowledge, and he carried it into execution in an Encyclopedia of twenty volumes, to which he gave the title of the "Utility of Utilities."

Many wonderful stories are related of his skill in medicine, and the cures which he performed. Several princes had been taken dangerously ill, and Avicena was the only one that could know their ailments, and cure them. His reputation increased daily, and all the princes of the east desired to retain him in their families as their physician. Mahmoud, the first sultan of the dynasty of the Samanides, was then the most powerful prince of the east. Imagining that an implicit obedience would be paid by all manner of persons to the injunctions of his will, he wrote a haughty letter to Mamim sultan of Kharazin, ordering him to send Avicena to him, who was at his court, with several of his other learned men. Philosophy, the friend of liberty and independance, looks down with scorn on the shackles of compulsion and restraint. Avicena, accustomed to the most flattering distinctions among the great, could not endure the imperious manner of Mahmoud's inviting him to his court, and refused to go. But the sultan of Kharasin, who dreaded his resentment, obliged the philosopher to depart with others whom that prince had demanded to be sent to him. Avicena pretended to obey; but instead of repairing to Gazna, he took the route of Georgian. Mahmoud, who had gloried in the thoughts of keeping him at his place, was greatly irritated at

his flight. He despatched portraits done in crayons of this philosopher to all the princes of Asia, with orders to have him conducted to Gazna, if he appeared in their courts. But Avicena had fortunately escaped the most diligent search after him. He arrived in the capital of Georgian, where under a disguised name he performed many admirable cures. Cabous then reigned in that country. A nephew, whom he was exceedingly fond of, having fallen sick, the most able physicians were called, and none of them were able to know his ailment, or give him any ease. Avicena was at last consulted. As soon as he felt the young prince's pulse, he was confident that his illness proceeded from a violent love, which he durst not declare. Avicena commanded the person who had the care of the different apartments of the palace, to name them all in their respective order. A more lively motion in the prince's pulse, at hearing one of these apartments mentioned, betrayed a part of his secret. Avicena then ordered the keeper to name all the female slaves that inhabited that apartment. At the name of one of these beauties, the young prince could not contain himself; an extraordinary beating of his pulse completed the discovery of what he in vain desired to conceal. Avicena, now fully assured that this slave was the cause of the prince's illness, declared that she alone had the power to cure him. The sultan's consent was necessary, and he of course was curious to see his nephew's physician. He had scarce looked at him when he knew in his features those of the crayon portrait sent him by Mahmoud; but Cabous, far from forcing Avicena to repair to Gazna, retained him for some time with him, and heaped honours and presents on him. This philosopher passed afterwards into the court of Nedjmeddevle, sultan of the race of the Boindes. Being appointed first physician to that prince he found means to gain his confidence to so great a degree, that he raised him to the post of grand vizier. But he did not long enjoy that dignity. Too great an attachment to pleasure made him lose at once his post and his master's favour. From that time Avicena felt all the rigours of adversity, which he had thus brought upon himself by his ill conduct. He wandered about as a fugitive, and was often obliged to shift the place of his habitation, to secure his life from danger. He died at Hamadan, aged fifty-eight, A.D. 1036, and in the year of the Hegira 428. The knowledge he had of physic did not secure him from diseases.

His excesses in pleasure, and his infirmities, made a poet say, who wrote his epitaph, that the profound study of philosophy had not taught him good morals, nor that of medicine the art of preserving his own health.

After his death, however, he enjoyed so great a reputation, that till the 12th century he was preferred for the study of philosophy and medicine to all his predecessors. Even in Europe his works, which were very numerous, were the only writings in

use, in the schools. The following are their titles:—1. Of the utility and advantage of Science, twenty books. 2. Of Innocence and Criminality, two books. 3. Of Health and Remedies, eighteen books. 4. On the means of preserving Health, three books. 5. Canons of Physic, fourteen books. 6. On Astronomical Observations, one book. 7. On Mathematical Sciences. 8. Of Theorems, or Mathematical and Theological Demonstrations, one book. 9. On the Arabic Language, and its Properties, ten books. 10. On the last Judgment. 11. On the Origin of the Soul, and the Resurrection of Bodies. 12. Of the End we should propose to ourselves in Harangues and Philosophical Argumentations. 13. Demonstrations on collateral lines in the Sphere. 14. Abridgment of Euclid. 15. On Finiteness and Infinity. 16. On Physics and Metaphysics. 17. On Animals and Vegetables, &c. 18. Encyclopedia, twenty volumes. Some charge him with having stolen what he published from a celebrated physician who had been his master. This man had acquired so much honour and wealth, that he was solicited by many to take their sons to be his scholars, or even his servants; but being resolved not to discover the secrets of his art, he would receive none of them. Avicenna's mother formed the following stratagem; she offered him her son as a servant, pretending he was naturally deaf and dumb; and the youth counterfeited these defects so well, that the physician after making several trials to discover the reality of them, took the boy into his service, and by degrees trusted him so far as to leave his writings open in his room when he went abroad. Avicenna took that opportunity to transcribe them, and carried the copies to his mother; and after the death of his master, he published them under his own name. Indeed if we reflect that he lived but fifty-eight years, that he was a wanderer and a fugitive, and that he was much addicted to pleasure, we shall have some difficulty to conceive how he could find time to compose so many works. Physic, however, is indebted to him for the discovery of cassia, rhubarb, mirabolans, tamarinds; and from him also, it was said, we have the art of making sugar. Many of his works are extant, and his *Canon Medicinæ* was printed at Venice in two vols. fol. 1608.

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* This last reference is to Mahomet; and the reader will find an ample history of the religion that person founded, in his life, and the lives of some of his followers, in the preceding pages. It was not thought proper to place these persons in the religious class, therefore the above reference is given in order that the reader may not be at a loss in pursuing the regular progress of religion, in its various forms and pretensions, whether as true revelations from God, or as impositions of men.

